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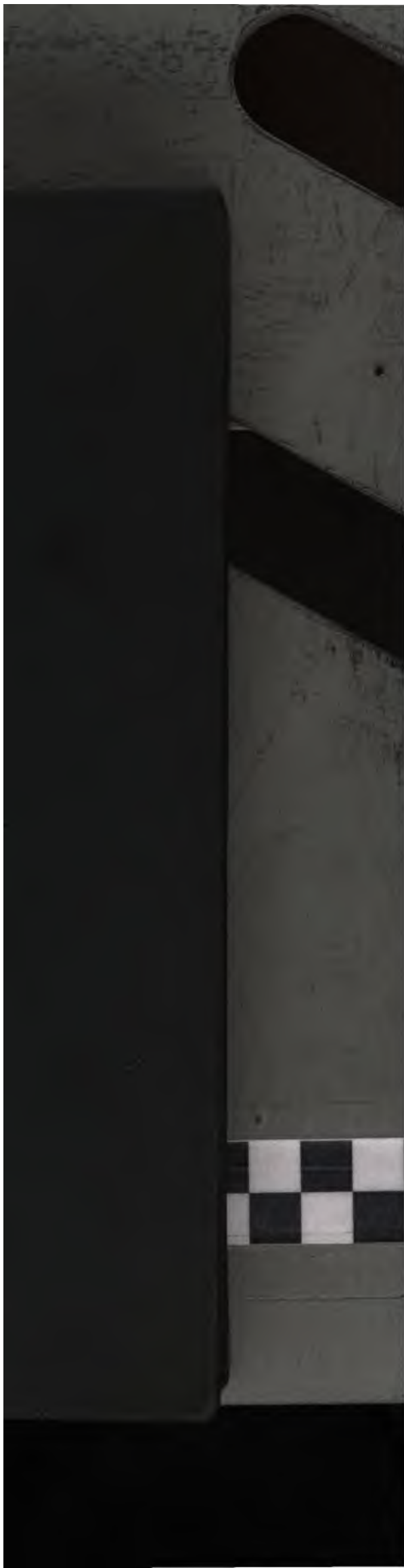
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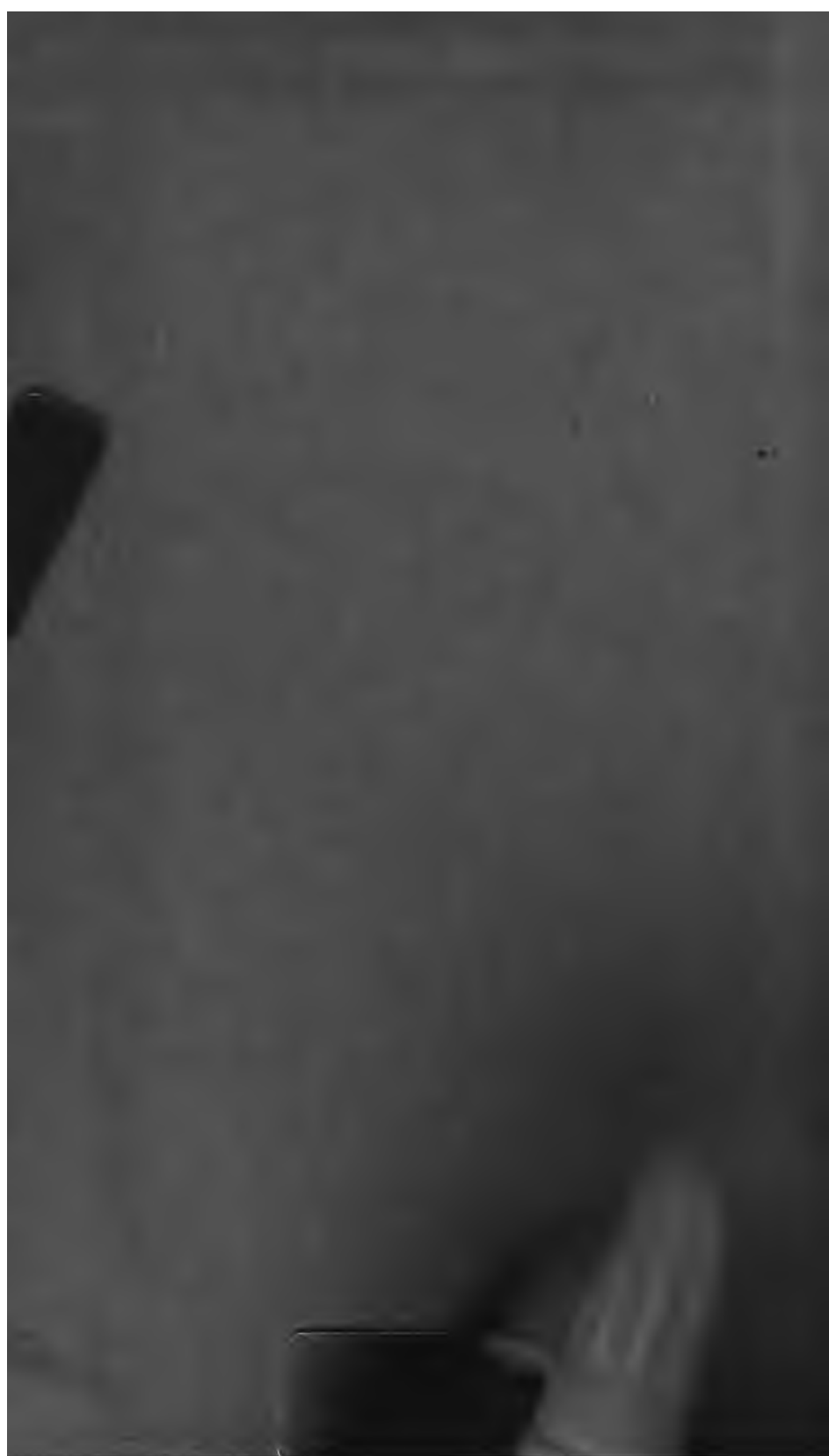
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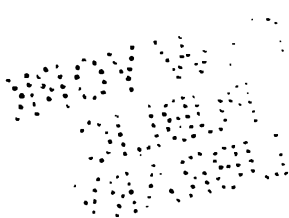
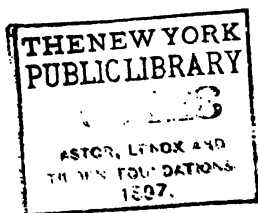
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THE

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## AMERICAN BAPTIST MISSIONARY UNION.

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### MISSIONS AND MISSIONARIES. 1849-50.

The Burman and Karen departments of the Maulmain Mission have been constituted into two missions, the Burman department including also the Peguan.

#### **MAULMAIN BURMAN MISSION.**

A. and Mrs. Judson, T. Simons, H. and Mrs. Howard, E. A. and Mrs. Stevens, L. and Mrs. Stilson, T. S. and Mrs. Ranney, Miss L. Lillybridge.

*Peguan Department.*—J. M. and Mrs. Haswell, now in this country for health. Mr. and Mrs. Howard are about to return to the United States for the same cause. The connection of S. M. Osgood with the Maulmain mission was closed in October. (See a subsequent page in this Magazine.) Mrs. Osgood died at Wyoming, N. Y., July 13.

The ordinary operations of this mission include, as in other missions, preaching, teaching, and preparation and distribution of books and tracts. Mr. Judson has charge of the Burmese church, Mr. Simons of the English, and Mr. Stevens, in the absence of Mr. Haswell, of the Amherst church, with the theological school and preaching assistants. Mr. Stilson is expected to succeed Mr. Howard in the care of the Burmese boarding school, assisted by Miss Lillybridge. Mr. Ranney conducts the printing department, depository, &c., for both the Maulmain missions, and is now printing the Sgau and Pwo New Testaments, and an edition of the Psalms in Sgau. Preaching is regularly maintained at Obo and in other districts of Maulmain, among the Burman population, with occasional itinerant preaching in the country during the dry season.

#### **MAULMAIN KAREN MISSION.**

J. G. and Mrs. Binney, N. and Mrs. Harris, W. and Mrs. Moore, Miss M. Vinton, Miss H. E. T. Wright, now on her way to the mission; and in this country, J. H. and Mrs. Vinton, detained by Mrs. Vinton's sickness.

Mr. Binney is in charge of the Karen theological seminary, and Mrs. B. of the Karen normal school, assisted by Miss Vinton till the arrival of Miss Wright; Mr. and Mrs. Harris of a Sgau Karen boarding school in the rainy season, and Mr. and Mrs. Moore of a Pwo Karen. In the dry season the missionaries visit the churches and villages along the rivers and in the jungle. Mr. Vinton has been employed in revising the Sgau Karen New Testament, and the translation of the same into Pwo Karen.



## TAVOY MISSION.

*Karen*; — F. and Mrs. Mason, C. and Mrs. Bennett, E. B. and Mrs. Cross, J. and Mrs. Benjamin, at Tavoy; D. L. and Mrs. Brayton, at Mergui, (Mrs. B. now on the way,) and J. and Mrs. Wade, in this country, expecting to return to Burmah within the year. Mr. and Mrs. Benjamin arrived at Tavoy April 9. Mr. and Mrs. Mason have been reunited with the Tavoy mission at his request.

Mr. Mason has been prosecuting, at Maulmain, the translation of the Sgau Karen Old Testament, and superintending the printing of the New Testament in Sgau and Pwo. The portions now in hand are the Psalms and the Pentateuch, the latter in course of publication at Tavoy by Mr. Bennett. Messrs. Bennett and Cross, beside the care of the churches, have Sgau Karen schools in the rainy season, the latter a school for native assistants. In the dry season they visit the jungle churches. Mr. Brayton is similarly employed at Mergui, among Pwo Karens. The labors of the missionaries have been impeded the past year by sickness, personal and among the people.

## ARRACAN MISSION.

*Burman department*; — L. Ingalls, C. C. and Mrs. Moore, now at Akyab, and H. M. and Mrs. Campbell, appointed to Ramree.

*Kemee department*; — H. E. and Mrs. Knapp, to be stationed at Akyab. Messrs. Campbell and Knapp sailed from this country in October. Mr. Ingalls has been employed principally in preaching and in superintending the erection of a native chapel, built in part by voluntary contributions of the heathen. A class of Kemee pupils has also been instructed. Mr. Moore arrived at Akyab, from the United States, in March.

*Karen department*; — E. L. Abbott, J. S. and Mrs. Beecher, H. L. and Mrs. Van Meter, at Sandoway. Mr. Abbott has attempted to gain admission into Burmah Proper, but hitherto without success.

Schools are taught at Sandoway during the rains, one for Sgau Karen assistants by Messrs. Abbott and Beecher, numbering 70 or 80 pupils, and one for Pwo Karens by Mr. Van Meter. The Karen churches in connection with this station have engaged to support their own pastors; the pastors have unanimously consented to rely on the native churches for support.

## AVA MISSION.

E. and Mrs. Kincaid are re-appointed to the Burman mission, to leave this country in June, and to reside at Ava, if not prohibited by the government. The church at Ava is reported "steadfast."

## SIAM MISSION.

*Siamese department*; — J. T. and Mrs. Jones, S. J. Smith, J. H. and Mrs. Chandler, and Miss H. H. Morse. Mr. Smith arrived at Bangkok May 23.

The religious aspect of the mission, including the Chinese department, becomes more and more encouraging. Eight converts have been baptized since the departure of Mr. Goddard. The ordinary labors of the mission are continued as formerly. Progress is made in the translation and foundry departments. A school for Siamese girls is taught by Mrs. Chandler and Miss Morse, and one for boys by Mrs. Jones.

The *Chinese department* continues vacant, except of native laborers.

## CHINA MISSION.

W. Dean and J. Johnson, at Hongkong; J. and Mrs. Goddard, E. C. and Mrs. Lord, D. J. and Mrs. Macgowan, at Ningpo. Mr. Goddard removed to Ningpo March 19. Both branches of the mission are prosecuting their work successfully. Facilities abound for the dispensation of the gospel, and for bible and

tract distribution. Good progress has been made in preparing books of the Old and New Testaments in Chinese, by Messrs. Dean and Goddard.

#### ASSAM MISSION.

N. and Mrs. Brown and O. T. Cutter, at Sibsagor; I. J. and Mrs. Stoddard, at Nowgong; A. N. and Mrs. Danforth at Gowahatti. M. and Mrs. Bronson and Mrs. Cutter have returned to this country in quest of health, and C. and Mrs. Barker are expected within the year for the same object. Mrs. Brown arrived at Sibsagor June 28.

The mission, though greatly weakened by the sickness and absence of some of its older members, has not been inoperative, nor without success. At Gowahatti and Nowgong the school department is prosperous. Preaching has been maintained, so far as practicable. At Sibsagor, the printing of the second edition of the Assamese New Testament is nearly finished, and the translation of the Old Testament is about to be commenced by Mr. Brown.

#### MISSION TO THE TELOOGOS.

S. S. Day, L. and Mrs. Jewett, at Nellore; in this country, Mrs. Day and S. and Mrs. Van Husen.

The station was resumed in April, under many discouragements. Later intelligence is more satisfactory; the missionaries are prosecuting their labors in hope.

#### MISSION TO THE BASSAS.

Mrs. M. B. Crocker and Mrs. L. G. Clarke, resident in the United States.

The mission continues vacant, except native helpers, who are reported steadfast and faithful.

#### MISSION TO FRANCE.

E. and Mrs. Willard, at Douai; T. T. and Mrs. Devan, temporarily at Paris.

The mission makes evident advances, though against many embarrassments. The laborers in the northern section of the mission are concentrating in the departments of Aisne and Oise, and their labors are attended with increasing success. The churches have united in a General Association, and the preachers and colporteurs in a Ministerial Conference. (See subsequent pp.)

The operations at Paris have not been unrewarded.—Another field is opening in south-eastern France, near Lyons; a church has been organized, and several native laborers employed, to be under the charge of Dr. Devan, who will remove to that vicinity.

#### MISSION TO GERMANY.

J. G. Oncken, G. W. Lehmann, and other native laborers.

The intelligence from the German mission is unvaried in character. The work of evangelization is in full progress. Believers are added daily, new churches are being organized, new avenues to the gospel are opening on every hand. The churches are associated in annual and triennial meetings, and their strength for mutual support and outward development is proportionally augmented.

#### GREEK MISSION.

A. N. and Mrs. Arnold, Mrs. H. E. Dickson, at Corfu; R. E. and Mrs. Buel, at Piræus.

The prospects of the mission grow more favorable. Several converts have been baptized on profession of their faith in Christ; others are inquiring for the way of salvation.

#### MISSION TO THE OJIBWAS.

A. and Mrs. Bingham, at St. Mary's; J. D. Cameron, at Tikuamina.

The *boarding* department of the mission school has been reduced, and pro-

vision made for a day school at Tikuamina. The St. Mary's day school and other operations of the mission continue as before.

#### OTTAWAS IN MICHIGAN.

L. and Mrs. Slater.

The Ottawas have expressed their assent to be removed to the Indian Territory, hoping to escape the deteriorating evils of mingling with the white population.

#### TUSCARORAS IN NEW YORK.

A. and Mrs. Warren.

No change reported since the last annual meeting.

#### SHAWANOE MISSION.

F. and Mrs. Barker, at Shawanoe; J. G. and Mrs. Pratt and Miss E. S. Morse, at Delaware; J. and Mrs. Meeker and J. T. and Mrs. Jones, at Ottawa.

The several stations enjoy a good degree of prosperity. The churches are edified and the schools well sustained. A few boarding pupils are also in charge of Mrs. Jones. The press has been removed to Ottawa.

#### MISSION TO THE CHEROKEES.

E. and Mrs. Jones, W. P. and Mrs. Upham, H. and Mrs. Upham.

The mission has had great spiritual prosperity. (See letters of Mr. Jones, in this Magazine.) The national school at Bushyheadville, in charge of Rev. W. P. Upham, has been well conducted. Some additional seminaries are about to be established by the Cherokees.

The whole number of missions under the direction of the Union is seventeen, not including Ava, and of missionaries and assistants, one hundred and fourteen; besides native laborers.

In reading the above enumeration, and comparing it with the one made a year ago, we cannot fail to note the remarkable preservation of life, by which it is signalized above almost every other year of our missionary history. With a solitary exception, and that in one who had long retired from the missionary field (Mrs. Osgood,) no tidings have reached us of the death of a single missionary or missionary assistant within the year. On the contrary, health has been restored to some, of whose recovery there had been faint hope; and they have resumed, or are soon to resume, their accustomed labors.

Exempt from wasting bereavements, the missions have, generally, received increase and impulse by reinforcements. The most urgent necessities have been relieved, and in cases that could better endure delay the near prospect of succor has given fresh hope and courage. The missions are thus more consolidated — they are conscious of a more assured permanency — and with accessions of strength from *abroad*, their *own* strength waxes stronger and stronger. The missionaries continue to cherish, and with apparently growing earnestness, a whole-hearted consecration to their work; with faith in God, and in the power of His word.

"And their labor is not in vain in the Lord." The successive months of the year have brought from nearly every mission glad tidings; of souls turned from darkness to light, and from the power of Satan unto God; of Chinese and Siamese, Burmans and Karens, Kemees and Assamese, Jews and Greeks, European, African and Indian, bond and free, who have gladly received the word; — *the Lord working with his missionary servants, and confirming the word with signs following.*

For all this, let devout thanksgivings be rendered to the Lord of missions, who alone hath wrought it. And let our hearts still hope in Him, who "hath said, and will do it; who hath spoken, and will make it good."

## INTELLIGENCE FROM THE MISSIONS.

## FRANCE.

## LETTER OF REV. J. W. PARKER.

The readers of the Magazine are apprized of Mr. Parker's visit the past year to France and Germany, and of some of the interesting facts and incidents which came under his observation in his intercourse with our missionary brethren in those countries, as published in several numbers of our last volume. In the present number, we are enabled to give a consecutive and fuller narrative of the scenes he witnessed in France; and although some portions of it may have been presented in another form, the whole embodies too much interest to allow abbreviation.

## Douai—Mission labors and results.

It is known that Douai has been for more than twelve years the residence of the American superintendent of the mission in the north of France. It is a quiet old town, with a population of about 20,000, including about 3,000 soldiers. It is situated in the midst of a most beautiful and fertile undulating plain, not far from 35 leagues south-east of Calais, and on the great northern line of railway between Paris and Belgium. From four to six leagues distant are the churches of Bertry and Orchies. All the above named places are in the department of the North.

There is a small church at Douai, to which Mr. Willard, and the young brethren who are studying with him, preach on the Sabbath. At the present time, there are three or four under his care, who are expected to enter soon into the field as preachers of the gospel. They are young men of much excellence of character, and possess the confidence and affection of their older brethren. Some of these young men go out to the villages in the vicinity and preach Christ to the peasantry, much to their gratification. God has blessed these labors. At a communion at Douai, when these labors were suspended, I saw a number

of them among the deeply interested hearers of our young French br. Flammant.

These meetings at Douai are holden at the house of br. Willard, and are sometimes exceedingly interesting. With the instruction of the young men, an exposition on Sabbath morning for them, and with the correspondence and care of all the other stations, his time is crowded with work.

## Piety ripening under affliction.

God by his providence has tested and developed the piety of some of the disciples at Douai. Last winter there were many fatal cases of cholera within a short distance of br. Willard's residence. Among those attacked was the wife of one of the brethren who were engaged in study. The symptoms were of the worst type; there was little reason to hope for her recovery. She was most ardently attached to her husband, and strongly desirous of helping him in the work to which he was to devote himself among his Catholic countrymen. The disease made frightful progress, and assumed the most alarming form. She was calm, perfectly resigned; aye, even exulting, in view of all that was before her. Her heavenly calmness and resignation not only conquered the *fear* of death, but disease and death itself. She rose up as if by miracle. Her friends attribute her recovery to the Christian hope which she cherished. Dear sister! little did she think at that time, that within nine months she would look on the form of her husband, taken from her in a moment by drowning. He had gone to walk and bathe one evening, early in August. She was spreading the table with their simple repast, ready for his return. About the time he should have returned, those with whom he went out bore his lifeless body to his house.

The blow was taken like a bolt from heaven. So sudden, so terrible, she staggered and fell beneath it; but soon recovered, and manifested such abounding Christian resignation as to excite the wonder and admiration of all. Dear sister! she would be a bright example to many whose privileges far exceed those which she has enjoyed. Br. Lucas' death spread a pall of sadness over the little company of disciples for several weeks.

#### The French Peasantry.

Br. Willard left Douai with me on the 23d of May, to attend a meeting for baptism in the field occupied by M. Foulon as pastor, and M. Ledouble and others as colporteurs. Our way was through one of the most beautiful countries on which the eye of man ever rested; all bearing the "marks and numbers" of feudal influence, in the extended unclosed fields of the seigneurs, and the dense villages, or old walled cities, crowded with the cottages of the peasantry, who cultivated the surrounding fields. The happiness of the French peasantry, of which so much is said by travellers, is hardly entitled to the place which has been given to it. They are cheerful, unsusceptible, reckless, and improvident; exceedingly destitute of social virtues, and nearly ignorant of what we of Protestant New England call social home comforts among the laborers in the rural districts and agricultural neighborhoods in the Northern States. A pure Protestant Christianity would effect a change among them almost as great, in many places, as among the heathen.

#### Fenelon—St. Quentin—La Fère.

As we passed through the old city of Cambray, and entered the market-place where Fenelon had often mingled with the crowd who came to the town to sell the proceeds of their labor, and as I stood at the door of the church in which he used to preach, and saw the ignorant and irreligious multitude thronging those streets, my heart was sad. Had we the men to spare from other fields, they would be heard here, preaching the same

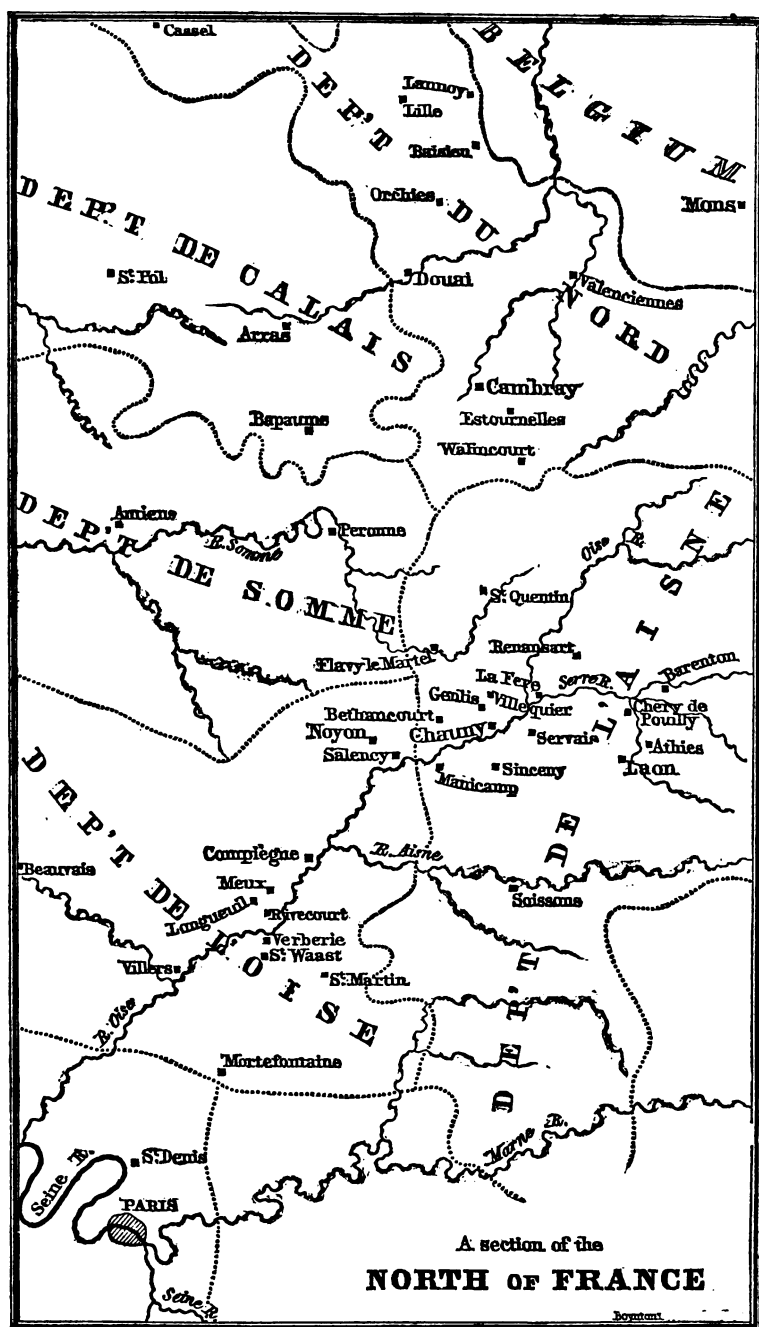
Jesus whom he preached, and many would believe on Him.

At St. Quentin, a few leagues from Cambray, there are several disciples, but no one who is stationed there as a colporteur. This, I think, would be one of the most eligible situations for an able and intelligent preacher.

The evening brought us to La Fère, the place of M. Foulon's residence. Without the gates of the city were brethren Lepoids, Foulon, and Besin, waiting on the drawbridge for our arrival. These brethren had all suffered for Christ's sake, and were endeared to all by their fidelity and affection. The evening was spent with our br. Foulon in conversation and prayer, and the morrow was anticipated with solicitude and pleasure.

#### Ride to Servais—Chateau of Henry IV.

The morning of the 25th rose most beautiful upon us, and we started early from La Fère on foot to Servais, about four or five miles distant, where the meeting was to be holden that day. We passed through and near several villages; the people were, some of them, attending to their ordinary business, and some preparing for church. After walking several miles, we called at a cottage where a brother resided, who had recently embraced Christ; his wife had also become a disciple. When they learned I came from America, and was a friend of the mission, they expressed great satisfaction. There was in them both the most decided evidence of a deep and radical change. The wife was to have been baptized that day, but her illness prevented. We were now passing the scene of M. Foulon's labors. In many of the cottages along the wayside had these evangelists preached Christ and Him crucified to the wondering and earnest Catholics. Many had listened, and some believed, while a few had opposed and persecuted. It was in one of the cottages on this beautiful elevation of land, that one of our young brethren, who was acting as a colporting evangelist, was seized a few months before by an officer of government, and dragged



with great violence from the house. As of old, they seemed to rejoice that they were counted worthy to suffer for Christ.

We descended into the beautiful valley, and reached the house of M. Ledouble about 10 o'clock, where we found the brethren and sisters assembling in and about the chapel. They came from great distances, in some cases four or five leagues, and always on foot. The chapel is a small room in a house occupied by colporteur Ledouble, which is one of the cottages belonging to the old chateau or castle of Henry IV. It is a singular but not uninteresting coincidence, that our brethren are occupying the spot where this Huguenot prince, about 300 years since, used to assemble with the disciples of Jesus of Nazareth, and encourage and defend them. Nor is it less a matter of gratulation than an occasion of gratitude to God, that the present occupant and owner of this interesting and valuable estate is the friend of our brethren. While the people were coming in, my mind was occupied with the scenes which had recently been witnessed here. It was here that Foulon was seized, and from hence taken to prison in La Fère. Here many papists had learned the way of life, and here, to-day, others were to join the company of disciples. In a short time I found myself among a number of our principal laborers in this field, and all were welcomed with the most affectionate greeting.

#### Baptismal services.

At the time the services commenced, there were 150 or 200 present. M. Foulon preached. His sermon was a clear statement of the doctrine of baptism, and an able argument for the manner in which the rite was about to be performed. At the close of the service, those who wished for baptism and admission to the church were called forward. Fifteen persons separated themselves from the congregation. Their examination was conducted by M. Lepoids, in presence of the church, and before their friends and Catholic acquaintances. It was most thorough and searching. Many of

the listeners were deeply affected, and under conviction for sin. Most of the candidates were past middle age, and had come out from the Catholic church amid great opposition. There was a solemn earnestness about them, which gave one great confidence in their declarations. The whole number were admitted for baptism, and the congregation dispersed, to reassemble at the place of its administration. It was in a quiet stream, which flowed at the foot of the garden of the chateau, that these disciples were to be buried with their Master, in the ordinance of His appointment. It was a brilliant day—every thing was in the beautiful attire of spring. The garden, the margin of the stream, shaded by poplars, the high-way beyond, thronged with people, the cultivated grounds of the castle in the rear, the ancient abode of royalty, and the home of the best king France ever had, deepened the feeling inspired by this most interesting service. After singing and prayer, M. Lepoids began to speak to the people. As he proceeded, the occasion and the circumstances moved his spirit most strongly. He stood before more than a thousand Catholics, who had been dismissed from a neighboring church at an earlier hour than usual, that they might witness and disturb this Protestant service. He was in presence of the officers who had recently bound him and led him away to prison. Few who were among the crowd had ever witnessed a baptism, and many now listened to the gospel for the first time. His whole soul was deeply stirred, and he poured forth his words and tears with great pathos. He spoke for the truth and his Master with the directness and boldness of a man who has no fear. He warned and exhorted the careless crowd with much affection and earnestness. The manifestations of opposition subsided. The careless became attentive, and the noisy quiet. When the first candidate was led into the water, there seemed to pass through the crowd a general sensation of horror; they expected drowning as the

consequence. When he was safely led out, this feeling subsided, and they listened attentively and observed carefully. On more than one face the smile of contempt gave place to tears. The sighs and sorrow of many were most cheering evidence that the great Head of the church was present and approved the service. At its close the assembly quietly dispersed, and returned, hundreds of them, with such thoughts and feelings as never were theirs before. A spirit of inquiry was awakened in many minds, which will issue in good to their souls.

#### Administration of the Supper.

In the afternoon M. Lepoids preached. The chapel was crowded; the windows and all around them full of attentive hearers. The communion of the Lord's Supper was celebrated after the sermon. The church partook of the elements standing; about fifty were present. This, to me, was a season of most intense interest. We truly sat together in heavenly places. Deep and solemn feeling pervaded the whole congregation. The people seemed unwilling to leave a scene of such unusual interest. It was nearly 6 o'clock when all dispersed. This will be a memorable occasion in the little village of Servais.

M. Courty, the proprietor of the old royal domain, was among the most attentive hearers. For more than four hours did he stand before the Lord that day. He has shown himself the friend of our brethren, and treated br. Willard and myself with great courtesy on this occasion. He earnestly begged us to spend several days with him, after shewing us through his chateau. May he become heir to a heavenly mansion.

#### A convert's message.

On our way back to the city of La Fère, the brother at whose cottage we called in the morning came out, and grasping me by the hand, gave utterance to his feelings in the most affectionate and grateful mention of the benefit the disciples in America had conferred on his country in aiding them to publish the

gospel to the poor ignorant Catholics. He charged me to express his gratitude to the Executive Committee and the contributors to the Union, for the interest they had taken in his brethren. "O," said he, with the deepest emotion, "if they had not sent these men among us, I should have been lost forever—I should never have known Christ." And he fell on my neck and kissed me, amid his tears of grateful joy, bidding me adieu again and again. The renovation of these men distinguishes them so clearly from their neighbors that all see the change. We spent the night again in the house of our dear br. Foulon.

#### The laborers and the field.

The scenes which I had witnessed this day gave me a deep impression of the value of the French Mission. The men who are laboring there have a strong hold on the minds of a great multitude of people. The peasantry have confidence in them, and just so soon as they gain knowledge enough to see that there is a way of salvation out of the papal church, and know what the way is, multitudes will embrace the Saviour. The field is white and waiting for the reaper's hand. The Lord is there, preparing the hearts of the people to hear and believe the truth. The stream of evangelical influence which has flowed on almost unnoticed and so quiet, is deep and broad. The last two years are showing the fruits of previous labor. There is much more done in the department of Aisne by the agency which we employ and sustain, than is accomplished in any other department by any other society, whose reports have awakened so much surprise and interest in this country.

#### Paris—Labors of Dr. Devan.

After a few days I visited Paris, and saw some of the colporteurs who were engaged in the work in that city with Dr. Devan. The principal work at that time was selling testaments, and conversation and meetings on the Sabbath. Br. Devan was urging forward the effort with his accustomed energy, and using



all the means of which he could avail himself to raise the standard into the sight of the people. The place where meetings were holden on the Sabbath was small, however, and was not considered an eligible situation. The attendance was between twenty and thirty, who seemed attached to the place and to br. Devan. If a failure ensue, it will not be for want of activity on his part. The field is one of great difficulty.

#### Association of French Baptists.

On the 6th of June the brethren of the mission met at Verberie, to hold the first Association of French Baptists. This is the central and principal station of our br. Crétin. He is one of the most energetic and resolute of men; his influence is widely felt in the department of Oise.

Nearly all our laborers were gathered at this meeting. The various interests of the mission in France were discussed, and some course of action decided on in each case. The session was continued for several days; the discussions were spirited and earnest. The brethren all evinced deep interest in the progress of the work among their countrymen. The churches are agreed in their articles of faith, which are very simple and evangelical. There were several young brethren at this meeting, from whom much is expected. May God spare and prosper them.

I was much interested in seeing the whole force in this great field brought together. There was great diversity of character—each a most efficient actor in his way. M. Thieffry presided—M. Crétin was clerk. Br. Willard set the rest to work, and acted as a kind of balance-wheel in the movements of the machinery. The state of things in the field, as a whole, was most gratifying. As they looked back a few years, all were constrained to say, "What has God wrought!"

#### Plan of future operations.

It was deemed desirable at this meeting to concentrate the efforts of the mis-

sion more in the department of Aisne, where the field seemed most promising. Some of the brethren were called from their former stations, and placed in new positions. It appeared to be best to fill this department with "this doctrine," and endeavor ere long to raise up some self-sustaining churches. The brethren are beginning to make some contributions to the cause of Christ from their great penury.

I saw enough of br. Willard's *strength and force* here to convince me that his place could not be supplied. The whole mission depend on him, while he makes them depend on themselves as much as possible. He knows the ground which he occupies, and the material which he has to work upon. It is surprising what he accomplishes, with the means afforded him. If we except the German, no mission is yielding a larger return for the present investment. This return is not to be counted in converts alone, for the two years past; though these have been nearly one hundred.

#### Suspension of labors at Paris.

Soon after the close of this meeting at Verberie I left France, and was absent more than two months. On my return, I reached Paris on the 21st of August. Here I met letters from the Missionary Rooms in Boston, and learned some facts from Dr. Devan which inclined me to the opinion that he was called out of that field. There was no promise of advancement without a great increase of expenditure, and the appointment of an able native preacher. We knew of no one who could be put into that field, who was not already more usefully employed than he could be in Paris. The recent increase of interest in the south, in the department of Montbrison, seemed to open a door for Dr. Devan, and, after earnest prayer to God for direction, and consultation with the missionary brethren, it was thought best to suspend operations at Paris. All concurred in this opinion, and accordingly br. Devan gave up the chapel and ceased preaching, the last of August.

**Ordination of M. Foulon—Genlis—The work advancing.**

At the meeting of the Association in June, arrangements were made to ordain br. Foulon in August. The place selected for the services was Genlis. The council met at Chauny, the residence of M. Lepoids. The examination was deeply interesting. The way in which the candidate was led to break off his connection with the Catholic church, the feeling with which he regarded his countrymen who were under the influence of their superstitions, the desire he had to preach the truth to them, and the clear view he had of the plan of salvation, were all witnesses to the genuineness of the work on his heart. The Council were more than satisfied with his relation, and voted to proceed to his ordination. M. Crétin was to preach the sermon, M. Lepoids to give the charge, M. Pruvots the hand of fellowship, and M. Thieffry to offer the ordaining prayer. Br. Willard had for the first time put upon the brethren all the work. They had much fear, but consented to undertake it.

In the morning, at an early hour, we repaired to Genlis. The old chapel, erected many years since by br. Hersigny, was already open, and preparations for the service were in progress. The chapel was crowded with persons who seemed to be interested in the prospect of hearing the truth. After an interesting sermon from br. Crétin, and when the other services of ordination were concluded, eight persons presented themselves for baptism; after proper examination they were all received. The ordinance was administered by br. Foulon. (This service was rendered the more interesting by the presence of a pastor of a National church, who seemed to be entirely engrossed in what was passing. The place was enclosed, and there were few present except the disciples.

The services of this day were all deeply interesting. The brother who received ordination is generally beloved, and much is expected from his faithful labors.

Among those baptized were some in whom the Lord has awakened the desire to make known the glad tidings. There were two sons of two of our most tried and faithful brethren. M. Foulon had the privilege of baptizing his brother-in-law, the son of our dear br. Besin. The presence of the pioneers in this work of evangelization added not a little to the pleasure felt by others. M. Thieffry, M. Hersigny, and last, but not least, Esther Carpentier, witnessed and participated in these scenes. This was a high day to these pioneers in the work. They saw and heard with great delight. The visions of the dark night of persecution were now coming to pass, and the predictions which the most sanguine had scarcely dared to utter, were here fulfilled. Esther Carpentier had scattered much seed in this field, when the densest gloom of night was resting on it, and when it was but an arid waste. The showers from heaven had at length fallen, and the seed had sprung up and bore fruit, like that which the sower cast into good ground. The now ripening harvest demands a multitude of laborers.

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**LETTER OF DR. DEVAN.**

The reader will have noted in the preceding letter from Mr. Parker an allusion to some unfavorable influences in the way of Dr. Devan's continuance at Paris, and to his contemplated transfer to a more promising field of labor. At a conference held by him with the members of the mission, at his last visit to Douai, the plan of discontinuing the Parisian effort came up for special consideration; and in view of its various bearings, it received their unanimous approval, and at a subsequent period the sanction of the Executive Committee. The following letter from Dr. Devan relates the measures taken to carry out the plan, showing at the same time, that amidst all his discouragements, the labor bestowed by him at Paris has not been in vain. The letter is dated at Paris, Sept. 9.

**Labors closed at Paris.**

It having been agreed in a conference held at Douai, Aug. 29, that the mission effort at Paris should be suspended, I gave notice to that effect immediately on my

return to the city, and I announced that the following Lord's day would be the last in which public services would be held.

On that occasion my little chapel was pretty well filled, and after endeavoring to impress upon the people the duty of an entire obedience to all the commandments and ordinances of the Lord, I, as solemnly as I could, bade them adieu, referring, as the next place of our reassembling, to the great tribunal of our Judge on the last day, where each must render his account—I, for what I had taught them, and *they*, for the effect that such instructions had exerted upon them. A great part of my auditory were in tears.

#### Results of labor.

As I afterwards passed among my people to give them a parting hand, I was called aside by one, who said that he had something to say to me. His request was for baptism. I appointed that same evening for his examination by the brethren, and named (in case of their approval of the person,) a neighboring village, where I intended to hold a meeting during the week, as a place of rendezvous for my examination of the candidate. This man is a fruit of the out-station at Suresne, where, you are aware, services have been regularly sustained since February last. That he has been brought from darkness to light none of us can reasonably doubt, though he is, as may well be imagined from the fact that he has lived forty years in the bosom of Romanism, a mere babe in spiritual things.

He requested baptism, and I could not deny him. Accordingly, on Thursday evening, Sept. 6, it being the last meeting I held with this dear people, I baptized him. It was not convenient to have the ordinance administered at Suresne, though there were some circumstances that might have rendered it advisable. The last meeting I held there, which was the evening previous, I was struck with the attention—not to say anxiety for instruction—which marked the persons assembled. I hope that the seed there sown may yet bear glorious fruit, though

there be no instrumentality now to cultivate the field.

During the thirteen months in which religious services have been steadily and perseveringly held in Paris, God has permitted me to bury by baptism into the likeness of the Saviour's death five willing souls in this city, of whom three are men and two are women. I leave two others unbaptized, though I trust they also have tasted of the heavenly gift of a Redeemer's love during the said period. I have not baptized them because one of them thinks there is a misunderstanding, which she has not yet had an opportunity to explain away, between herself and another Christian; the other is under a spiritual cloud of late, and would not like in such a condition to receive the ordinance.

A subsequent letter informs us that Dr. Devan has since visited the church at St. Etienne, and made such arrangements there as will supersede the necessity of his removing to that neighborhood till early spring.

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#### LETTER OF MR. WILLARD.

##### Ministerial Conference—Baptism at Chery.

Oct. 13. Before leaving Chauny, on the occasion of M. Foulon's ordination, I proposed to the brethren to form a ministerial conference. The idea pleased them, and it was agreed that the first meeting should be holden Oct. 3, with br. Lefevre, at Chery.

It being necessary for me to go to Chauny once more, I decided to take the rail, though a roundabout way, for the purpose of gaining time. But Providence ordered the affair otherwise, so that, in consequence of unheard of contrarieties, instead of arriving at Chauny at six o'clock the same day, I was not at Noyon till 8 o'clock, and passed the night there; and the next morning, not having time to see M. Lepoids, without losing my passage, I contrived to send him word that I had passed, and went directly to La Fère. A few rods from M. Foulon's I met M. Lefevre, who had come with a

horse and cart for me, there being yet five leagues to go, and no public conveyance. We were soon joined by Messrs. Lepoids, Crètin, and Besin, at M. Foulon's, and after dinner M. Lepoids and myself took a seat in M. Lefevre's cart and started for Chery—riding the last league in a hard rain, sheltered only by an umbrella. M. Pruvots had arrived, and there was a man also from Barenton, named David, a candidate for baptism. M. Lefevre had appointed a meeting for 4 o'clock that afternoon, to examine several candidates, but the foul weather prevented all but M. David from coming; him we examined, and M. Pruvots baptized him about nine o'clock, the rain falling continually.

The next morning we organized our meeting, and listened to a dissertation from 1 Peter 4 : 6, by M. Lefevre. M. Thieffry, who was to give us a dissertation upon the scripture doctrine of expiation by Jesus Christ, was not present. In the afternoon, M. Lepoids preached, and immediately after the sermon we resumed our sitting, and continued it four hours. This was the beginning of a series of meetings which will cease probably when there shall be no more Baptists in France, and will, I trust, do more for the brethren and the churches than any meetings we have ever had before.

I left Chery early on foot, expecting to continue thus quite to La Fère; but at the first village, Pouilly, where we stopped for Messrs. Crètin and Louvet, who passed the night there, the husband of one of our sisters offered to carry me a part of the way in his horse cart. We were soon on the way. The man who conducted me would go quite to La Fère. For more than half the distance we had on our right the broad and verdant meadows on either side of the Serre, beautiful as Eden. At 5 P. M. I left La Fère, for Chauny, three leagues distant. The next morning br. Doumin came to see me. He is located at Sinceny, only three-fourths of an hour from Chauny, and is actively engaged in the work. M. Crètin and myself left Chauny at 10 A. M. on the 5th, for Ver-

berie. I passed the night there, and came home the next day.

During this journey and visit I saw all our agents but M. Thieffry, who was detained in the north by sickness in his family. I visited Messrs. Lefevre, Foulon, Lepoids, and Crètin, and became acquainted with the state of things in general, which is truly encouraging. I reached home also without being so sick as to have need to take the bed—a rare occurrence with me; yet at M. Lefevre's I slept two nights in a room whose brick floor is never dry, and in which there is never a fire; in returning from Chery I encountered tempest and rain without a cloak and unsheltered; and at Verberie my incessant and late talking fatigued me so much that I could not sleep. Indeed, during the whole absence of six days, I was continually talking, the weather was continually very bad and cold, and cholera and sweating sickness everywhere. I was never more deeply impressed with the idea of the divine protection and blessing.

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#### MAULMAIN BURMAN MISSION.

##### LETTER OF MR. STEVENS.

##### Additions to the church.

Aug. 5, 1849. Three persons have recently been baptized in this town by Mr. Judson, respecting whom one or two particulars, I doubt not, will be interesting. All the three are heads of families. One is the wife of Moungh *Kalah*, daughter of Ko A, of the village of Kaudote, mentioned in my journal recently sent you (pp. 398–402, last vol.).

One is a man from Myay-dai, a town on the Irrawaddy, some distance below Shway Doung. In that place he has a wife and two children, whom he left, to come on a trading excursion to this place. Here he fell in with the native assistants, particularly Moungh Shway Moungh, (who went to America,) in whose house he was entertained for some weeks, together with an uncle of his from the same place.

The truths of the gospel, which he here heard daily, so interested him that he determined to leave the company of traders with whom he came down, and become a Christian. Accordingly he gave up selling goods, labored as a cooly to support himself, spent his evenings in reading, and attended the regular chapel services for some weeks, until the church, considering the evidence of his conversion sufficiently satisfactory, received him for baptism. After his baptism, he was desirous of remaining here during the rains, and studying the Scriptures; but as he had already been absent about a year from his family, it was on the whole deemed best for him to return home for the present. He has accordingly gone back, not, however, without many prayers and anxieties on his account, for he will require much grace to enable him to maintain the profession of Christ which he has made, in the midst of the idolaters of his home, exposed to the cruelty and caprice of Burman rulers. There is, however, one favorable circumstance in his case.

**Myaydai—Power of the written word—Moung Net.**

In Myaydai there is an unusually large number of the *Paramat* sect, who reject the divinity of Gaudama, and also images and pagodas; and the governor himself is favorable to them. According to the representations which we have repeatedly heard from that quarter, it would seem that those people clearly perceive the errors of Boodhism, but are yet ignorant of the *true* way of life. Who knows but our friend, who has just returned among them, may be the means of saving light to some? Will not our brethren at home pray that this may be the result? He has taken with him for distribution a bundle of books and tracts, which we have reason to believe will be received with a good degree of favor in that region. We have learned that there and in other places, tracts and bibles, which have previously been distributed, are silently doing their work, “shining as a light in a

dark place,” and surely undermining the bulwarks of heathenism.

The third individual baptized is Moung Net, who has been a resident of Maulmain for the last six years. Ten years ago he obtained a book—probably a bound volume of tracts—from some one of his countrymen, whether a disciple or not he knows not. The individual, he says, recommended it as a good book. He read it, and was interested. Being then a sailor on board a small vessel trading between Rangoon and Calcutta, he took care of the book, reading in his leisure moments, both at sea and when in port. Finally he was so much interested in what he read, that he proposed to his wife to remove to Maulmain, in order that they might hear more of this religion. A dream which she had, however, shortly after, caused her to decline the proposition. But she soon died, and thus left him at liberty. He removed to Maulmain, still following the sea, and after a time took for a wife the daughter of one of the headmen of the town, and thus made very numerous and respectable connections. These proved a snare to him, for they being very much opposed to Christianity, he was long deterred from following Christ. He supplied himself with books, notwithstanding, and made them his companions at sea; and while in port he constantly attended chapel, but uniformly came by a back way, that he might not be observed.

**Confessing Christ before men.**

I first became acquainted with Moung Net while Mr. Judson was in America, and the pastoral care of the Burmese church was devolving on me. He then came to my house on one occasion, after the usual Sabbath morning service was over, and inquired if he might not be a Christian without being baptized. I admired the frankness of his countenance, and marked the timidity depicted on it, but I told him plainly, Christ has said, if we be ashamed of him, he also will be ashamed of us. He was not yet able to take so decided a stand for Christ, and retired. He continued to attend service

on the Sabbath, and always appeared an attentive hearer. Finally, on his last trip from Calcutta, apprehending himself in serious danger, he prayed to the Lord for deliverance, and promised that if God would be merciful to him, he would neglect his duty no longer, but immediately on reaching Maulmain he would apply for baptism. His prayer seems to have been heard, and he was as good as his word. He is now studying the Scriptures, and manifests an acquaintance with Christianity far beyond my expectations, seeing he has been so recently baptized; but which is sufficiently accounted for by the fact, that for so long a time before his baptism he was accustomed both to read the bible and to pray. There are indeed many things in him which afford the most gratifying evidence that the Spirit of God has taught him, and will teach him yet more and more, and prepare him for usefulness in the Master's vineyard. His age is forty. The facts in this case have forced upon my mind the reflection, that if we were more importunate in prayer that God would raise up and qualify men for the work of the ministry from among the heathen themselves, we would have more frequent occasion to praise Him for the manifestation of his grace in this respect. And many such men the great work imperatively demands.

#### JOURNAL OF MR. MASON.

We continue our extracts from Mr. Mason's journal for 1848-9, restricting them mainly to his intercourse with the Burmese population.

#### Sadducees and Scribes.

In one house that I entered, after worship, I found, what is not usual among the Burmans, a Sadducee. "When a man dies," he said, "he goes to the earth and becomes earth, and there is an end of him. I do not believe he has any soul, or that there is any such thing as spirit." I next visited the house of a writer connected with one of the courts. He lives in a style considerably above what natives

usually affect. There were several chairs in his sitting-room, and one table adorned with two toilet-glasses. He was ready to converse, and as ready to make any assertion that suited his purpose, true or false. "Nigban is a place of great personal enjoyment—the books say so," was his repeated statement, though he very well knew that the books say no such thing. When something was said about a new heart, he replied, "Gaudama too gives a new heart; self-confidence is wicked; but when a man looks on the books, and thinks of his feeble transitory existence, that is good. Then, by a consideration of the books, anger dies away from his bosom, covetousness has no longer a place there, and the darkness of his mind is dispelled."

On the subject of deliverance from the punishment of sins committed, he remarked: "Sin, evil deeds, is just like a sore on my leg here, and our books are just like medicine for it." "Pretty medicine," I said; "'sin is a sore,' and the medicine your books offer for it is the saying, 'you must bear it.'" He walked out, saying, "Ah! your books say one thing, and mine another."

#### Pali grammar.

Mr. Mason's chief occupation the past year, as is generally known, has been translating the Karen Old Testament, while Dr. Judson has been employed in compiling his Burmese and English dictionary. Employed in kindred labors, notes on philological questions occasionally pass between them. The following is from a note from Mr. Mason to Dr. Judson, on the Pali word *Tha-ka*, concerning which some inquiries had been put to him. We publish it as illustrating the utility of a knowledge of Pali grammar to a Burman scholar, as also of the critical acumen requisite in philological researches, such as are continually demanded of the translator and the lexicographer.

The corresponding root in Sanscrit, *Tha-ka*, as a verb, signifies (1,) to endure, be patient. (2,) to be able, powerful. As a noun, it signifies (3,) sovereign; (4,) a race of kings; (5,) an era; (6,) a country;—*Scythice* and plural, the inhabitants, the Scythians. With

the noun-affix *the* affixed, *Thakka*, it signifies (7,) power, strength.

In Pali the word *Tha-ka* has the signification of (8,) to offer, make offerings, which is not found in Sanscrit.

All these eight significations are found in the Burman, as derived from the Pali, but all as nouns. In the Burman dictionary is a form of the word signifying an offering, where *tha-kà* is in its simplest form, with the final vowel of the root lengthened, as is often done in Burmanizing a Pali word.

Some Pali roots become nouns by affixing *ta*, which, in a few roots, as in this one, is changed to *ka*, making the noun root *thakka*. In the Burman dictionary, in words derived from this verb, we find the following significations: (1,) patience, forbearance; (2,) strength, power. This is the same root, regularly inflected from the Pali nominative, *thakkau*. (3,) a deity; (4,) a race of kings; (5,) an era. In the Pali dictionary is a derivative signifying (6,) a country; but as the form is the regular nominative plural *thakkà*, it is, more properly, the inhabitants, the Scythians.

Many roots are formed in Pali by the formative particle *tha* being affixed to the verbal root; and hence we have in the Burman dictionary a form signifying "substance, or that to which a quality belongs." The etymology of the word would say (7,) power, strength; but the *usus loquendi* may possibly show that above definition is correct. But instances of such usages are necessary to establish it, and none such have fallen in my way.

Now, there are five apparently different words in the above, and nothing but a knowledge of Pali grammar can trace them to a common root.

#### Value of parallel versions.

No one knows how to value a good version of the Scriptures like a translator. It is of utility in those innumerable instances where the commentator is silent. A little instance occurred to-day. The Hebrew of the latter clause of Leviticus 22 : 14, read to me, "And shall give unto the priest the holy thing;" but

the English version reads, "And shall give it unto the priest with the holy thing." The passage is passed over unnoticed in "Barrett's Synopsis of Criticism." I turned to De Wette's German version, where I found it rendered, "And give over the holy thing to the priest." This confirmed me in my original view of the passage; so I thus rendered it, and passed on. And here I may add, that De Wette's version of the Old Testament is altogether the best picture of the original I ever saw.

#### Discouragements.

The school teacher's wife abides by her first position, that she will become a Christian whenever God permits, and cannot before. The neighbor that I characterized as an inquirer has changed during the week, the assistants say, for the worse. A number of his relations, who discerned that he was considering the claims of Christianity, have had a gathering about him, and have used every effort to induce him to adhere to the religion of his ancestors. They have succeeded, at least for the present.

I visited two or three houses after worship, in one of which I found a man, who, with much apparent earnestness, said, "I wish to know the truth, and to follow it. But the religion of Christ is new to us; we never heard of it until within a few years; and whether it be true or not, I am sure I cannot say. I see nothing in it bad; it *appears* well."

I could distribute books and tracts to almost any extent. Large distributions have been made in previous years; but I have every reason to believe they would be destroyed. I met a man last evening, to whom I had given a bound volume of tracts a few weeks before, on his promise to read them. I asked him if he had done as he promised, but he protested that I never gave him a book!

#### "Piercing cold"—Remembrancers.

We were aroused by the loud cracking of bamboos before daylight, and on looking out, saw the flames, at a few hundred yards distance, towering up high above the houses. I went to the scene

of the conflagration, and found that the principal part of it was confined to a large timber yard, where from eight to ten thousand rupees worth of timber was burned up. There was a piercing cold wind blowing, with the thermometer below 60; very cold weather for this country, and its effects disabled me for work most of the day.

Yesterday brought the mission several boxes from America, and this morning a small package to me from an unknown friend was brought in, that had been found in one of the boxes, and which contained a good specimen of malachite, or carbonate of copper. I am glad to be thus remembered. It will be of more value to me than what would bring ten times its price in the market. I have often found such things of much utility in this country. I am the only one on the coast who has any collection of minerals, and they often prove of use to persons who are examining the productions of the country. I have seen manganese brought in for coal, and have had it brought to my notice as an ore of plumbago. A specimen at hand corrects such errors at once.

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### ARRACAN.

#### LETTER OF MR. VAN METER.

##### Karens of Sandoway; Pwo department.

The assignment of Mr. Van Meter to Sandoway, though made with some degree of hesitancy in view of the rival claims of the Kemees, appears to have been designed of Providence to meet an exigency and to accomplish a service even more necessitous than had been anticipated.

June 19. We have now been in Sandoway three months, and until within a few days, had but one Pwo with us beside our teacher. This was a young man who had previously made some progress in his Sgau studies; which dialect he understood almost as well as his own. Under the instructions of our teacher he learned to read in a few weeks, and had begun daily recitations to me in the catechism. Associated with him in the study of the Pwo also, was a brother-in-law of

Myat Kyau, the ordained assistant. He was anxious to acquire sufficient knowledge of the Pwo to enable him to teach a few families, residing in his neighborhood, to read. The daughter of Myat Kyau also, who, with another girl about her own age, are the first females that have dared to undertake so long a journey from their jungle homes, is now learning to read the Pwo, which she speaks as fluently as the Sgau.

##### School for assistants—Shway Bo and Tau San.

This was our entire Pwo establishment until within one week, when we were quite taken by surprise upon the unexpected arrival of fourteen young men and boys; among whom were Shway Bo and Tau Sau, two of the assistants, who have been engaged for some time past in preaching and teaching among their own people. About one half could read, and the others were anxious to be able to do so as soon as possible. All seemed eager to learn, and requested that they might begin on the very next morning. We acceded to their request of course; furnished them with books, and started them under the direction of our teacher, taking Shway Bo to assist us in our studies. This looked like a beginning in earnest, and while we felt our responsibilities not a little increased, we at the same time felt much encouraged to hope, that from this number of promising young men, there might be raised up those who should become eminent blessings to their own people. I suppose there is hardly a man among all the assistants in either this or the Sgau department, of more character or higher standing than Shway Bo, although yet but a young man. It has been but one year, I understand, since he returned from Maulmain; and already he exerts a very favorable influence among his people.

We were agreeably surprised at the information received from Shway Bo, and from others who came with him, that there are at least three hundred Pwo disciples already gathered in connection with this station; Shway Bo's congregation alone numbering one hundred. With



such a beginning we surely cannot be discouraged for the future, especially when we consider the limited means through which it has been effected.

#### Wiles of Jesuits—A crisis.

The present, we understand, is a critical moment for this people. They have been so long asking for a teacher, and so long has their cry been disregarded, that they have finally begun to turn their anxious gaze in *another direction*; and a number of them have received a very flattering reception from the Catholic priests at Bassein; who have been making considerable efforts, of late, to seduce the native assistants and other Karen Christians. Br. Abbott learned only a short time since, of an attempt to seduce the Sgau assistants, shortly after he left for America, by distributing money among them. Quite a number of them received very unexpectedly a gift of five rupees each. But at present there is very little apprehension as to their influence upon the disciples. The name of "Catholic" is in rather too bad repute among them, to be a matter of envy to even the worst characters in the church—those who have been openly denounced and excluded from her fellowship. O, will not the friends of missions at home unite their fervent supplications, that the Pwos, who have so long been begging of them a teacher to show them also the way of life, as their more favored brethren have been taught it by the living missionary,—will they not pray, that *this* people may be delivered from the wiles of the Man of Sin and gathered into the true fold of Christ?

#### Schools in the jungle.

Shway Bo, after having spent several days with us, said that he must return home, as there would be a number of scholars waiting for him in his own village. He also proposed taking back with him those who could not read, or to leave with me as many as I wished to remain. Considering all things, we concluded it best for the majority of them to go back and learn to read during the rains; which they can do as well in the

jungles as here. Tau Sau also has gone, for the purpose of teaching and preaching. This assistant does not understand the Sgau dialect, and has been preaching among the Pwos since last rains. Our teacher also has gone to establish a school in a separate place from either of the others, and where there are as yet, but few if any disciples.

On last evening we enjoyed a very interesting season with these and other brethren, the influence of which we hope will be felt in the depths of the jungle. I made a few remarks to these brethren, which br. Beecher rendered into Sgau, and Shway Bo into Pwo. Seven of those who came in this company, are now with us, six of whom are engaged in committing to memory the catechism, which they recite to me daily; and the seventh remained on account of sickness.

There is nothing more trying to us at present than the fact that we cannot converse with these disciples, who for the first time have seen a "teacher" whom they could call *their own*. For my part, I hardly feel at ease while engaged in any other employment than the study of the Pwo. And I do hope that I may be successful in acquiring a sufficient knowledge to be able to converse with tolerable accuracy and freedom during my visit to the jungle next cold season.

#### Sgau School for assistants.

The school here is at present in a very interesting state; there being upwards of seventy in all. Both the ordained preachers and a number of the other assistants are receiving instruction from brn. Abbott and Beecher in different branches of theological study.

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#### LETTER OF MR. BEECHER.

We find in a letter from Mr. Beecher, of August 16th, some further testimony to the preparation of the Pwo Karens to receive the gospel, and to the justness of their claims to the services of at least one missionary. In addition to the three hundred converts already baptized, he states that "there are not less than two hundred waiting for baptism, who will need the watch and care of one

well acquainted with their own language." He adds,

The Sgau native preachers say that the Pwos are equally, if not more numerous than their own tribe, and that they have for years been anxious to hear the religion of Jesus explained in their own language, that they might understand it definitely; asserting at the same time, that they thought many of their number would become disciples as soon as they could learn how. These Sgau preachers feel a deep and growing interest in this their sister tribe. Some of them frequently make preaching tours among the Pwos, and say that they listen attentively, but cannot understand enough of the Sgau or Burmese to know what they are to believe or how they are to worship, or they would at once become worshippers of God.

#### LETTERS OF MR. INGALLS.

##### Chapel at Akyab.

July 23.—The mission chapel, just completed, is 45 by 30 ft., built of the best material and plastered inside and out. The roof is of tin, in order to get a fire-proof building, and also to save the expense of new roofing. It contains a baptistery of brick. The whole expense has been about 1050 rs., all paid but about 50, and that covered by subscriptions. The pagan population have paid nearly 400 rs. of the sum, and our little church over 100; the remainder from the generous English.

The Burmans of this province continue to present encouragement to the laborer. Opposition is small in comparison to what it has been, and the long-wished-for day of turning to God, I trust is near.

##### Church at Ava—Idolatry waning.

The following intelligence from Ava,—all that has been received for a long period,—derives additional interest from the late re-appointment of Mr. Kincaid to that vicinity, as mentioned in a former Magazine.

26.—I have just seen a man direct from Ava. He is an old acquaintance, and has been an inquirer. He states

that many feel friendly to the Christian religion, and that there is an evident decline as it respects the worship of idols. A Burman Mussulman, a merchant from Ava (now on his return,) was also present, and stated that our books, given by br. Kincaid, are still read; and that it is reported, that disciples exist but remain rather concealed. The Burman first mentioned, states that the worship of idols and the whole system seems on the decline in most of the cities between this and Ava.

Moung Pyoo, one of our assistants, a Burmese from Ava, wishes to return and preach to his countrymen. He says that he is prepared to go and faithfully preach, and if they put him in prison he will preach there. We are thinking of the propriety of ordaining him and sending him as an evangelist. The man is well qualified, so far as possessing a most winning spirit and deep devotion to God are concerned. Had I acted according to my convictions of duty, I should ere this have sent him on his way, committing him to the Lord. I question whether any missionary will go into Burmah for years to come, unless he goes with his life in his hand.

#### SIAM.

##### LETTERS OF MR. JONES.

##### The Chinese church—Plea for helpers.

Mr. Jones, writing from Bangkok June 30, urges the following facts and arguments on behalf of the Chinese church:—

I feel urged to write to you that you may not forget the case of our dear little church at Bangkok. I have been called to baptize eight persons, and add them to the little body of Christian disciples here, since br. Goddard left us. Five were full Chinese, two half Chinese and one Burman. We have a good assistant in Hongkit, but his health is feeble, and he mourns his limited knowledge. He knows not enough Siamese to learn much from us, and who shall instruct him or his brethren? We have two important out-stations, Leng-kia-chu

and Ban-chang, where we keep colporteurs, who are good, but comparatively ignorant, and therefore wanting in influence.

Br. Dean in one of his last letters to me says: "I wish you had a good man, or men, to labor with you among the Chinese in Siam. I have seen the Chinese at several stations in their own country, and still have to find a more promising field for missionary work for Chinese than in Siam." Br. Goddard, under date of April 12th, says, "Still my view of the relative importance of Siam and Ningpo remains as it was. I should now, no sooner than when in Bangkok, recommend that *all* the missionaries of our Board to the Chinese be sent to China. One at least ought *by all means* to be spared for Siam." And I say, if one, then two as a matter of course; that this little church, dear to Christ and dear to our hearts, may not be left, as it has been full half the period of its existence (from Dec. 1833,)—without a pastor.

I appeal to this church, into which more than sixty have been baptized, as an instance of missionary success;—and when all the circumstances are considered, one of the most signal examples of success that have ever attended your endeavors. Br. Dean labored, but with very little knowledge of their language till the last year. When Br. Goddard came he was scarcely able to teach at all. The latter years of his sojourn were spent in unwearied and effective labor. And shall the work so laboriously and anxiously and effectively commenced by them, be suffered to languish and expire? Say, Christians of America! Will your dear Saviour approve it?—I cannot enlarge. Think—pray; and the Lord guide you.

#### Wants of the Siamese department.

In another letter, dated July 20, Mr. Jones presents in still more impassioned language the wants of the Siamese department. Is there not one man who will answer to the appeal, "*Here am I, send me?*"

Do fix your eye on some one, whom the

Committee can confide in to do any thing that may be necessary to carry forward the mission effectively, and send him on, that when I leave it, I may be comforted in the hope that I have "not labored in vain or spent my strength for nought." What I refer to now, is the Siamese department. It is not to diminish, in the least, the effect of what I have recently said regarding the Chinese department. Both are suffering; and it would be better to withdraw wholly and at once, than to struggle on "at this poor dying rate." If the mission cannot be prosecuted more vigorously than it ever has been, then I say relinquish it;—others will take it up, although our labors will go for nothing. I could not relinquish it without a death struggle in its behalf. But if it *cannot* be carried on, it *must* be given up, and the sooner the better. Through the divine blessing much has been done; but only one of the three now here can expect to labor much longer in the enterprise, and would you have that one labor alone? I am pressed in spirit "above measure," sometimes, when I think of what has been expended of money and health and life, and what we have already gained, and what there is to be done, and yet see so little prospect of laborers to do it.—Oh God of heaven! Divine Redeemer! What shall be done? Interpose Thou *thine* aid, and hope shall brighten and despondency flee. But thy children, shall they sit by in inaction and not avail themselves of the privilege of being co-workers in such a work?

It should be remembered always that three or four years must pass away before new missionaries can begin to work with efficiency, especially if alone;—but when others are with them, they can at once do much by way of encouragement. Let us be encouraged while we last, if possible.

#### GREECE.

##### LETTER OF MR. BUEL.

In a subsequent article on the Ionian Islands, pp. 24-28, the reader will find the views entertained by our missionary at Corfu, Mr.

Arnold, as to the question so long agitated, but now at length, we trust, satisfactorily answered,—shall we abandon the Greek mission? God has shown His favor to the mission by certain infallible signs; and to withdraw from it under present manifestations both of grace and providence, would seem like a presumptuous disregard of the divine will. In the following letter from Mr. Buel we find additional encouragement to continue steadfast of purpose and instant in prayer.

Oct. 25, 1849.—During the quarter that has just elapsed since my last letter, my time has been wholly devoted to the preparation of sermons for the Sabbath. Preaching has been regularly attended by an average number of sixteen. Among these are teachers, editors of newspapers, lawyers, university students, and merchants of the most respectable class. Some of the subjects preached upon are the following:—"Human Depravity," Rom. 11: 32; "The Evil of Sin," Jer. 2: 19; "Justification," Mic. 6: 6; "Faith," Acts 16: 31; "Repentance," Acts 20: 21.

On Sabbath afternoon, I examine in course the Epistle to the Romans, with two young men whom I regard as pious. They were mentioned in my letter of July 18.

Our brother at Patras writes encouragingly of his Sabbath bible class, and of the distribution of the Scriptures.

A number of the bibles and testaments which I offered at the examination of the public schools in Piræus, were politely accepted by the demarch, and distributed as prize books. Something may also be done in tract distribution; in which the pious young men above mentioned take an active part.

Twenty-six English bibles and several in French, were given to the crew of the U. S. sloop "Jamestown," after I had assisted at the burial of a seaman, who suddenly died the night the sloop anchored in Piræus, on the 9th of Aug. These bibles were given only to those who applied for them.

May the Lord of the harvest bless the seed sown, and make the word preached the power of God to the salvation of every hearer. The cordial satisfaction

expressed by several of my hearers, is one of the tokens that our labor will not be in vain in the Lord. We hear of no opposition now to evangelical preaching in Greece.

## CHEROKEES.

### LETTERS OF MR. JONES.

We have received within the last few weeks several letters from Rev. E. Jones, containing gratifying accounts of the progress of the gospel among the Cherokees, during the past year, nearly a hundred converts having professed their faith in Christ in baptism. His first communication is under date of Aug. 29.

#### The native preachers—Converts.

Under a deep sense of unworthiness, and of the rich mercies of God continued to us through our blessed Redeemer, I beg leave to communicate some of the instances of his goodness.

Though the seasons have for several months been very unfavorable, on account of the severity of the weather in early spring, and a succession of freshets until a few days ago; very few of our meetings have been disappointed. Our native brethren have evinced their devotedness to the cause of Christ by swimming rivers, wading swamps, and riding through storms of sleet, snow and rain, to meet their appointments. The affectionate, prompt and efficient coöperation of these brethren is to me matter of sincere gratitude; nor can I express in adequate terms the praise due to the God of all grace, for the influences of his Holy Spirit; which have attended the word preached, and which, I trust, has made it the power of God unto salvation to many souls.

I should be glad to give an account of a number of interesting meetings, which have been blessed with gracious tokens of the divine presence; wounding the hearts of sinners, and leading them to the blood of Christ. At present, I only send you the results:—the hopeful conversion of seventy-seven precious souls, and their baptism on a profession of their faith in the atoning Saviour.

On Saturday, I addressed the church on the duty and privilege of putting forth their best efforts in the missionary cause. A good spirit on the subject was manifested.

On Monday morning, I addressed a large congregation on the influences of the Holy Spirit, the danger of grieving him, and the blessedness of fully following his gracious leadings.

In concluding this meeting, the only thing I had to lament was the impracticability of following up these gracious impressions "with line upon line and precept upon precept," for the maturing of the graces of those who are born again, and for urging the awakened and convicted to "the Lamb of God."

On Tuesday, Sept. 18, two small meetings were held at Dianoosee and Deegonoola, on our way to Verdigris. The congregations were quite serious. Some appeared much affected.

Riding forty miles on Wednesday, afforded opportunity for much conversation with several native preachers, and of explaining many portions of scripture in answer to their inquiries.

#### Meetings at Verdigris—Baptisms.

On Thursday, Sept. 20, a series of meetings commenced with the church at Verdigris, which continued till Monday morning. Our brethren Oganaya, Downing and Foreman, labored with untiring zeal and devotion, and with great acceptance. The brethren at Verdigris had finished flooring the meeting house, and added to their buildings five more cabins for the accommodation of

persons attending the meetings. They had also made comfortable provision for the people and their horses, so that all might stay on the ground, and enjoy the whole benefit of the meetings.

On Saturday a church meeting was held, and eleven persons, six Cherokee men and four women and one black woman, related the exercise of their minds and were received for baptism. At night, much concern was manifest in the congregation.

The meetings on the Sabbath were solemn and encouraging. About noon I had the privilege to bury in baptism the eleven brethren and sisters, who the day before had professed their love to the Saviour and their faith in his atoning blood. There was at the water side a large company, who gave earnest attention to an address on the import of the ordinance. The Lord's supper was administered with great seriousness by brethren Wickliffe and Foreman. At night many appeared affected under the preaching, and about twenty-seven came forward for prayer. Among them, were some who had been the most audaciously wicked characters. May their hearts be effectually subdued by divine grace.

On my way home I visited several families, and had opportunity to converse with many persons in all stages of religious concern; some were hopeful. Saturday and Sabbath, 30th and 31st, had meetings two days on Fourteen-mile creek. A number of persons appear to be under awakening influences.

## MISCELLANY.

### THE IONIAN ISLANDS.

The above is the title of an article in the last number of the *Christian Review*, from the pen of the Rev. A. N. Arnold, of the Greek Mission. Want of space has rendered abbreviation necessary. The language of the author has been, as far as practicable, retained.

"The United States of the Ionian Is-

lands" is the official title of that nominally independent State which comprises the seven following principal islands, viz: Corfu, Cephalonia, Zante, Santa Maura, Ithaca, and Paxo. There are likewise several smaller islands belonging to the group, of little political or commercial importance. The islands above named, with the exception of Cerigo (which is widely separated from the sister islands,

as it lies south of the Morea), are in the Ionian sea, between the latitudes of 37° 30', and 40° N.; the more northerly portion being contiguous to the coast of Epirus, and the more southern to that of Greece. The total area of these islands is a little more than 1000 square miles. The area of Cephalonia is 340 square miles; that of Corfu, the northernmost, and the seat of government, is about 230 square miles. Each of these two larger islands has a population of 60 or 70,000.

From the 13th to the 19th centuries the Ionian Islands were successively under Grecian, Roman, Byzantine, Neapolitan, and Venetian rule; the last named continuing for more than 400 years. In 1809 they came into the possession of the English, and are now under the protection of that government. Though constituted in 1815 an independent State, they have little more than the name and shadow of independence. It is only within a short time that they have enjoyed the liberty of the press. Since then, they have not neglected to urge loudly their claims and complaints. Some reforms have taken place, but the public mind is by no means tranquil. There are at the present time serious insurrectionary movements. The desire prevails among the disaffected Ionians to have these islands incorporated into the Greek kingdom. And such a union is anticipated as an event not very far distant.

The provisions of the Ionian constitution, relating to religion, may be regarded as liberal, in view of the latitude for which they were designed, and the ideas then prevalent in Europe in respect to ecclesiastical establishments and the rights of conscience. And though the articles relating to this particular are not entirely in agreement with each other, the fact has been, that no opposition or molestation has hitherto been offered to the public worship of Independents, Baptists, and Presbyterians, any more than to that of the Jewish Synagogue.

The Greek church of the Ionian Islands is ecclesiastically subject to the Patriarch of Constantinople. The religion does not differ, in point of doctrine, from that of the Greek church in other parts of the East, if we notice, in exception, that during the long rule of the Venetians, additional errors and abuses, belonging to that fallen church, were introduced. There is a multitude of places of worship, but unhappily these are no index of the moral and religious condition of the people. As to the clergy, while it cannot be denied that

not a few of them are hypocritical, avaricious, and unmerciful, their character as a whole is much superior to that of the Romish clergy. The amount of pulpit instruction is exceedingly small. Until within two or three years, it has been limited to one sermon on the morning of each Sunday in Lent. And this is true only of Corfu. In the other islands, even the Lent sermons are not regularly preached. It is not strange that, notwithstanding they self-complacently regard themselves as *the church*, claiming to be the most ancient of all churches, profound ignorance of spiritual things and gross superstition characterize the mass of the people. As might be expected, covetousness, licentiousness, duplicity and falsehood are prominent and prevalent vices. And among the more educated class, there are not a few who not only have no respect for the prevailing system of religion, but hold all revealed religion in contempt. This is especially true of the present generation of young men; and even priestly robes do not always shield the heart from infidelity, however effectually they may restrain the lips from the unguarded expression of it.

The remainder of the article we give entire.

#### CLAIMS OF THE IONIAN ISLANDS AS A FIELD OF MISSIONARY LABOR.

In determining the comparative claims of any particular part of the world, as a field of missionary operations, it will be granted, we presume, that among the things most worthy to be considered are, its religious condition, its extent, the character and relations of its population, its accessibility, its climate and adaptation in other respects to the health and comfort of the laborers, and lastly its promise. Let us be indulged with a few words upon each of these.

##### Religious condition.

As to the religious condition of the population of the Ionian Islands, we may presume that what has already been said will amply suffice to prove the *need* of evangelical labor among them. If they worship God in vain who teach for doctrines the commandments of men, and by their traditions make void the commandments of God; if they cannot offer any acceptable worship and service to the Creator, who worship and serve the creature more than Him—then there can be no dispute that the population of these islands need evangelical instruction as truly as those of any part of the pagan

world. We have only to add, therefore, under this head, that there is no other supply for this need, but that which is provided by the mission of our own Union. The English government provides military chaplains for each of the three larger islands, Cephalonia, Corfu, and Zante; and for the seat of government, there is likewise a civil chaplain. But these confine their labors to their own countrymen, between whom and the Ionian people, there is, in addition to all other separating causes, the barrier of a language reputed difficult, and differing widely from all the other languages of Europe; and which, therefore, very few Englishmen think it worth their pains to acquire. There is, moreover, a missionary of the Presbyterian church, whose labors have a primary reference to the conversion of the Jews, and a secondary to the supply of the spiritual wants of his own countrymen and co-religionists, of whom there is always a considerable number among the military; and who, therefore, whatever readiness of mind he may have, to do good unto *all* men, can of course find little leisure to devote to the benefit of the Greeks. The British and Foreign Bible Society, and the London Missionary Society, have had their missionaries in the islands, but the last of these was transferred to another station more than three years ago.

#### Extent, character, and relations.

In point of extent, the Ionian Islands present an insignificant field when compared with China or India, among heathen nations, or with Germany or France among nominally Christian countries. But there are none, we would hope, among the sincere friends of missions, who will uphold so extreme a principle as that *all* our evangelical efforts should be confined to these more extensive fields. We rejoice that there are parts where missionary labor is invited by a broader sphere, and where missionary enthusiasm is excited and sustained by the prospect of more magnificent results; but we remember at the same time that God has not despised, and so has forbidden His people to despise, the lesser isles of the ocean, and the decaying aboriginal tribes of our own continent. The Ionian group contains about twice the population of the Sandwich Islands.

But the character of a particular people, and their relations to neighboring nations, may sometimes far outweigh in importance the consideration of extent of territory, or number of inhabitants. The Ionians are an enterprising race. This their common characteristic exhibits it-

self under different forms in the natives of the different islands. The Zantiotes are proverbially industrious and thrifty. They have made their own island a garden indeed, and settlers from it are every year more and more enriching with productiveness, and adorning with beauty, the adjacent shores of Greece. The Cephalonians are famed for their expert seamanship; and notwithstanding the intestine quarrels and seditious movements which have given them so unenviable a notoriety, they have contrived to *double* the products of their island within the last twenty years. The conversion of a maritime race of people to a pure Christianity, is a peculiarly important step in the progress of the world's evangelization. It is the conversion, in so far, of one of the most formidable hindrances into one of the most efficient helps—the transformation of a bitter foe into a beneficent friend. And a commercial people, though their country be an island, cease in a manner to be insular. They make for themselves highways, which neither rains nor snows ever obstruct, to all the marts of the world. Is not England an island? Yet what continent or shore is there, near or distant, with which her floating bridges have not joined her?

#### Accessibility.—Climate.

That this part of the world is accessible to missionary effort, we have the most conclusive of all possible demonstrations, the actual and unmolested occupancy of it for ten years past. How the apparently contradictory principles of the constitution will be harmonized, when the battle of soul-liberty comes to be fought, it is not for us to foretell. If victory should crown the *first* struggle, the result would be contrary to what history has taught us to expect. If it seem good to Him who hath put the times and the seasons in his own power, to postpone that contest a few years longer, there will not be wanting, we confidently believe, a little band who will count freedom to worship God a blessing worthy to be valiantly contended for with words of truth and soberness, and cheerfully suffered for with the faith and patience of the saints. And while in this contest we must not lean upon an arm of flesh, though it should be the mightiest of all fleshly arms, yet we may thankfully remember, that the dominant power in these islands is that of the nation in which religious freedom has ever found its stoutest champions and its most willing martyrs, in which it has already achieved its greatest victories, and is steadily advancing to still more glorious triumphs.

The matter of climate, &c., may be dismissed with a word. There are no peculiar dangers, discomforts or privations, attendant upon a residence in this field. The climate of the Ionian Islands has nothing of malignity, and is, on the whole, salubrious and delightful. Those who come from more northern regions doubtless enjoy commonly less vigor than in colder latitudes, and require to be recruited, after the lapse of years, by breathing for a season a more bracing air; but this is common to all warmer climates, and applies with much less force to the Mediterranean than to any of our Asiatic stations.

#### Comparative promise.

More important is the consideration of the comparative promise of different fields; and it is on this ground, probably, that we shall chiefly meet with adversaries, in pleading for the continuance of this part of the work in which the A. B. M. Union is engaged.

We must sorrowfully confess that missionary labor in this field has not heretofore brought forth fruit answerable to the expectations, much less to the desires, of those who have cooperated in the work. This is a lamentation, and shall be for a lamentation. It is a trial of our faith;—but we protest against its being regarded as a command to withdraw, or a permission to despair. Were we to grant that the apparent want of promise of this field, viewed in connection with the brighter prospects that elsewhere open before us, and the limited means which it has pleased God to put into the hands of the Union, might be a sufficient reason for not undertaking, at this moment, a new mission to the Ionian Islands, there would yet remain ample ground on which we might earnestly contend for the *continuance* of the mission already established. The question of *beginning* has been decided. Providential circumstances led to the occupation of this field. Is there a clear voice of Divine Providence bidding us abandon the work we have begun? Our missionaries there do not hear it. Has God withdrawn the hopes and the hearts of his people from this part of the great field? Such a withdrawal may have taken place in many minds, and yet not be of God. But it has not taken place in *all*. And we will persist in believing that it has not taken place in most, that it has not taken place so extensively as to make the recall of our missionaries an inevitable measure, till the unanswerable evidence of facts compels us to the opposite conclusion. We

will not believe that the resolution to withdraw from *any* field of begun missionary labor, on account of confessed want of success, will be irrevocably adopted, until such thoughts as these have been solemnly pondered: whether such a withdrawal can be made without danger of reflecting dishonor on Christ and his truth; whether the principles on which it is made, if applied from the beginning, would not have led to the successive abandonment of many fields which God has afterwards signally fertilized with the copious dew of his blessing; whether the *precedent* of such an abandonment would not tend to produce such disastrous results as these; on the part of missionary laborers abroad, either, on the one hand, a feeling of *uncertainty*, unfavorable to extensive plans of usefulness, untiring perseverance in prosecuting them, and unreserved devotion to their work; or, on the other, a feverish anxiety for speedy results, unfavorable not only to their own comfort and health, but much more to deliberateness of judgment, discretion of procedure, and the purity and permanency of these results;—and, on the part of missionary contributors at home, either, on the one hand, the disaffection of a few and the discouragement of many; or, on the other, fickleness and impatience; the fruit of that sin of unbelief which so easily besets us all;—whether, in fine, such a precedent would not be too likely to end in the diminution of funds at home and of fruits abroad, of faith in God on our part and favor towards us on his;—till these things, we say, have been duly considered, we trust such a measure will not be taken; and *when* these things have been duly considered, we are persuaded that neither the Greek Mission, nor any other, will be disbanded without some sounder and safer reason than the want of success.

Before the last anniversary of the Union, at which the existence of this mission trembled for a while in so doubtful a scale, our missionaries were rejoicing in the baptism of one interesting convert. Before the report of that meeting reached them two more had been baptized. All the three are young men. One is an experienced and devoted teacher. Another has likewise had experience as a teacher, but his desire now is to teach and to preach Jesus Christ to his countrymen,—a work for which the providence and grace of God seem to have prepared him. Had the decision to recall our missionaries from this field passed at the Philadelphia meetings, it would have been to them a message to leave



Twelve precious years entirely consumed in committing to memory sounds, mere sounds,—for the Veda is not now intelligible to a single Brahman of all the multitudes who commit to memory and recite it. When understood at all, it is so by another class altogether; and the fact, although almost incredible, is precisely as I have stated it, viz., that hundreds and thousands of Brahmans over India spend ten or twelve years in learning to recite the sacred books of their religion, without understanding one single syllable of all they learn at such an enormous sacrifice! And if they did understand them, what would the knowledge amount to? The Vedas contain hymns in honor of the firmament, the fire, the waters, the wind, and so forth,—the system of the Vedas being a deification of natural phenomena. Alas! what fearful slavery is this—utter intellectual debasement as well as moral ruin! We found that now, instead of 200 youths being thus sacrificed to the honor of the supposed holy book, only forty, or at the utmost fifty, consume their time in this most wretched way; and the Brahmans see clearly before them the total cessation in a few years of the study of the sacred Vedas. Happy day when they shall be preserved merely as a humbling memorial of times of ignorance and sin, which India regrets to only with shame!

[illegible]

## Trimbak—Religious mendicants.

But a still holier place than Nasik is Trimbak, a village at the source of the Godavari, that is, about twenty miles to the west of Nasik. Accompanied by Ramkrishna, one of the Brahman converts of the mission, we set off to visit this holy spot. We travelled for greater comfort during the night, leaving Nasik when the moon, somewhat past the full, arose to light our way. In this climate, we are comparatively independent of atmospheric changes. Having slept a few hours on the ground in some shed in a village about half-way to Trimbak, we again rode off in time to see the village soon after sunrise. I think we met about ten carts full of pilgrims quitting Trimbak in the space of one hour. As we approached the village, long lines of encampments appeared on both sides of the road, consisting of dwellings rudely constructed with straw for the residence of the religious mendicants, who are known by the comprehensive name of Gosavis. You may call these the monastic orders of Hinduism; and here they were collected in large brotherhoods, amounting in all to at least a thousand individuals, all of them thought to be peculiarly holy men, who, having forsworn the world and devoted themselves entirely to the service of God, were deserving of peculiar reverence. Numbers of these men were walking about, almost perfectly naked, with their bodies smeared over with ashes. Many of them had come from a very great distance—from Upper Hindustan, the banks of the Ganges, the Panjáb, &c. They formed one very conspicuous and disgusting feature in the scene.

The holy village of Trimbak does not at all strike you as you approach, as being in any way remarkable; but the features of nature around it are in a high degree commanding. You see before you a very lofty and semicircular sweep of hills, from which innumerable streams, even at this period in the dry season, are trickling (I cannot say rushing) down. These waters are collected into multitudes of tanks (lochs, as we should call them *Scotticè*) in and around Trimbak. The river at this season is here but a slow and insignificant stream, with its elaborately constructed channel half choked with mud and stones. We draw farther into the semicircle towards the hills, and there, near the base of a high precipice, is Trimbak. One proud temple in Trimbak—the temple of Trimbakeshwar,—i. e., the

Lord of Trimbak, or Shiva—rears aloft its head, and boasts of elaborate architecture and very spacious enclosures paved partly with marble; but the village temples are not striking, nor is the village itself remarkable for beauty or extent. Were it not for the neighborhood of the source of the river there would be no village here, or at least one of the most insignificant kind. The city is one wholly given to idolatry.

## Government support of idolatry.

The temple is supported by an endowment of 22,000 rupees annually given by our government. This is one of the most melancholy things connected with the British sway. When our government took possession of the Maratha country, it promised to continue all existing establishments. Under the native government, the endowments to temples might in many cases have been resumed; but our government seems to hold itself bound to administer them in perpetuity. The sums thus expended on the support of idolatry at Nasik and Trimbak are absolutely incredible. When a better feeling takes possession of the mind of government, it will doubtless find it easy to expend the money in a manner equally acceptable to the natives, and yet not so fearfully dishonoring to God, nor so fatal to the best interests of the country.

## Bathing for purification—"Sons of the Ganga."

The scene which for many hours daily presented itself at the holiest tomb in the village, was one of the most remarkable things we saw. Could the scene daily enacted there be but once witnessed by Christians in Britain, how would it move their hearts, and stir them up to fervent supplication and unceasing effort for miserable India! The waters of many small rills were here collected into one tank of perhaps two hundred feet square. It was built round on all sides with substantial masonry, and had steps leading down into it, so that the pilgrims could approach its waters in any part. The concourse to it during the holy year (the year in which the Godavari river is especially holy, which is every twelfth year,) is said to be perfectly incredible; and, among the crowd of people rushing into the waters, even lives are sometimes lost. Even now the concourse was large—the scene distressingly animated. Men, women, and children—people of all conditions and all ages—were here indiscriminately bathing. We could see no distinction as to places assigned to different ages or sexes. Every heathen, be-

fore stepping down into the stream, paid his priest to recite the necessary prayers in Sanskrit. These consisted of such confessions and petitions as these—

"I am sin, I commit sin, my nature is sinful, mercifully deliver me, O Godavari," &c. &c.

The worshipper held some water taken from the tank in his hands while these prayers were recited, and poured the water out five or six times, offering some gift to the Brahman each time. He then descended into the tank. We were more particularly struck with the appearance of some Gosavis—those religious mendicants who generally go about without almost any clothing; and the scene altogether was such that, simply on grounds of public decency, we felt the government ought decidedly to interfere, and lay at least an interdict on those supposed holy men. The whole tank was alive, so to speak—every corner occupied by bathers, or people preparing to bathe.

We addressed some of the Brahmans standing by; but angry looks and bitter words were all we could obtain in reply. The very show of their countenance witnessed against these men; the contrast was striking between the simple-looking country people who had come as pil-

grims, and the dark and malevolent scowl of the *Son of Ganga*. A considerable number of pilgrims collected to hear us, but most of them were driven away by the Brahmans. "Leave them alone," they cried; "let nobody speak to them, or hear them." We gave away one or two small books; in an instant they were seized by the Brahmans and torn in pieces. A sacred tree, with a small raised enclosure round it, seemed a suitable place to address them from, but the moment I ascended it they cried, "Tear him down—tear him down;" and actually made a rush to seize me, which they would have effected but for the help rendered me by my companions. I had never witnessed similar violence, and was a good deal taken by surprise at it, for we had carefully avoided using language of an irritating kind. But the mildest statement of the inefficiency of the waters of the Godavari to cleanse away sin, seemed to inflame those unhappy men to madness. They are the *Sons of the Ganga*, they live on the gifts presented by the pilgrims, and they felt that their craft was in danger. Oh! when shall we see in India what we read of in the early history of Christianity—"a great company of the priests obedient to the faith?"—*Miss. Record*.

## AMERICAN BAPTIST MISSIONARY UNION.

### MISSIONARY ROOMS.

#### Changes in the Executive Committee.

The professional duties of Rev. R. E. Pattison, D. D., made it necessary for him to decline the service to which he was elected at the annual meeting of the Board, and recently Rev. William Leverett and George Cummings, Esq., have resigned—both having removed from the vicinity of Boston. The vacancies have been filled by the reelection of Dr. Pattison, who now accepts the appointment, and by the election of Rev. Rollin H. Neale and Mr. Benjamin Smith.

#### Bassa Mission.

The Committee have recently given particular attention to the state of this mission. It is now more than eighteen months since it was left chiefly in charge

of native assistants, and its interests are manifestly suffering from the want of the supervision of American missionaries. The mission, in the judgment of the Committee, ought speedily to be reinforced or relinquished; and they are endeavoring to find two suitably qualified brethren to send as missionaries to the Bassas within the current missionary year. Surely this number, at least, will be constrained by the love of Christ to go to the relief of our only mission on the coasts of Africa.

#### Greek Mission.

The state and prospects of this mission have received delicate consideration since the last annual meeting. The progress of civil and religious liberty, the fuller access attained by the missionaries to Greek minds, the grace which God has bestowed in the recent conversion of some,

and the probability that native laborers are about to be provided by the Lord of the harvest, have brought the Committee to the conclusion, that the question of discontinuing the mission ought to be laid aside. A small additional appropriation has been made for the support of a native assistant, agreeably to the request of Mr. Arnold.

#### South-eastern France.

The Committee have requested Dr. Devan to remove to south-eastern France for the purpose of superintending the missionary operations which have there been so happily commenced. By this arrangement the little church and the laborers so providentially raised up at St. Etienne, will receive the aid and counsel so much needed, and a wide field will be occupied which promises a more abundant harvest than can now be reasonably hoped for in Paris.

#### Maulmain Burman Mission.

It is stated on the first page of this number, that the connection of Rev. S. M. Osgood with the Maulmain Mission was closed in October. The Committee deemed it inexpedient for him to return at present to Maulmain, in view of his constitutional tendencies to disease, in a tropical climate, and there being no urgent demand for his services in the department formerly occupied by him. At a future day, should Mr. Osgood's health become more firmly established, and the duties formerly discharged by him require his return to the station, the Committee will cordially renew the appointment, and it will be as cordially accepted.

Mrs. Osgood was removed by death, at Wyoming, July 13, in the 35th year of her age. She began her missionary life in 1836, accompanying her husband, the lamented Thomas, to join the mission to Assam. She was married to Mr. Osgood in the summer of 1838, and while his health allowed him to remain at Maulmain, fulfilled a most valuable, though unpretending service, returning with him to this country in 1846. "She died as she had lived, in the exercise of a calm and peaceful trust in the Saviour. Her memory is blessed."

### DONATIONS

RECEIVED IN NOVEMBER, 1849.

#### Maine.

Oxford Asso., viz. Sumner ch. 12; Livermore, 1st ch. 10.25; Mrs. Kidder 2; Poland and Oxford, ch. 1; Paris and Woodstock, ch. 1.75; Norway, Mrs. Milnor 1; Paris, ch., to cons. Mrs. Louisa G. Davis L. M., 100,	\$128.00
Sedgwick Bay Fem. Miss. Soc., Mrs. E. B. Allen tr., East Thomaston, ch., Samuel Libby tr., 2.36; Fem. Miss. Soc. 16.59,	19.00
Wiscasset, John Sylvester	18.95 5.00
	170.95

#### New Hampshire.

Rumney Fem. Miss. Sewing Circle, for sup. of Rev. A. H. Danforth,	25.00
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#### Vermont.

Fairfax, I. D. Farnsworth,	10.00
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#### Massachusetts.

West Wrentham, friend of missions	4.00
Groton. ch., mon. con., 5; Brookline, 1st ch., 200,	205.00
Boston, Charles st. ch., mon. con., 11; Baldwin Place Sab. School, Joseph Sawyer tr., 15.56,	26.56
Sharon, Ladies Burman Miss. Soc., Miss Dulcinea Capen tr., 10.25; West Dedham, Sab. School 8; Chelsea, ch., S. Bryant tr., to cons. James Loring L. M., 100; Newburyport, Soc. for the benefit of youth in Africa, Mrs. R. B. Medbery tr., 2.50	120.75
	356.31

#### Rhode Island.

Mount Vernon, Caleb Waterman, to cons. himself L. M.,	100.00
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#### Connecticut.

Essex, A. E. Post 5; Thompson, Cent. ch. and Soc. 81.59	86.59
New Haven, 1st ch. (of which \$20 is from the Sab. sch., for sup. of a scholar in Nowgong Orphan School,) to cons. George O. Sumner M. D. and Mrs. S. Emelia Phelps L. M.,	200.00
Suffield Fem. Miss. Soc. of Conn. Lit. Inst., for the sup. of two children in the Karen Normal School at Maulmain, named Joseph and Lavinia Parker, per Miss L. M. Parker, prest.,	10.00
	296.59

#### New York.

Lakeville ch. 2.46; Champlain Bap. Con., Wm. H. Butrick tr., to cons. Rev. John A. Dodge and Rev. Myron N. Stearns L. M., 200; Fort Edward, Jas. Cheeseman 1; Waterford, ch. 8.75; Newton Corner, ch. 17.75; Oneida Asso., E. Palmer	
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tr., 21.50; Preston Hollow, Rev. Hiram Haynes 10; Hoosick Falls, ch. 4.23; Ten Mile River, ch. 12.75; West Hoosick, ch. 7.04; Galway, Phebe Hermance 2; Alonzo Hermance 6 cts.; Abigail Cook 2; do. 1st ch. 3.25; do. 2d ch. 14.41; Jamesville, ch. 1.98; Fairfield, Mason West 2; Sylvia West 1; Elizabeth West 50 cts.; Hannah Carr 5; Collection, 3.18; Russia, Phebe Walker 50 cts.; Newport, ch. 9.39; Norway, ch. 12; Salisbury, ch. 8.62; Little Falls, ch. 8.50; Mohawk, ch. 3.10; Frankfort, ch. 12.37; Westmoreland, ch. 3.64; Albany, Gaylord Sheldon 14; John F. Rathbone 25, to cons. Rev. Hiram Haynes L. M., per Rev. O. Dodge, agent,	417.98
<b>New Jersey.</b>	
New Jersey State Conv., Peter P. Runyan tr., viz.—Burlington, ch., mon. con. 18.61; Sab. School, for Ind., Miss., 22.70; Youth B. S., for Ind. Miss., 3; Infant School, for Ind. Miss., 8; Bordentown, ch. 21; Bridgeton, ch. 14; Cohansey, ch. 60; Camden, 1st ch. 10; S. School, 10; Cedarville, ch. 7.96; Cape Island, ch. 20; Freehold, ch. 32.64; Upper Freehold, ch. 57.50; Flemington, ch., to cons. William Barrass L. M., 100; Hightstown, ch. 50; Fem. Miss. Soc. 39.86; Haddonfield, ch. 25; Hamburg, ch. 7; Hamilton Square, ch. 13.50; Jacobstown, ch. 4; Kingswood, mon. con., 13.64; Millville, ch. 6; Middletown, 2d ch. 34.10; Mt. Salem, ch. 4.52; Pittsgrove, ch. 21.80; Sandy Ridge, ch. Miss. Soc. 4; do. for Burman Mission, 10.40; Scotch Plains, ch. 26.25; School-ey's Mountain, ch. 19; Shrewsbury, ch. 1; Sussex Asso. 15.50; Trenton and Lambertton, ch. 23.22; Juv. Miss. Soc. 12.02; Woodstown, ch. 7.62,	714.84
<b>Pennsylvania.</b>	
Philadelphia, Broad st. ch., Mrs. Edward W. Miller, for sup. of a child in Assam Orphan School, to be named Mary Ann Miller, Alleghany, ch. 25; Sab. School, 75, to cons. Rev. Joseph Walker L. M., Clarion Asso. 8.87; Brownsville, ch. 3, Mantuaville, ch. and Sab. School, for Karen School, under the care of Rev. H. L. Van Meter at Sandoway,	25.00 100.00 11.87 10.00 146.87
<b>Missouri.</b>	
Meacham, Rev. J. Berry, per Rev. A. Bennett, agent,	1.00
<b>Ohio.</b>	
Cincinnati, Mrs. Deborah Kimball, to cons. Mary S. Kimball L. M., 100; 9th st. ch., "a member" 50; Miss Emily A. Ewing 1; John Henry Ewing 1; Miss Augusta Kate Ewing 1; per Rev. A. Bennett, agent,	153.00
<b>Indiana.</b>	
Indiana Bap. Miss. Soc., J. R. Osgood tr., 19.35; Covington, ch., Mr. Clarke 5.05; Madison, ch. 22.95; mon. con. 11.05; Sabbath School Miss. Soc. 2; Indianapolis, mon. con. 18.12; Juv. Miss. Soc. of Sab. School, to sup. a child in Assam Orphan School, 25.75; Indiana Miss. Soc. 18.10; Lick Creek 2.20; Logansport 8.20; R. M. Bosworth 50 cts.; North Eastern Asso. 11.50; Mr. Johnson 2; Green Castle, mon. con. 3.15; Mt. Pleasant 3.50; Fort Wayne 5.40; Lafayette 30; William Woodworth 10; the "Irving family," proceeds of a concert, 25, to cons. J. R. Osgood and Rev. T. P. Hedge L. M., per Rev. A. Bennett, agent,	323.82
<b>Illinois.</b>	
Quincy Ass., R. G. Ray tr., to cons. Rev. Charles Harrington L. M., 132.45; Ill. River Asso., D. D. Irons tr., 26.25; McLean Asso. 7.25; John Hawker 1; John Davidson 25 cts.; Lockport, ch. 6.38; Joliet, ch. 1.25; Mrs. R. Wardsworth 50 cts.; Ill. General Asso. W. W. Watson tr., 148.55, to cons. Rev. B. B. Carpenter and Rev. G. W. Riley L. M., per Rev. A. Bennett, agent,	323.88
<b>Michigan.</b>	
Mich. State Conv., to cons. Rev. David Hendee and William A. Burt L. M., per Rev. A. Bennett, agent,	200.00
	3,140.24
<b>Legacy.</b>	
Bellingham, Ms., Mary Adelaide Arnold, a little child,	1.00
	3,141.24
Total, from April 1 to Nov. 30, \$36,669.00	
"Hampton Falls ch., Ms." in the Dec. No. of the Magazine should be Hampton Falls ch., N. H., and	
"Three Rivers ch., Conn." should be Three Rivers ch., Ms.	

THE

# MISSIONARY MAGAZINE.

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FEBRUARY, 1850.

No. 2.

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## AMERICAN BAPTIST MISSIONARY UNION.

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### ASSAM.

#### LETTERS OF MR. DANFORTH.

##### Ascent of the Kullung—Nowgong district.

July 19. Since I last wrote you, I have taken a trip to Nowgong, in company with br. Brown. We were ten days on the river. The current was strong, and our progress necessarily slow. You can gain some idea of the difficulty of ascending these rivers, when I tell you that we came down in two days what we went up in ten.

Nowgong is a very populous and beautiful district in the dry season; but in the wet it is almost entirely inundated. The people are completely hemmed in. Water surrounds their houses, and boats come up to their very doors. Many of them are compelled to build *sangs* (an elevated bamboo floor,) to keep dry. Their condition looks truly pitiable; but being accustomed to it, they seem happy and contented.

When we went up, the rains had but just set in; consequently the river was not swollen to its height, and we were able to visit the different villages, preach, distribute books, &c. We spent the first Sabbath at a village called Jagi, on the

Kullung river, about half way between Nowgong and Gowahatti. It is a very large village, and has a government school. A very few of the people are able to read. We found no one here who had any idea of the Christian religion. Br. Brown preached. Some said, "*hoi*;" that is, "all true;" some disputed; while others ridiculed. Whether any seed sown will take root, remains for future travelling missionaries to see. Raha is another interesting village, and would form of itself, especially in the dry season, a most promising field for missionary labor. But why talk of these? Br. Bronson is with you and will give you better ideas of his own field than I can.

##### Nowgong Orphan School.

The first Sabbath we passed at Nowgong was a very pleasant and interesting one. Five or six of the boys presented themselves for baptism. One was received, and baptized at sunrise in the Moru Kullung, br. Stoddard officiating. It was a glorious sight; the first native I had ever seen baptized. You may well imagine that my heart was filled with no ordinary transports of joy. At 11, A. M., we had worship in English. In the af-

ternoon br. Brown preached in Assamese, and in the evening the Lord's supper was administered. All felt that we had had a heavenly sitting together in Christ Jesus. One of the boys, who for a long time had been under the discipline of the church, and whom the evening before we were compelled to exclude, came forward and made a frank, full, and public confession of his sins, and asked the forgiveness of his brethren. He has since resumed the duties of a Christian, in connection with the other boys, and appears very well. We hope in due time he may be restored to the fellowship of the church.

I was very much pleased with the school, and think that br. and sr. Stoddard are well calculated to manage it. Br. Stoddard, while he has the love and esteem of the boys, seems to have excellent discipline over them. Sister S. is in the school daily, and appears admirably fitted to be a help meet for her husband in the work of instructing the minds of these heathen youth. But they are lonely, as well they may be. They both need and ought to have a helper. Who is there to preach to the perishing multitudes of Nowgong and vicinity? We stayed here about four weeks; during which time br. S. and myself visited some of the villages and tried to tell them of a risen Saviour.

#### **Schools at Gowahatti.**

In a letter about one year since I remarked, that we very much needed a building for our native girls' boarding school, and that such a building we must have. I knew not where the means were coming from, but believed that Providence would in some way provide them. Providence has already opened her liberal hand. The girls are now in a good brick building of 30 by 60 feet, the cost of which was about rs. 700, or \$140. About rs. 600 have been already received from the ladies and gentlemen at Assam. The school is now in a flourishing condition. One of the Christian girls has been recently married to Baktin, a native Christian of Siluagor,

and nine still remain under instruction. They have just disposed of some fancy work for about \$6.00, which will be applied to their support. They occasionally do work for the ladies of the place, which brings in quite a little sum during the year. Our building is spacious, and we are in hopes of getting a large addition to our present number. Our boys' school is doing well. It numbers about forty, and the boys are making as good progress as could be expected.

#### **The work of preaching—Helpers needed.**

But the great work of preaching to the multitude we find to be of a more general character. We cast our bread upon the waters, and the promise is almost the only reason we have for expecting to find it again. We can always find hearers; sometimes attentive hearers; but it is hard to make them believe that their deathless spirits are staked upon the reception or rejection of what we say. I am desirous of spending the next cold season in travelling among the villages. But our prospects here are still dark. We were in hopes that br. Barker's trip to Maulmain would have so far restored his health as to enable him to continue his labors here for a few years longer, but in this we have been disappointed. What shall be done? All our stations are reduced to the very last extremity. We can scarcely hold whereunto we have attained, much less make any advancement without additional help. Saying nothing about the interests of this and the Nowgong stations, shall the business of the press and the work of translating the bible all hang upon the uncertain life of a single missionary? Should br. Brown be removed, must we wait until intelligence can be carried to America, and until a missionary can be appointed? until he can reach the field of labor? nay, more; until he has spent five or six years in studying the language before the work of the press can go on?

#### **Population of Assam—Claims of Gowahatti.**

In a letter dated Aug. 28, Mr. Danforth recurs to the need of reinforcement; and

specially the claims of Gowahatti, as published in the *Macedonian* of January. And in the same connection we have an interesting statement in regard to the population of Assam, as contained in a series of answers to questions proposed by Mr. D. to the Rev. William Robinson, inspector of the public schools in Assam, and author of a "Descriptive Account of the Country," published in 1841. We give the statement in the form in which it has reached us; merely remarking that Nowgong and Sibsagor districts have also their peculiar recommendations, setting forth, with Gowahatti, the whole valley of Assam as a field of rich promise to the faithful laborer.

1. "What is the population of Assam?"

The population of the whole valley may, I think, be estimated at 1,500,000. This of course excludes the people of the adjoining hill tribes, who keep up a free communication with the plains and often come down in large number for the purpose of traffic.

2. "What is the population of this district, (Kamroop); including that portion of Durrung lying within thirty miles of Gowahatti?"

The population of Kamroop at the lowest computation, I should think to be about 500,000; at least, I should be within bounds in estimating it at one third of the entire population of the province. Desh Durrung, or that portion of the Durrung district alluded to in the question, contains about 160,000 inhabitants. The population within the reach of a missionary residing at Gowahatti, may be fairly estimated at near seven hundred thousand.

3. "How does this district compare with Central and Upper Assam,—in the number and density of its population,—in its means for travelling—in the influence of the natives upon the whole country,—in cultivation and political importance?"

It would be necessary to enter into many minutiae, and to have more information at command than I possess at present, to enter into these particulars. It may suffice, however, to state that the population of the six districts in Assam may be thus estimated.

	<i>Population.</i>
District of Kamroop, . . . . .	500,000
"      Gowalpara, . . . . .	250,000
"      Durrung, . . . . .	250,000
"      Nowgong, . . . . .	250,000
"      Lakimpur, . . . . .	100,000
"      Sibsagor, . . . . .	150,000
Total,	1,500,000

In connection with the Sibsagor district, we have about 200,000 dependent Nagas, inhabiting the mountains which form the southern boundary of the district. The Assamese population in the plains is scattered over an area of 5,440 square miles; and during the rainy season, it is impracticable to get at the mass of the population, as they do not, generally speaking, occupy the banks of the streams.

Nowgong has an area of 3,870 square miles, of which 1,710 constitute the hilly country known as the Mikir hills, and occupied by a population amounting probably to about 30,000 souls. These speak a language distinct from the Assamese. The mass of the people here are approachable either in the rains by means of boats, or in the dry weather by land; the roads that traverse the district are generally very good.

The total area of the Durrung district may be estimated at 1,911 square miles; but the largest part of the population is to be found in that division of the district called Desh Durrung, where within thirty miles of Gowahatti we have a population of a hundred and sixty thousand souls. The means of getting to these people is chiefly by land travelling, though during the rains many large villages are approachable by boats.

Kamroop has an area of about 2,520 square miles, of which, probably not so much as 1,000 are under cultivation. The population is but little scattered, and in some parts it is very dense. Means of travelling both by land and water are better here than in any other district.

4. "Do the population of this district speak the Assamese language?"

Yes; the mass of the people speak no



other idiom than that common throughout the province. There may probably be found a few slight differences in pronunciation; but the people in Kamroop speak Assamese as much as those in Sib-sagor or Lakimpur do.

5. "What is the population of Gowahatti?"

I believe the census taken last year showed a population of near 9,000, but this seems to me below the actual number of inhabitants in Gowahatti.

6. How large a portion of the people speak the Assamese language?

All the people in Gowahatti speak Assamese, except the few traders, and people employed in the government courts who come from Bengal, and of course speak Bengali; but they do not form a tenth part of the population of Gowahatti.

7. "Do you regard it as a healthy station, and what do you think of it as a mission station?"

I believe Gowahatti to be as healthy a station as any in Assam or Bengal. There are Europeans, residents here now, who for the last eight or ten years have never known a day's illness; and the hospital returns show a very small average of sick to the proportion of the inhabitants.

As a missionary station I believe Gowahatti takes the first place in Assam. It has a larger population in its immediate vicinity than any other station, Nowgong excepted. It is in a district that has double the amount of population any other district in the province has. And its local advantages are in every respect superior.

8. "How far from Gowahatti do the Cacharis live; and what do you think of the importance of establishing a mission among them, and can they be reached through the Assamese language?"

Chatgari, a frontier district, situated between Desh Durrung and the Bootan hills, and I suppose about thirty or forty miles from Gowahatti, seems to be their principal *locale*; here their numbers are said to amount to about 30,000, which is

about half the Cachari population in the valley. Large numbers of them are scattered about in the Kamroop district. They present an interesting field for missionary labor. They are the most active and industrious part of the population in the valley, and are free from the trammels of Hinduism. Hindu priests, however, are doing all they can to bring them within the pale, and are making a large number of converts. They may all be reached through the Assamese language. They have a language of their own, but it is used only amongst themselves, and I never yet have met a Cachari who could not speak Assamese.

#### LETTER OF SRI APINTER.

The following letter of a Cachari youth has been forwarded to us by Mr. Barker. The writer, Mr. B. informs us, is "one of the native Christian boys; a lad of fifteen years, from that interesting tribe of Cachari people, so numerous on the north bank of the river in Kamroop and Durrung districts. The boys in the boarding school are mostly from that tribe."

Gowahatti, July month.

To the most excellent gentlemen and ladies who have taken refuge in Jesus Christ, unto you all I make known a thousand compliments. I, a great sinner, am greatly indebted to you all, for you sent to us the teachers of the way of life.

It is now three years when, in my village one day, I thought in my mind I would go and learn to read. I left my home and came to Gowahatti, which is two days journey. I came to the mission school, and the padri Barker sahib showed me many kinds of mercy, taught me the gospel of the Lord Jesus. I listened. I heard I was a great sinner, and that there was only one who could save from these sins. Hearing these truths daily, they took hold of my mind and I found great distress; often fell down at the feet of Jesus to pray. I thought in my mind, I must take hold of Jesus Christ and his good words. Then I found a great deal of love in my heart to Jesus. I confessed his name before all the assembly, and made known to all

my belief in the Lord Jesus Christ. One Sunday in February Mr. Barker baptized me in the Brahmaputra river. Then in my mind I found great joy. But now I find temptations. Satan gives me many evil thoughts. Yet I try to stay at the Saviour's feet; and I beseech you to pray for me, that I may never turn away from Christ and his true religion.

In our school are forty boys; thirteen of us live all the time with our dear teacher, Mr. Barker. Will you not pray to God most earnestly, that he will pour down much of his Holy Spirit, and make all the boys who live with us his own disciples. I think God will hear your prayers. I continually pray for this. Pray for me too, that I may quickly learn all that is necessary to make me able to teach this blessed religion to all my people; that I may give the true light to all my father's house. When Mr. Barker and I went to my village last year, my people said if we would come and live with them three or four months, they could hear the good words every day, and then they could understand and believe. Pray for them; pray for me.

I have been reading English for a few months; and if you will be kind and send a few books to me, I shall be happy in my mind. Your unworthy servant.

SRI APINTER.

LETTER OF MR. BARKER.

Cacharis the Karens of Assam.

Referring more at length to the interesting tribe to which the writer of the foregoing letter belongs, Mr. Barker writes:—

Aug. 25.—I have lately been strongly pressed with the conviction, that we ought to do more for the Cacharis than we have yet thought or dreamed of doing. They are our neighbors, and at our doors—speak the Assamese language—are not Hindoos—are the most industrious, athletic and robust people of Assam; and are much more deserving, in my estimation, of the name of the Karens of Assam, than the Nagas. The Karens are a tame, industrious, agricultural,

and united people. So the Cacharis;—while the Nagas are a wild, warlike, and divided and scattered race. Perhaps there is no class of people split up into more clans and factions than the Nagas; and the highest honors sought and conferred by them, are conferred on those who have fallen upon and murdered their enemies of another clan, occupying another hill within perhaps the report of a musket. But not so the Cacharis. They are a quiet, agricultural people, and scarcely possess an instrument of war or the knowledge of a war song or a war dance.

These people are accessible; and even more so than the Assamese. It is most difficult to obtain an Assamese child of any description except orphans. But it is not so with the Cacharis. We have been compelled to turn a deaf ear to the call of many who had come to us to be instructed; and we can now within a short space of time, and that without difficulty, obtain all we could find the means of supporting. We could very soon bring our present number up to thirty boys, who would live in the compound and come under our entire control for two, four or six years, as we may wish to have them. We ought to have such a school in operation here immediately, raising teachers and preachers for future service. Of the many who apply for instruction we might make a selection, and retain and encourage only those who were of the right age, and promised to make apt scholars.

Letter of an inquirer.

Leaving the above subject for the present, allow me to send you the copy of a letter of an inquirer, which is as follows: "O my beloved sister Babori, this is my supplication, the night of this day; for my sake that you make very great prayers before God, that I may be made a disciple, and be received into the church. For this I have a great mind. For many days I have heard the Saviour's gospel, and have not had faith; and I fear my mind is getting hard. By the sacrifice which Jesus made, that my mind

may be made soft, pray. And that in Jesus' name I may be baptized, pray. And in the great day, when Jesus will come, that I may run to meet the Lord, and cry, My Lord has come,—yes, sister, pray much for this. But how can such a hell-deserving sinner call Jesus *my* Lord? I am a vessel of his wrath. For my dear mother, pray."

"Your sister JAPORI."

This letter was written by one of the school girls at the close of a prayer meeting. She is about twelve years of age. It was addressed to an older native Christian girl. She appears to be a Christian, a very interesting little girl, who with her mother was rescued from beggary about two years ago.

#### LETTER OF MR. BRONSON.

Since the preceding communications were prepared for the press, we have received a letter from Mr. Bronson in reply to inquiries bearing upon the same general subject—Assam as a missionary field;—and as the facts and views which he has presented appear pertinent and just, we are the more ready in this connection to lay such of them as are of public interest before our readers.

#### Nowgong as a missionary station.

It is now eight years last October since Nowgong station was established. Strong reasons existed in its favor; such as the dense population of the district, composed of the farming class, permanently located on their lands, and generally less prejudiced against Christianity than the higher classes. Many of their villages being accessible the whole year, it was thought that our missionary operations would be less interrupted, and the opposition less, than in less retired places; and therefore, for direct missionary labor, Nowgong has always been considered one of our best and most important stations. Every one that passes through the Kulung, is struck with the number and beauty of the villages that line its banks. Several other parts of the district are similar; so that my brethren on visiting me have frequently congratulated me on the interesting field opened.

Since Lower Assam has been occupied by our brethren in Gowahatti, Nowgong has become doubly important, as a connecting link between Upper and Lower Assam. If you look on the map of Assam you will observe that we now occupy the whole southern bank of the Brahmaputra, and that Nowgong connects the upper and lower fields. On the north bank of the river the mission of another society at Tezpur borders upon us, and were we to retire from Nowgong that society would, I have no doubt, occupy it at once, and so have the *whole* centre of the province from north to south, while our two remaining stations would be situated in its two extremities.

Again, the Nowgong district opens on the south into Cachar, where one half of the great Cachari population reside, in whom the whole mission is interested. It also opens through the Naga hills directly into Manipur and Burmah. According to present indications, our Assamese and Burman missions are to be connected, not through Sadiya, as formerly expected, but through Manipur and Ava. All these things combined, have made me feel that although Nowgong has not the advantage of being directly on the banks of the great river, yet, as an advantageous position to labor for the immediate conversion of the heathen, it is not a whit behind the very chiefest position in Assam, and cannot be given up. We must make it one of our most efficient stations.

Nowgong has been equal in healthiness to any other station that I know of—more so than many. Certain it is that Mrs. Bronson and myself never enjoyed better health at any other station. Had we been favored with associates to share the labors at Nowgong, my firm conviction is that Mrs. B.'s health would have allowed us to remain in Assam to this day; and the healthiness of the station ought not to be judged from such a case. There have been some deaths at Nowgong; but after thinking over the cases one by one, I find that several of them

were occasioned by wanton exposures in the sun and rain, and dews of night, while on hunting or other pleasure excursions; exposures that ought not to be risked in any part of India. Such cases do not prove Nowgong unhealthy. On the other hand, I have known persons leave the station with regret—pleased with its healthiness. You might suppose that the inundations of the rivers would render it unhealthy. They probably do to some extent; but in the region of Nowgong we have one grand preventive, the sandy soil, through which the water passes as through a filter. The whole country is generally dry within a week after the rivers fall. You will readily perceive how much more unhealthy the country would be if the soil were clayey, and the waters of the inundations had to be mostly evaporated by the sun. I might add also, that these inundations are not confined to Nowgong, but extend over most of the valley.

#### Mission houses.

When a station has become permanent, the mission houses should be built with reference to durability and comfort. We lived for years in a post, bamboo and thatch house, raised a few feet above the ground, with frail partitions of reeds tied together; and the same, *mudded*, composed the enclosure of our houses; without a pane of glass, and with mat doors and windows, through which we often felt the driving storms. These exposures were necessary in the infancy of the mission, but now that better homes are obtainable, I do not wish others to be subjected to such exposures. A good house once erected, provides for the lifetime of a missionary. In the end there will be a great saving of money, as well as of time and health. Compared with other houses, I thought our house in Nowgong quite good; at least it was the best I could do at the time; but the roof is low, and prevents the floor being raised more than a foot or two above high water mark.

#### Comparative claims of Sibsagor and Gowahatti.

On this point I would speak cautiously.

Indeed my ideas of the very great importance of *both* those stations make it impossible for me to do otherwise than to plead for both. Now that Gowahatti has been occupied, it cannot be sustained with less than two efficient and judicious men. The Lord having brought so many English members into the church there, it seems necessary that preaching be sustained in both native and English departments with ability. There is also a vast field of labor in Durrung, among the Cacharis, on the north side of the river, where our brethren will need all the help you can give them.

Sibsagor, on the other hand, is a centre of vast influence, not of English but heathen influence. It is near the residence of the old kings of Assam, and this induced the most influential and best informed natives to locate there. The most powerful establishments of the priests are in this vicinity; it is the very core of heathenism in Assam. Brethren Brown and Cutter are so much employed in translations and printing, that they must have a man or two to accompany their native assistants in preaching the gospel over their vast field. It is impossible for me to speak of the claims of two such important stations comparatively. If I have any preference for Sibsagor, it is because that station has less to do with English labor, and its missionaries are less interrupted in direct efforts for the conversion of the heathen.

#### LETTER OF MRS. BROWN.

##### Arrival at Sibsagor.

July 28.—We had an uncommonly speedy passage up the river, of a little short of eleven weeks! By coming up in the rainy season we gained the advantage of propitious winds, which hastened our passage some two or three weeks. But it was rather hazardous to life and health, travelling when the river is at its height. We were, however, mercifully preserved from accident and severe illness; and after an absence of three years, I once more find myself comfortably settled at my old home on

the Sibsagor tank. We arrived on the 28th of June, and were gladly welcomed by br. Cutter and the dear native disciples; who assembled themselves together to give grateful praise and thanksgiving to God. Much of my time since has been occupied in receiving calls and visits from my old acquaintances, the women of the surrounding villages. This is one of the advantages of a missionary having his wife with him. Not a woman, my husband says, ever came near the house during my absence. But the dear children! How much we miss their joyous footsteps and the merry music of their sweet voices, to light up the dark mud walls of the old bamboo house,—more dark and desolate now than ever before! Oh for grace to lay my children daily and hourly a willing sacrifice at the feet of Jesus, and to take a firmer hold upon the promises of God.

#### A lesson of submission.

The few native Christians here are a great comfort and encouragement to us. Nidhi Levi, Batiram and Kolibor, with their wives, are truly ornaments to the Christian name. The latter have just been called to mourn the loss of a promising infant, which affliction they appear to bear with true Christian resignation. After the funeral I sent for the wife, she being in feeble health, to come and spend a few days with me, hoping a little good nursing might restore her. I have been delighted and surprised to witness the entire resignation she appears to exercise to the loss of her first born, for whom she manifested great fondness. She looked so mild and lamblike when she met me, that I felt I would sit at her feet and learn a lesson of submission. Her appearance and behavior altogether have been entirely different from those of the common Assamese women; who dress themselves in sackcloth, and set up a most hideous wail for several days after the death of a child.

#### Developments of native character.

Kolibor is a true child of nature, but appears sincerely pious. His conversion

took place in mature life, so that he has not enjoyed the advantages of the early training which Nidhi and Batiram have. At the prayer meeting last evening, when he came to mention his recent bereavement, he cried aloud like a child. And this he often does when confessing his sins in prayer. In him it is so natural and unaffected that it is the brightest evidence of a broken and childlike spirit. We have been much gratified lately by his having turned his attention to farming, and he appears to be settling down to steady and industrious habits; which we hope may be an example for others of the Christians to follow.

#### Early habits and prejudices.

I wish I could give as good a report of all the native members here, but am pained to say that some have been walking disorderly, and are now causing us much anxiety and sorrow. It is difficult to know how much allowance to make, in the native character, for the strength of old habits and prejudices and but partially enlightened minds. The Christians in Assam with but few exceptions are all yet but mere babes, and need constant watching and instruction. Every additional member adds to our cares and labors. It is a humble but glorious work. How much we need the prayers of the Christian community, that we may be more abundantly fitted to discharge with faithfulness, our responsible duties; and that the spirit of the Lord may rest upon our feeble efforts to plant the gospel standard in this dark and remote corner of the globe.

The anticipations expressed in the letter referred to in the following paragraph, we regret to state, could not be carried into effect, the reinforcing being delayed another year.

We had the pleasure of receiving your very kind and friendly letter a few days ago, of Feb. 6th. The encouragement it contained, that before the close of this year a mission family should be on their way to join us at Sibsagor, comforted and cheered our hearts not a little; and the prospect of additional laborers, in

the present shattered state of our mission, is the kind of comfort we are in the greatest need of—three of the older missionaries being gone home, and half of the other half soon anticipating the necessity of departure for a more congenial climate.

Mrs. Brown proceeds to speak of the expected return of Mr. and Mrs. Barker, of Gowahatti, and then adds :—

Mr. Cutter ought also to go home to return with Mrs. C.; his health and constitution having been a good deal impaired by repeated severe illness, and a residence of near twenty years in an Indian climate. But it would be difficult, however great the necessity, to persuade him to leave his printing establishment, with the whole weight of this station upon our shoulders. We are therefore the more anxious for the speedy arrival of the new missionaries, that he may have an opportunity to retire, if he choose, for a season, to recruit his health and refresh his memory with the delightful and cheering scenes of his native land; after so many years of exile and faithful service.

We feel a great anxiety as to the individuals who may be sent to join us here. It is only missionaries of the most self-denying stamp, who will be contented to submit to all the deprivations to which we are subject in Upper Assam. There is nothing lovely or inviting here, but the real “grindstone of missionary work.”

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#### SIAM.

##### LETTER OF MR. SMITH.

Our last published communication from Mr. Smith, (p. 301, last vol.) left him at Hongkong, about to take passage for Siam by way of Singapore. From the letter now before us, dated July 16, we learn that he arrived at Singapore in April, and after remaining four weeks, during which he employed a Siamese teacher, sailed again on the 11th of May for Bangkok. On the 22d the ship came to anchor off the bar of the Meinam river; whence, passing to Packnam and taking boat at midnight, Mr. Smith proceeded to the capital.

##### Arrival at Bangkok.

Much fatigued and very uncomfortable, I arrived at the mission premises about day light, tapped gently at the window, and called Mr. Jones by name. In a moment we were greeting each other in the same verandah, where, fourteen years ago, I parted with the much loved, but now deceased, Mrs. E. G. Jones, when she was sending me to her parents in America. The joy of meeting old friends and my associate missionary brethren and sisters, enabled me completely to forget that I was fatigued from want of rest and exposure the previous night. I was soon welcomed by the brethren and sisters of the Presbyterian Board, who are all of them in excellent spirits, and very agreeable co-workers in our great enterprise. Br. Bush and lady, who sailed from Boston in the “Minstrel” some four weeks before I left New York, had already arrived, and were in cheerful spirits. I could not feel otherwise than grateful to a wise Providence, who had graciously watched over us while we floated upon the mighty deep, and who has kindly permitted us, at length, to arrive in safety at our place of destination, under such favorable circumstances. Our brethren here have allotted me the house which br. Goddard formerly occupied. I am now very comfortably located, and have everything so arranged, that I shall prosecute the study of the language to some advantage, I trust, when I can secure the services of a competent and permanent teacher.

##### A Siamese convert—Usefulness of tracts.

The case related below loses little of interest by being so suddenly closed in death. We have proof of what even a Siamese can learn and feel of the power of divine truth. This Siamese convert had not seen a Christian missionary, but had read “the foreigner’s books,” and “for years had worshipped no God but the one living and true God. He had now come a journey of five days to seek the foreign teacher.”

Not long since an elderly Siamese man called on Mr. Jones to solicit Christian books. He had never before seen the missionaries, nor received tracts

from them; but it seems that some tracts and portions of God's word had found access to his town, and he had accumulated some of the books that his neighbors had laid aside. He had evidently studied them with much care, for he displayed more knowledge of Christianity and its doctrines than the Siamese servants and workmen, who have been in the employ of the mission for six and eight years. He said that he was satisfied that it was the best religion of which he had any knowledge. He believed in it; thought he loved Jesus. He wished to be baptized; and to make a public profession of his faith on the Lord Jesus Christ. This fact, together with the desire to receive further instruction, had brought him to this city.

Mr. Jones, who is too judicious to administer the holy rite of baptism to any applicant hastily, advised him to tarry here a while. Meanwhile a lodging place was provided for him in my house, and a boarding place with one of the Chinese converts. Soon after his arrival, the cholera began to rage in this city very violently; and on the Thursday following the first Sabbath that our hopeful friend came here, he was suddenly and violently attacked with the disease. As soon as I was apprised of the fact, I sent immediately for Mr. Jones, who did all that his age and experience in this country could do for his relief. But in less than twelve hours from the time of the attack, our friend was a lifeless corpse. Till the last, he declared his faith and trust in Jesus. We trust he sleeps in Jesus. His remains were interred in the "garden," belonging to the Chinese church. Though he was not spared to enjoy the privilege of receiving the rite of baptism, and of thus publicly professing his faith in the Lord Jesus, and of becoming a member of Christ's visible church on earth, God, we doubt not, had in reserve for him still greater blessings. He sent him here to cheer us, to encourage our hearts, and to give us an evidence of his saving power even without the presence of the

living teacher. And having done this, he suddenly received him, as we trust, into the bosom of the church triumphant, where soon, soon, we hope to meet. Let God be praised for what he has done for this man. May we not accept this as an earnest of more glorious blessings that God has in reserve for Siam?

#### Retrospect—Something gained.

What great changes have taken place in this country during the past fourteen years. When I left here in 1835, Mr. Jones had not yet made any formal attempts to preach to this people. Nothing comparatively had been done in the way of translation. Now, through the persevering efforts of br. Jones, this people have the whole New Testament in their vernacular. Then there was no organized church; now, the church numbers about twenty-seven members; and they have a very plain but simple little chapel. A Chinese assistant preaches to them regularly on the Lord's day. Br. Jones also preaches once every Sabbath to a very respectable Siamese audience, who usually assemble to hear him. Every morning he conducts prayers in Siamese in the chapel, when most of those who are in the employ of the mission attend. Those of the Chinese church members who live on the mission premises, have morning and evening prayers daily, at the residence of the Chinese assistants. What an advance upon the state of things in 1835. God has indeed done great things for this people, and for this place. I feel that I have abundant reasons for encouragement and gratitude, and am happy in the thought that it is my high privilege to live and labor here; and may I not solicit an interest in your prayers, that God will enable me to live faithfully and usefully in his service?

#### Cholera in Bangkok.

The cholera has made fearful havoc among the inhabitants of this city. It is officially reported, that not less than twenty thousand have been suddenly ushered from time into eternity. What a fearful depopulation! It seems to be

the prevailing opinion that this large number is rather under than over a just estimate. God, however, has graciously preserved the mission families, so that they are all still in the land of the living. Rev. Mr. Hemmenway and Dr. House were attacked, but have recovered, and are in usual health. In mercy God has stayed the progress of the disease in the city and its environs. May God make this exceedingly painful calamity the occasion of great spiritual blessings to this poor people. Mrs. Jones has been quite feeble, but is now convalescent, and we hope she will soon be permitted to resume her wonted labors. My own health was never better.

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LETTER OF MR. JONES.

Expulsion of French priests.

Aug. 4.—I wrote to you on the 20th ult., but improve the present opportunity also, lest rumors should reach you that may awaken unnecessary anxiety. The difficulty of getting accurate and reliable information in regard to events in this country, even though residing at its capital, is very great, and sometimes very embarrassing. We are told from various quarters that the king is expelling the French priests here, except their bishop, and that they embark for Singapore to-day; and that his majesty also threatens to have their residences pulled down and their chapels razed.

The circumstances which have led to this procedure seem to be briefly these. About ten days ago circulars were sent round to the foreign residents, to say that, as the cholera had now subsided, it was *customary* on such occasions for the officers of government to offer congratulations to the king, and foreigners were *requested* to join them on this occasion. We Protestants inquired whether it was regarded as a civil or a religious affair; and being assured by persons of office and distinction, that it was wholly a civil matter, we tendered our contributions, (something like two dollars apiece,) and sent a letter of congratulation to his majesty, assuring him that we had felt

the deepest sympathy in the sufferings occasioned by the cholera, and had done what we could by care and medicine to relieve them; that we had prayed to God, almighty and ever gracious, to spare him and his people; and we now gave thanks to God continually for his mercy in removing the plague, and begged him to fill all hearts with gratitude and its proper manifestations for the same.

The Catholics, it seems, took a different view of the case, and all, except the bishop, declined having any participation in the proceeding, and did it in *such a manner* as to awaken the king's indignation, and their expulsion is a *part* of the result; what the whole will be we cannot tell.

Knowing how rumors spread and enlarge, I feared that it might be reported that *all* missionaries had been expelled. The future is truly unknown, but we think we see indications of a greater and wider diffusion of truth. Many of those in authority are beginning to *investigate*, and are eagerly inquiring after information; this can do the truth no harm. Existing events will probably lead to a closer scrutiny into the differences between the true Christian religion and Jesuitism.

Trials of patience and charity.

Another topic I wish to mention here; that our friends at home may not infer from the fact that I have often referred to our little church as one of great interest, that in watching over it there is nothing but unalloyed pleasure.

During the last month Pe Kōng died. He was aged, probably more than seventy years,—lived with his relatives two or three miles distant, was taken ill in the night;—we did not hear of it till morning, and then were informed that he was dead! He had been baptized by br. Goddard in August, 1845—and seemed ever firm and consistent in his profession.

In the latter part of June, I was told that Chek Samhōng, whom I baptized June 3d, was unwell; but it was regard-



ed as nothing serious, and he was using the usual remedies. Mrs. Jones was seriously ill, and I was myself unwell; so I did not call upon him for several days. When I did so, I found him bloated with dropsy, which proceeded from disease and deranged functions of the heart. Dr. House pronounced the case hopeless. With some alleviations, he struggled on till the 1st inst., and died.

Our valuable assistant, Hongkit, has been feeble for several months;—his symptoms very much like consumption, coughing, raising phlegm, feverishness, &c.;—and for nearly a fortnight past has been mostly confined to his room. On my detailing to him upon his sick bed the two cases above, he said; “Regarding Pe Kōng I can rejoice, for he was ripe; but I grieve much for Chek Samhōng. I hope he was a true believer—but he knew very little of Christ and his gospel.”

Now the assistants and members from Bangchang and Lengkiachu have just come in, to attend the communion service to-morrow. They report that Pe Tōng—an old man of eighty years—baptized in 1845, was so enfeebled that he could not attend, and only tottered about with his staff;—and Chek Mui, baptized in 1843, is sick, and pined almost to a skeleton.

Some of the members occasionally work for others and are “defrauded of their wages;” and come to me for assistance or counsel.

Besides all these things—they are a quick tempered race, and often little bickerings arise, which show that the Christian temper, though we hope it is implanted in them, has not yet gained complete ascendancy.

Those who come to labor among them, must take all these and such things into their account, and lay in a stock of courage and patience to meet them. My mind has often and often recalled, during the past six months, the statement that “missionaries pour out their sympathies like water.” They have occasion to do so.

If any inquire, “Who is sufficient for

these things?” the Saviour replies, “My grace.”

I have but stated as briefly as possible, *some* of the sources of anxiety and care. A skilful delineator, taking these facts and their *concomitants*, might make a doleful picture; but there are lights as well as shades to every true picture, and I have so often dwelt upon them, and they are so generally and readily perceived, that it seems not important to call special attention to them here.

At a later date the order for the expulsion of the priests appears not to have been enforced. Mr. Jones writes Aug. 7.

It is not yet certain what will be done with the French priests. They have been ordered to depart the realm. A few days ago, they were endeavoring to secure a passage to Singapore in a vessel about to sail. It is now said, the owner of the vessel refuses them a passage. Whether they will linger on, and finally be allowed to resume their work, remains to be seen. If they are actually expelled under existing circumstances, their expulsion will disgrace the king more than them;—but he has always been accustomed to have his will, his wish even, regarded as inviolable law; and the idea that others should have wills to be regarded, does not please him at all. The tyranny that now reigns in the world, will eventually have much to answer for; but when the *will* of our *Father in heaven* is done, tyranny will cease. Let us labor and pray for this evermore.

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#### MAULMAIN BURMAN MISSION.

JOURNAL OF MR. MASON.

[Continued from page 17.]

There were upwards of twenty pupils of the school at Burman worship to day, a larger number than I have seen before; and the Sabbath school, after worship closed, showed an increase of readers. More strangers came in than usual, though none stayed throughout the services. On asking a man that I met in

the street afterwards, why he did not stay all the time, he answered, "Ah, I am like a man that meets with some strange food: he does not eat a hearty meal at first of it, but a taste, a mouthful or two only, to see whether it be good or not."

"The Infinite Power"—Transcendentalism.

I visited a neighbor, that the assistant reported as a very hard man to deal with, and one who had taken his children away from school. I found him a very talented man for a Burman, a paramat, of a like faith with the one mentioned by Mr. Judson many years ago. He professes to believe in the existence of one God; but his favorite epithet for him was, "the infinite power." This "infinite power," he said, was manifested in Gaudama to some nations, in Christ to others, in Mahomet to others; and might be manifested in everything. "The infinite power," he continued, is "everywhere; but all have not eyes to see it. You see that bamboo; to you it is nothing but a bit of old bamboo; but I see the infinite power mirroring through it." He reminded me of the language of a popular writer, "I have lost the power of looking on the surface; every thing seems to me to come from the infinite, to be filled with the infinite, to be tending toward the infinite."

"As we have opportunity."

There were several visitors at Burman worship this forenoon. Now there would be a company standing at the door, to whom I would address myself; and anon, a few arrested by the speaker's voice, would be seen standing opposite the window in the street, to whom I would for the time turn. The school teacher's wife said, on my interrogating her, as I usually do, "Ah, I am getting a new heart by little and little."

On my return I stopped an old priest, that I met in the street; and while I talked with him, quite a little company gathered around to listen. I found him full of self righteousness. At first he protested that he had no sin whatever;

but I found at last a vulnerable point in his early years, in which he acknowledged that he had sinned, and that he knew of no Saviour for those sins.

After disposing of him, I went into a shoe maker's, or rather a sandal maker's shop, where I saw a man at work. He was quite intelligent, and said he had paid considerable attention to Christianity in former years, and had frequently visited Mr. Judson, when he first came to Maulmain. He had read our books, he said, but did not like them because there was no Pali in them. No theology, he contended, was worthy of attention, unless accompanied by Pali. I said, Our Scriptures were written in a kind of Pali, Greek Pali and Hebrew Pali; and Christ preached in Pali;—which seemed to raise Christianity in his estimation considerably. He then objected to our killing animals; and when I tried to make it appear that they were not possessed of souls like men, he was eloquent in his proofs that animals have as much reason and intelligence as men. "That ox," pointing to one in the street, "will shrink from an uplifted arm, in anticipation of a blow, as much as I would; has just as much reason and intelligence in the matter as I have."

Natural history of the Bible—Helps needed.

Having had occasion to refer to Rosenmüller's Botany of the bible, I am reminded that there is no existing work that at all meets the wants of a translator on the natural history of the bible. This work is the best I have met with in the department of botany; but all the information it gives, might be put into a tenth of the pages that the book contains. The descriptions are usually ill-written, and bring before the eye of the reader no definite picture. Moreover the information it presents is often so defective, that it is not of the slightest value to a translator. For instance, there are two pages on *lentils*; but to what genus or species lentils belong, no one can conjecture from that article. Gesenius, in defining the Hebrew word, says: "*Lentils*, a kind of pulse resem-

bling small beans." This is a little more definite, but there are perhaps a dozen different plants with a dozen different native names in this country, all answering to this description. I take the Arabic name of the plant, *zadas*, and turn to Richardson's Arabic dictionary, but find nothing there except "a mule, a lentil." What, then, shall the translator do? He has no way left but to make the best guess at the genus he can.

Precisely similar remarks might be made on some other articles; and a few are still more objectionable, for they contain errors. He says of *agallochum*, "There is a species of this tree that grows in the Malaccas, called *gau*. Linnæus has described it as *excecacia agallocha*." Now this is precisely such a blunder as it would be to say that a turkey buzzard is a species of turkey! The two trees are neither of the same genus, nor of the same natural families; and their properties are almost as far apart as the deadly upas and the fragrant cinnamon.

#### The Peguan missionary.

Alluding to the return of Mr. and Mrs. Haswell to this country for the restoration of health, Mr. Mason remarks:—

Brother and sister Haswell have been faithful laborers, and much beloved as associates. He has raised up an interesting church at Amherst, and has translated the whole of the New Testament into Peguan and seen it through the press. When we take into the account the character of the field he has had to cultivate, it may be safely said that he has been as successful as any missionary that has ever been in the country. If he has not baptized his hundreds, as most of the Karen missionaries have done, it has been solely owing to the difference in the preparation of the Karens and the Peguans for the reception of the gospel. The one are found by the missionary prepared by God for the truth above all other people, in India at least; a good soil, and it produces accordingly. The other are a people as besotted and hard-

ened in idolatry as perhaps any other nation on earth.

Sabbath school—"From house to house."

I was particularly interested in the Sabbath school at the close of Burman worship to-day. The pupils are improving, and several were able to repeat large portions of the catechism. In this way they have truth stored up in their memories which, we may hope, the Holy Spirit will bring to their remembrance with power hereafter, if not now.

I subsequently visited the house of a Burmese lawyer, whom I found reading a native law-book. He talked very fairly, and was in no wise disposed to defend the Buddhist system. I next entered a house where I saw an invalid sitting at the door. He confessed that he felt unhappy, could not read now, and did not understand much about Christianity. He seemed to feel that he was in the dark, but could not see his way out of the darkness. I tried to have him throw himself on Christ just as he was.

On another occasion I walked out after dinner to the village of Nante, on the Attaran, two miles distant from the mission premises. After conversing with several persons that I found there, I returned after sunset. The village is pleasantly situated on the northern extremity of a spur from a summit range of mountains. All around is one immense alluvial plain. There are some thirty or forty houses, and numerous sawpits around show that it is a place of some business; while a Chinese arrack-shop, in a manifestly flourishing condition, proves that the people are not invulnerable to the vices of civilization.

#### Health of Mr. Mason.

In the following paragraph Mr. Mason has in mind an invitation sent to him some months previous, to revisit this country for the benefit of his health.

To-day was the hottest in the season, yet between ten in the morning and three in the afternoon I walked down to the printing office on business, and back again, two miles each way; and translated forty verses.

There is not a well missionary in town that would have been willing to take my walk in the sun; and yet I did a well man's day's work in the study besides. Does this look like a man who must be called home for his health?

*Sowing by the wayside.*

March 4, '49.—In passing down a back street, I found a couple of Shyan traders who spake Burmese seated beneath a clump of bamboos. They listened with apparent interest and then passed on with their wares (fancy boxes), perhaps never again to hear the truth till they are judged by it at the last day. The next person I addressed was an intelligent and respectable looking Burman that I met in the street. He confessed his ignorance of what would be his state in the next world, but thought no one could know anything of the future. I endeavored to show him the way by which man may come to know to a moral certainty his future state; but while I was discoursing with him on a new heart, he turned away with an unbelieving smile and bade me a civil good bye.

The first house I entered was such as the poorest would be supposed to inhabit, yet I met a man there trying to sell two gold necklaces set with precious stones. A single garnet or ruby in one of them he valued at thirty-five rupees. The people listened as they did at several other houses which I entered, and raised no objection but the very common one, that Buddhism was the religion of their ancestors.

In one house a sick man gave especial attention; and in another an old man was as remarkable for his opposition. He said there was no reason for his examining Christianity whatever, he was so confident that Buddhism was the parent of Christianity as well as of all other religions. "There are the paramats," he said; "we *know* that they, though they differ from Budhists, derive their law from Buddhism; and it is precisely the same with Jesus Christ's religion. While conversing with this man and some oth-

ers in the same house, a young man who had come in unnoticed, entered into the conversation; and I was not a little surprised to hear him take up on my side and go on to advocate Christianity most ably. He proved in the end to be a member of Dr. Judson's church, on his way to meeting. I felt encouraged thus to find "the salt of the earth" scattered about in the world unnoticed, and the more especially that he was so ready to encounter opposition and ridicule for Christ's sake.

Towards evening I walked out again, and in a bamboo monastery on the side of Pagoda hill I found a few persons assembled around the body of a priest, who had expired only a few hours previous to my arrival. I endeavored to point the spectators to that land where there is no more death, and among them I found a son and daughter-in-law of the deceased. The man had manifestly heard much of Christianity, but said he thought God had provided different religions for different nations, just as he had furnished them with different customs and manners. "The Burman religion would not do for the English," he said, "but it does very well for the Burmese." On inquiry, I found the old man had but recently become a priest, and his daughter-in-law spoke up and said, "He became a priest and died from a broken heart. He had no children with him; and his heart broke." The sorrows of men are the same, I thought, everywhere, and the human heart is crushed by them alike; and all alike flee to religion to sustain them. But how poor the help heathenism has to offer!

*"In season and out of season."*

17.—Several Tounghthoos called on me to-day, to ask my advice in some matters connected with the government; to whom I addressed a few words of exhortation. They had called repeatedly before, and always listened respectfully; but when occupied with law business, I never found the mind in a favorable state to attend to religion. Still, the occasion is one which falls within the com-

mand, "preach the gospel in season and out of season." This people are not numerous, but I think one man devoted to them would be well employed.

18.—I met with a very civil Burman young man this morning, belonging to the police, who took a bound volume of tracts and promised to read them as he had leisure. Another man, with whom I entered into conversation in the street, said he had lately come from Rangoon, where he had often seen Christian books and heard the gospel, but that he was too intently occupied with his worldly business to attend to the subject of Christianity. Another man, that I stopped by the way side, read a couple of pages of the Catechism with much apparent satisfaction, expressed his approbation of what he read, and then returned the book, saying that he had no time to read. In one house that I entered I found a very intelligent man, who read from the tracts for half an hour, asking for explanation of everything that was obscure to his mind. "It is very true," he said, "there is only one God;" but added, "different religions have branched off from the worship of the one true God." He was called away, but took a volume of bound tracts and promised to read them.

Towards evening I went out again, and met a man from Balu island, in the street, about to return to his boat and home. He gladly received a volume of tracts, which he promised to read and to lend his neighbors. Another man, who lived in a distant part of the city, begged that I would give him one; and I had other applicants, after all the books and tracts I took with me had been distributed.

"No God."

While I was conversing with a man in the street, quite a company of persons gathered around me, and a woman began to lift up her voice above all others. On turning to her for a few minutes, she acknowledged that Gaudama is dead and that Areemataya, the next god, has not yet become a god. "We have no god

now," she said, "but Areemataya will come soon." On hearing this last remark, a Hindoo who stood by, took up the observation, and argued so well in defence of the existence of an eternal God that I left her in his hands; and went on with the man that I was conversing with, to point out to him salvation through Christ; which he seemed to comprehend so well, that he said on parting, "I must think of it," "I must think of it."

I closed the labors of the day by a visit to an old man, who said, "I am like a man that has lost the way; I know not whither I am going."

LETTER OF MR. STEVENS.

A native ministry to be educated.

July 19. I have just returned from a visit to Amherst, where I spent four days with the church and administered the communion. Notwithstanding the absence of the pastor the regular Sabbath services are maintained, together with a Sabbath school in successful operation. The preaching is principally performed by Moung Oung Men, an able assistant, although other assistants occasionally take their turns with him. Assistants situated as he is, peculiarly need helps to the understanding of the word of God; and I never go to Amherst but I am impressed with the magnitude of my office, and am stimulated to renewed diligence in my endeavors to aid those whom God has called to the preacher's work; that they may become able ministers of the New Testament. Nor can I avoid the conviction, that many persons are actuated more by zeal than knowledge, who fain would cancel the labors performed in this department, in order that the missionary might devote his time to the "direct preaching" of the gospel to the many. It is preposterous to hope that *missionaries* will or can be supplied in sufficient numbers to do the preaching which is essential to be done for the conversion of the nations. Native agency must be mainly relied upon for this purpose; and accordingly God has been

pleased to raise up men on missionary ground, whom he has endowed with gifts suitable to the holy enterprise; and has thrust them into the vineyard. Now it seems to me, the plain question to be considered by us is this:—Is it desirable that these native laborers should do their work *well*? If it is desirable, how can the object be accomplished without an understanding, on their part, of the work to which they are appointed? And how can they properly understand that work without a knowledge of the bible—the book which is put into their hands with the injunction to preach what it teaches *and nothing else*? And what enlightened Christian now thinks that a minister is qualified for his work who has the naked bible put into his hands without note or comment—without parallel passages—a concordance—or illustrative notes to consult? But such is the case with the native preachers here. I am anxious to do something for their help; but other duties successively imposed upon me by the force of circumstances, have caused everything in this particular department to move at a slow pace. The concordance progresses steadily—the *Herald* is regularly issued, and I have just commenced the printing of a general history. That book I hope will be of much use to the seminary, as well as to the schools in general.

You will be glad to hear that the students whom I was expecting from Rangoon, have arrived the present month, and I have commenced instruction with one or two additional individuals from Maulmain.

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LETTER OF DR. JUDSON.

Visit to Ava deferred.

Aug. 20, 1849.—As you see from the date, I am still at Maulmain. Before receiving yours of the 20th of Feb. last, with the appropriation for the expenses of a journey to Ava, the “small prospect in the horizon,” mentioned in mine of the September preceding, had passed away; and since that, nothing encourag-

ing has occurred. Were it not, however, for the following reason, I should prosecute my first intention; for so far as a *mere journey* to Ava is concerned, I know of no obstacle in the way of any foreigner who wishes to proceed thither.

Just as I had finished the English and Burmese part of the dictionary, at the close of last year, and was about commencing the Burmese and English part, Providence sent me, without my seeking, an excellent Burmese scholar, once a priest at Ava, and recommended by a gentleman quite competent to appreciate his qualifications, (since deceased,) as “the most profound scholar he had ever met with.” I took him at once into my employ, and his aid, united with that of my two other assistants, proves to be invaluable, and in my opinion obviates much of the necessity of going to Ava, *so far as the dictionary is concerned*.

Considering, therefore, the uncertainty of life, and the state of my manuscript, so effaced by time or so erased or interlined as to be illegible to any other person but myself, I have thought it was my duty to forego, for the present, what I cannot but regard as an interesting expedition, in order to drive forward the heavy work of the dictionary in the most satisfactory manner, and without incurring the hazard of any serious interruption;—*provided always*, that in the mean time nothing particularly encouraging, in the direction of Ava, should occur.

I hope, however, that the appropriation of the Executive Committee will not be withdrawn, but that I may be allowed to consider it available at the very earliest opportunity.

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ARRACAN.

LETTERS OF MR. INGALLS.

The circular referred to in the following letter, proposed some inquiries in regard to the amounts contributed to benevolent objects by native Christians who are in connection with the several missions, agreeably to the direction of the Board at their last annual meeting. This is one of the replies received. May it “provoke to good works”

very many connected with our churches at home.

*Contributions of native Christians.*

Sept. 19.—Your circular of July 3d, was received on the 13th, a copy of which I have forwarded to Sandoway. I had anticipated some of its requisitions in a former communication; but it is a pleasure to communicate more definitely on this interesting subject. Not having kept an account of all moneys received, I am unable to specify the exact amount. My plan has been to keep a missionary box, into which I have put the little offerings of native Christians, and disbursed as occasion demanded.

When I commenced the chapel, lately completed, I put down the name and sum of each individual. I find that the little church has paid for this object rs. 115, 4an. The church is poor; (and so are the natives of this land mostly, living on a few pice a day;) among the number, some ten widows, to whose support I have frequently to contribute; other members are old and unable to work, and have no means of support;—and how they have been able to pay so much, I know not; in truth, I was unwilling to accept what they presented. One poor widow came with 8 annas. "Sir, will you take this for the chapel?" I thought of the poor woman in the gospel, and took it. Another aged member with no means of support, came with tears rolling down his furrowed cheeks; "Teacher, I want to help a little towards the chapel;" and handed me a rupee.

I know not where he procured it. I at first refused to take it; but he insisted, and to spare his feelings I took it. I permitted them to give just as much as each felt disposed to; and think that each did as much as he could.

The native Christians are liberal in comparison with their means. I will give you an instance. Some time since, one of his own accord handed me eight rupees. He then inquired how much was contributed by Christians in America that year. I told him some two hundred thousand rupees by our society.

"How many members are there?"

"Six or eight hundred thousand," I replied. He thought a moment and said, "They give then but four annas a member, and I have given eight rupees." He seemed to feel a little pleasure to think that he was not behind the liberality of the times.

After the receipt of the circular, I appointed an evening meeting without stating its object. I commented on the closing verses of the tenth chapter of Romans, from the 13th to the 18th verse; my object was mostly, however, to exhibit the feelings, labors, sufferings and success of Paul, that noble missionary; and our duty to follow him. I then stated to them what you were doing in America for missions, and suggested, that, as the assistant at Cruda was dead, and the little church destitute, an assistant should be sent by the church, and a monthly subscription raised for his support. My impression was, that some two or three rupees might thus be raised, and more interest be felt by the church. The members present put down at once 10 rs. as a monthly subscription; one poor widow of her own accord put down one; so that we shall be able to raise one hundred and twenty rupees; and this will support the assistant.

We were not able to keep up the concert for a time, for want of a place of worship; but now we resume this meeting, and shall join our dear brethren at home not only in solemn prayer, but in bringing up our offerings to the Lord. This meeting was one of more interest than I have attended for a long time; and I love to record it.

As I have before remarked, we have been greatly assisted in raising funds at this station the present year. The amount is as follows:

From English residents,.....	rs. 330
" East Indians,.....	70
" Mussulmans,.....	50
" Chinamen,.....	10
" Burmese,.....	853.8

rs. 813.8

In addition to this I received from J. H. Crawford, the commissioner, fifty rupees, to be given in charities as I thought best; but in accordance with the wishes of his amiable lady, who had expressed this desire a short time before her lamented death, it was added to the above sums, making a total of 978 rs. 12 an. received at this station. But I have also received, as remarked above, several small donations which I have not put down, sufficient to make up the entire sum to rs. 1000. The obtaining of so much money is owing wholly to the blessing of God; and to his name be all the praise.

#### Liberality of European residents.

The English residents have manifested a liberality worthy of all commendation. When I called with my subscription paper and stated my object, one officer, instead of giving me a cold reception, more than met my wishes. "How much money will you require?" "Here, I will put down fifty rupees, and if that is not enough you must call again." Another said, "I have just hired five thousand rupees in Calcutta to send to my family in England, and it is rather difficult for me to assist you," but took his pen and put down fifty rupees. Of all I called upon, two only gave me a cold-hearted reception. I used no argument, and left them with the hope that, if called upon again by me or by some one else, to aid the good cause, they would not disappoint the application. I love those generous men of the world, and cease not to pray God to bless them to the salvation of their souls.

#### Home sacrifices.

I have rejoiced to witness the liberality of my brethren at home, and regard it as tangible evidence that the cause of missions is cherished in their hearts and will be sustained. We have as yet made no sacrifices for Christ. Nor can we. He, dear Saviour! has done it all. His was to abandon riches, to become poor; his was to live a life of toil; and it was his to die. The work left in the hands of his children, should be esteemed a

pleasant duty—surely not a task. And is it not even so? 'Tis a pleasure to cross oceans to preach the gospel. 'Tis a pleasure to give of our substance to advance the gospel. 'Tis a pleasure also to pray for the success of the gospel. If any think otherwise, they have no share nor lot in the matter. They know not what it is to be *Christ-like*.

#### A great point gained.

Sept. 22.—You will be happy to learn that the fundamental truth of an eternal God is being admitted to a great extent, few comparatively questioning that statement; and thus a great point is being gained. To obtain this vantage ground has cost labor. It has been the grand struggle with the heathen. The wisest, strongest men have combated us here; and as above remarked, we feel that a great point has been gained. We act upon the mass; a few isolated conversions cheer, but do not satisfy. The confidence of the heathen in their idols and dead gods is being shaken to the foundation.

Some time since I sent A. Keyzon, the learned assistant, to Ramree. He has just written to say that he is preaching to assemblies numbering from three hundred to four hundred daily; that masses visit town from all parts of the district on civil affairs, and meet in a large zayat built by government. He has triumphed over the best disputants of the pagan party; and says some twenty are now waiting a visit from the missionary. Individuals from Ramree confirm the above letter, and I can but hope good times await the field where brother and sister Comstock toiled.

#### Inveteracy and craft of heathenism.

The heathen are in a state of mental delusion that has crushed them for fifty centuries. Their appetites and passions have roamed unbridled, and rioted during this mighty lapse of time; and it would be strange if they willingly received a religion that fixes bounds and defines the maxims of life according to the rules of holiness. They are sunk in



sin; all that is vile, debasing, and ministering to the ruin and misery of man, is cherished; while all that is holy and good is reprobated. To come in contact with such minds, to meet all the objections and cavils prompted by lust and hatred of God, is the hard work of a missionary. He has to act the part of the fencer, and unless he be expert he will most surely be foiled. These heathen are not wanting in mind. Western infidels might come and take lessons in the higher branches of infidelity, that Voltaire or Hume never taught or knew. No man, then, should think of a mission with the idea that it will be easy work to preach to the dark, the benighted heathen. Let him measure his strength with the most subtle infidel or Unitarian, if such unfortunate men come in his way, and test his powers of forbearance by stemming the floods of sin and pollution when they roll in foaming billows down to hell. It is not in the bosom of the church or amid the soothing circles of Christianity, that he can form an estimate of missionary life.

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FRANCE.

LETTER OF MR. WILLARD.

Sinceny—A good beginning.

Nov. 23.—Among other places, the village of Sinceny near Chauny, where br. Doumin located himself about the middle of last September, furnishes a case of great encouragement. On my return from Chery in the beginning of October, I passed a night at Chauny, and br. Doumin came to see me; he had not then been quite three weeks at his post. He related to me the following circumstance, somewhat singular for this country.

He had been to hold an evening meeting at Chauny, and returned home not far from nine o'clock; when, to his great surprise, he found about two hundred people surrounding his house, the *garde champêtre* being of the number, and all very noisy. "My friends," said he,

"what are you doing? Am I a robber, a thief, that you besiege my house in this way with noise and tumult?" "O, Mr. Doumin, you must excuse us, we want a meeting; you must hold a meeting with us." "If you had been reasonable and orderly," he replied, "if you had not made such a noise and behaved so unbecomingly, I would willingly have holden a meeting with you; but now it would be approving your conduct, which is very censurable. No, you will have no meeting. Go home, all of you, peaceably." The crowd dispersed in silence, and Mr. Doumin went in. His wife informed him that the multitude, having surrounded the house during his absence, became noisy and demanded entrance; but she, being a stranger, was unwilling to admit such a menacing crowd, and therefore fastened the door; and the tumult continuing, she extinguished the light and went to bed. Mr. Doumin soon retired. In a few moments the door opened noiselessly, and three persons entering stealthily sat down; three others soon followed, and so on till fifteen or eighteen persons had entered. "Who is there?" said Mr. Doumin,— "and what do you come for?" "O, Mr. Doumin, we have come now without noise," they replied,— "you must rise, if you please, read a chapter, and hold a little meeting with us." This time he could not well refuse; he rose and complied with their request, and they went away satisfied.

The following letter from Mr. Doumin, dated 27th of Sept., gives an account of his arrival in that village on the 14th of the same month, and of the commencement of his work.

Mr. Doumin to Mr. Willard.

"The day of my arrival," he writes, "Mr. Lepoids came with us to Sinceny. About twenty men were eager to aid us in unlading the wagons, and after having finished they listened attentively to the prayer offered by Mr. Lepoids, thanking the Lord for his protection during our journey. The next morning several of the neighbors came to join in the family worship, without being invited; and they

listened attentively to the words of the Saviour. In the evening they came to the number of thirty persons, for the purpose of having a little meeting; they were pleased, and returned in silence after worship. The morning of the 16th I became acquainted with the mayor of the village. He came to my neighbor's, no doubt to ascertain what had passed the previous evening;—at that moment I went to my neighbor's to inquire where the mayor lived, that I might pay him a visit. 'This is the mayor before you,' said he. I excused myself to him for not having called on him the day after my arrival; he accepted my excuse, and told me that he had received a letter from the *préfet* concerning me, and asked me if I had formed the project of holding meetings of more than twenty or thirty persons. I replied that the constitution left me perfectly free in that respect, yet that I had formed no project; and added—'We have the habit of maintaining family worship in each family every day, and you understand very well, sir, that if some of the neighbors wish to come and join in that worship, I shall not turn them out of the house. At our worship we read a chapter of the word of God, and exhort those present to forsake evil, to do good, to obey the laws, to love one another, and to serve the Lord;—we close by singing a hymn and prayer.' Of this he expressed his approbation.

"Every evening we have a little meeting of thirty, forty, fifty persons, and in that number there are some souls truly serious. Six young people with two women manifest a desire to obey the gospel, and they have formed the resolution of conversing with me in private, the days that I am at Sinceny, of the things which concern their eternal salvation. I seriously believe that the Lord has a people in this village. There is still a young married man, who wishes me to teach him to read; and a family led back to God by means of Mr. Lepoids, will soon request baptism."

Second letter of Mr. Doumin.

27th Oct.—"It would be impossible to give you day after day the details of the work of the Lord, not only in the villages which we visit, but even in the village which I inhabit; for to do this, I should have to send you a journal of thirty pages every month. I will give you a general account of the work at Sinceny.

"From the time of my arrival I had meetings almost every day that I was not absent; but as it became very fatiguing, dear brother Lepoids judged it to be necessary to fix on a particular day for a meeting. We fixed on Tuesday evening. That meeting was given out, and there are never less than fifty or sixty persons; last Tuesday there were at least one hundred and fifty; and as our room could not contain so many people, I ordered the door left open, that those in the court might hear. All went off with order; no noise was made, nor is there ever any. All the hearers paid great attention to the preaching and to the word of God.

"But these meetings alone are not what should make us rejoice; they are our little familiar meetings, which we have almost every day. There are five young people who regularly attend those little meetings, besides a young girl who, I think, understands the way of salvation, and two others who come near three fourths of a league in all kinds of weather to be present on those occasions. Still more, there is a good mother of sixty and some years, who declares herself seriously in favor of the gospel, as well as her two sons-in-law.

"One thing which shows that there is something more than curiosity in the case of our young people, is, that they have set themselves to work to make benches to seat the people. I have already four of them; and as I have an oven-room, of no service to me but which is newly built, they have formed the project of making a little pulpit for my accommodation, because they have noticed that in the evening I have to stoop very much in order to read in the bible.

Here we are, then, about to have a little chapel.

"There are two other young people who have requested me to teach them to read. I have consented, and they come every day, an hour before the meeting, to take their lessons.

"As there are people who wish to know the difference between our doctrines and those of the Romish church, I have adopted the following method. I cite a doctrine of that church and afterwards I make them find for themselves the passages indicated by me which combat that doctrine; and I call on this and that one to explain the meaning of those passages. This excites in them a deep interest, and the meetings increase daily. In this way the present month has passed. There are already fourteen doctrines condemned by the word of God. Afterwards I show them that the business is not merely to reject error, but that they must each day substitute for an error rejected, a truth which they have recognized. We close the evening with prayer.

"I recently started at five o'clock in the morning for Salency. It was not yet day, and I fell in with a young man who was going to Flavy. This young man asked me if I was from Sinceny. I replied that I had lived there for a short time. He asked me if I knew the Protestants who had come there to live? I answered 'Yes.' 'It appears,' said he, 'that they say mass every evening;—have you heard them yet?' I told him that they did not say mass, but explained the gospel. 'It seems,' said he, 'that the curé does not like them; he lately went to the mayor to have him stop their meetings.' I asked him what the mayor's answer was. He said, 'The mayor answered that he could not hinder them. Thereupon the curé said to him; But, sir, that is frightful; since this Protestant is in the place, the young people come no more to church. The mayor said he had no means to hinder them.' I asked him, then, from whom he had these details, and I found that he lived at the chateau, and had learned

them there. I left him at Chauny without making myself known, but the following Tuesday he came himself to the meeting and recognized me; the next day he came again with the others.

"There is one thing more which I think worthy of remark. The other day that good mother whom I mentioned above, in the name of all the friends asked me if there would never be any meeting at Sinceny on the Sabbath, and she added, 'What will be said of us if we have no worship to take the place of the mass?' That saying struck me, and I resolved to establish worship at Sinceny on the Sabbath. It was done two Sabbaths ago. The first day br. Miel officiated; the last Sabbath it was myself. We had about fifteen persons;—they are those who seem to espouse the gospel.

The good mother arrived first, dressed as though going to mass, with her New Testament under her arm. I think this is significant."

In a letter six days later, he says:—

"Two words more;—the good work goes on continually at Sinceny. That idolatrous holiday which they call All Saints, we had full one hundred persons at the meeting;—all passed with order and decorum."

Mr. Willard proceeds:—

Brother Doumin had been at his post six weeks when he wrote the last letter. A few of the villagers had been to Chauny to hear Mr. Lepoids, but no special efforts had been made for that place. This is truly encouraging. It shows that the Spirit of God is abroad in this land, turning the hearts of these perishing multitudes to the Saviour of sinners.

Full employment—Denain and its villages.

I have so little time to write these days, that I shall not be able to communicate with you often. Our brethren also are so entirely occupied that they seldom send me any details. They come home from their courses at midnight, and in the morning they sometimes scribble a line to say that all goes well;—and start again on a new course. The encourage-

ment is very great here now, and I wish we had a few more men of the right stamp. But I am persuaded that the Lord will find them for us when he judges it best.

The political position of the world on this side of the flood is very unsatisfactory, and we are expecting an overturning in France before spring. It may be put off indefinitely, but it must come. The tempest is brewing, the horizon already looks wild. Pray for us, that God may shield us when the tornado bursts forth.

Nov. 27.—Brother Thieffry spent last night with us. The work under his administration is at this moment very encouraging, and I wish we had a good colporteur to station at Denain. Thieffry has recently visited a village where he is greatly encouraged. He was invited to another where he was well received. These two villages are in the vicinity of Denain, and in one of them the meeting is wholly composed of Catholics, who have left the “apostasy” within a year.

#### REPORT OF MR. BERTHOND.

The reader will find some account of Mr. Berthond at p. 387, last vol. He was one of the six baptized at St. Etienne last year, at the time of Dr. Devan's visit to that city, and had been previously employed in another connection as a colporteur evangelist. His report is for October.

#### Colportage at St. Etienne.

The commencement of this month was unfavorable for my work, as I was detained at home much of the time by indisposition. But when able once more to exercise my calling, I visited those persons who had formerly purchased bibles, and found some in a very interesting state of mind. In one house, where I had visited before, and several of the other brethren had called, the family consists of a man and his wife, who seem exceedingly anxious to be instructed in the truth; but alas! the priest had become acquainted with the circumstance and had given them a terrible lecture. They however, a little less afraid of him than formerly, told him that he was try-

ing to make them believe a falsehood. The priest, to be revenged for what he called their heresy, left no measure untried, until he had taken from them their work, the only means of their subsistence. But as the Saviour never deserts those who turn unto him, he has enabled them to procure other work, which the priest cannot influence. I shall continue to visit them from time to time.

I also returned to visit the family who purchased of me a bible on account of a little book they had read, entitled, “Gabriel Galand.” They seem more and more disposed to lay aside the errors of the Romish church; but my dear brethren who shall read this report, pray the Lord that he will give them not only to renounce their errors, but also to embrace the truth. As for me, I will try to plant and water this little field, with God's aid, but it is he who must give the increase.

That which I have found most interesting, (I speak of those who know not the Lord,) is the case of a family in which neither the husband nor the wife can read. When I first visited them, I offered them as usual the “word of God.” They replied with some eagerness that they had purchased a testament some days ago, but as they could not read they were anxious to find some charitable person who would read it to them. You can think what ought to be my joy in hearing such words. I replied that I would occupy myself in doing what they wished. They seemed full of gratitude, and said that I could not render them a greater service. We agreed, then, that I should visit them every Monday evening, as that evening they were more at leisure than at any other time. Monday evening having arrived, I fulfilled my engagement, thankful to my Master who had given me so favorable an occasion of announcing his blessed gospel. There were to have been assembled some of their neighbors also, but by an unforeseen circumstance I arrived too late for my purpose. They then begged me to return the next evening. I did so, and took with me two friends of the gospel.

Our interview was a serious one. My audience was composed of ten grown persons and some children. After the exercises, several questions were put to us, to which we by God's help replied. They seemed satisfied, and invited me to continue to visit and instruct them. I have returned every Monday, and had the pleasure of seeing the number of my hearers augmented.

The last time, a woman was there who was so happy to hear the word of God that she could not desist from interrupting me every moment, to express her joy and surprise. "O, how happy they are who take God's word for their rule." "O how happy I am to receive these holy instructions; for until now, I have been deceived by priests, who only teach lies instead of God's truth." "I have often heard that the priests deceived us, but now I know it surely." Several others in the little assembly, spoke very much in the same manner. They all offered me their houses to preach in, and some expressed their decision to attend worship at our chapel; but not all, for many are as yet only *Nicodemuses*, and I thought it not wise to press them too closely, but to let them alone awhile to

ripen; always, however, inviting them in a spirit of love. Other interesting cases sometimes present themselves.

Let us all unite in praying the Lord that he will more clearly manifest himself to them, and let us meanwhile be filled with zeal; for what a terrible account will we have to render to him, if we neglect the work to which in his goodness he is pointing the finger.

I have since visited some of whom I hoped good things, but have been much disappointed; however I have still some hope for them. One family has much rejoiced and even surprised me. The father of the family, though a simple and ignorant man, understands so well what is announced to him that it is astonishing to hear his answers. In this case we can well say, "I thank thee, O Father, that thou hast revealed these things to the simple and ignorant." I have made other visits, but they do not merit particular mention. I wait, according to the promise of the second police officer at St. Etienne, for liberty to continue my sales in a few days.

I visited Feurs, but found them apparently in the same state of coldness as heretofore. May the Lord arouse them.

## OTHER BENEVOLENT INSTITUTIONS.

### AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

#### SURVEY OF THE MISSIONS.

##### South Africa.

(8 stations and 3 out-stations; 12 missionaries—one a physician, 12 female assistant missionaries, and 4 native helpers;—total, 28.)

The circumstances of this mission, during the past year, have been encouraging. The colonial government continues to manifest the same friendly feeling towards missionaries and missionary operations, as heretofore, and to pursue towards the natives a magnanimous and humane course. At each of the stations free schools have been established, and both children and adults

seem anxious to learn. No difficulty has been found in obtaining congregations ready to listen to the preaching of the gospel. The numbers who assemble at different stations vary from fifty to six hundred, and sometimes as many as one thousand; and they are represented as listening, generally, with apparent interest, and conducting with much propriety. At nearly all the stations there have been evidences of a divine influence among the people, though the older stations, Umlazi, Umvoti, and Inanda, have shared most largely in the blessing.

Prayer meetings have been sustained with much interest at the older stations, and the native converts take a part in them with a good degree of readiness and propriety. The monthly concert

has been observed also, and has been, often, a very interesting meeting; and the liberality with which some of the natives have contributed out of their deep poverty, is well worthy of serious consideration by many members of the churches in our own land.

There are now eight stations found among the Zulus, on either side of Port Natal, and at greater or less distances from the sea coast, each in the midst of as many people as one missionary can preach the gospel to; and there are four missionaries yet to be stationed. Three of these, Messrs. Abraham, Wilder and Tyler, with their wives, sailed in April last, and arrived at Cape Town on the 13th of June. Churches have been formed at several of the stations, in one of which are twenty-one members. Fifteen were added to this church during the past year, and sixteen to another. The manifest influences of the Holy Spirit, and the consequent change in the moral and religious character of some of the people, have awakened opposition on the part of others; but no more than was to be expected, perhaps no more than is, on the whole, desirable. The prospects of the mission are brightening, and cheering anticipations with reference to the future may be indulged.

#### West Africa.

(3 stations; 5 missionaries, and 3 female assistant missionaries;—total, 8.)

The arrival of Messrs. Wilson and Bushnell and their associates, on their return to the mission, in August of 1848, relieved Mr. Walker in some degree of his loneliness. Mrs. Griswold's return, however, as it proved in a mysterious providence, was but to testify in death her deep interest in the spiritual renovation of that continent; and Mr. Wheeler's physical constitution soon proved to be wholly unsuited to the climate, and he is now in this country.

Progress has been made by the mission towards the interior, Mr. Walker having formed a new station at Okala, at least seventy miles up the river from the station first formed. This places him in the neighborhood of the Pangwes, a powerful and numerous people, who are pushing their settlements onward towards the ocean. Mr. Preston is at a new station not so far up, but he can see the hills now occupied by the Pangwes from an eminence near his abode. These brethren regard their stations as more healthful than the one near the coast; though that is believed to be much more favorable to health and life, than the

one formerly occupied by the Board at Cape Palmas.

The mission church contains now more than twenty members, of whom several have been received within the year. Ten or twelve boarding-scholars, in the school at Baraka, were hopefully converted, during a season of unusual religious interest, when the power of the Holy Spirit was obviously felt.

Two schools have been sustained the past year; one a day school at Prince Glass's town, and the other, a mixed day and boarding-school at Baraka, about six or seven miles from the last named place. These schools appear to have been prosperous and promising, the one at Baraka especially having been visited, as already mentioned, by the special influences of the Holy Spirit.

During the latter part of the year there had been preaching regularly in some of the Mpongwe towns and villages, and occasionally in all. The congregations are stated to have been gradually increasing, and the attention given to the means of grace encouraging. Here, as in South Africa, the incipient triumphs of the cross have excited some opposition; but, on the whole, the history of this mission also for the past year has been encouraging, and serves to excite strong hopes that it is the design of God, ere long, greatly to bless the labors of his people in behalf of Africa.

Rev. Jacob Best sailed from New York on the third of November, to join this mission.

#### Greece.

(1 station; 1 missionary, and 1 female assistant missionary.)

Mr. King has not been molested during the past year, though he has again commenced preaching in his chapel and has distributed religious books as formerly. A few young men who attend his ministrations, are in an inquiring state of mind. In one of his most recent letters he says, "I have, every Sunday afternoon, at five o'clock, a Greek prayer-meeting, in which two Greeks habitually take a part, reading the Scriptures, and offering an extempore prayer. I consider them brethren in Christ, of whose spirit they seem to have received, and who mourn over the moral desolations around us." He is decided in the opinion, that the mission should be continued. His most active and reckless persecutor, and the author of the slanders noted in the report of 1848, has fallen into discredit with his countrymen, in consequence of recent literary impositions upon them.

**The Jews.**

(2 stations; 2 missionaries, and 3 female assistant missionaries;—total, 5.)

For seventeen years Mr. Schauffler has been devoted to labors for the Jews, residing at Constantinople. As one most important result of these labors, the Scriptures of the Old Testament have been given to the Sefardee, or Spanish Jews, in the Hebrew-Spanish language, their vernacular tongue; and Mr. Schauffler is now engaged, with a German associate who resides at Berlin, in bestowing a similar blessing on the Ashkenazee, or German Jews.

On the third of January last, Rev. Eliphal Maynard and Rev. Edward M. Dodd, with their wives, sailed from Boston to form a new station at Salonica; that centre of Jewish learning and influence. They reached Salonica on the 2d of April, and had been much encouraged by the appearance of the field, and much interested in their work. But in the mysterious providence of God, the mission has been already called to severe affliction in the removal of Mr. Maynard by death. As the result of exposure which more experience in the climate would probably have prevented, he was attacked with inflammation of the head on the 1st of September, and died on the 14th of the same month.

The general principles and plan of this mission are the same, substantially, which have been so successfully followed out in the mission to the Armenian people. Two or three additional missionaries ought to be sent in the course of the present year.

**Armenians.**

(7 stations and 2 out-stations; 19 missionaries, 20 female assistant missionaries, 5 native pastors, 1 licensed native preacher, and 16 native assistants;—total, 61.)

The past year has been comparatively one of peace in this mission. The evangelical Armenians generally through the empire are now recognized, by the local governors, as a separate community. The churches have consequently had rest; though individuals sometimes suffer illegally, and oftener endure suffering which the law will not reach, through the ingenious cruelty of enemies. The churches are now seven in number,—at Constantinople, Nicomedia, Adabazar, Trebizond, Erzeroum, Aintab and Broosa. At the time of making up the last report, these churches contained two hundred and fifteen members. Since that time seven have been reported as added to the church at Constantinople. Since the last annual survey of the missions

one more native pastor has been ordained, making the whole number five; and a member of the theological school has been licensed as a preacher. The most gratifying progress has been made by the mission, in determining and stating to the newly formed Protestant churches their duty as to the support of their own native pastors.

The valuable building at Bebek, occupied by the seminary, has necessarily and very seasonably become the property of the Board; and the institution itself becomes more and more suited to the spiritual exigencies of the new evangelical community. It now contains twenty-three pupils. Near the close of the year 1848, the seminary was visited by a special divine influence, and all the pupils not previously church members, except five in early youth, were hopefully converted. The standard of piety in the seminary was also manifestly raised. Several children of the missionaries were sharers in this work of grace.

Preaching tours, as usual, have been made by different members of the mission. The press has been usefully employed. A book of theology, prepared expressly for the evangelical Armenians, is in the press. A part of D'Aubigné's *History of the Reformation* has been published. The churches at Nicomedia and Adabazar flourish equally with the other churches, though no missionary has ever resided at those places; and it is thought that Trebizond may well be left, soon, to the native pastor and church of that city, with occasional visits from the mission. Perhaps Broosa may ere long be vacated in like manner. New stations are contemplated in the interior. Mr. Schneider has removed from Broosa, and joined Doct. Smith at Aintab, where the reformation has assumed an aspect of peculiar promise. In every part of Asiatic Turkey, indeed, there is a religious movement among the Armenian people, and in every important town in the empire, where any number of Armenians reside, there are found at least one or two lovers of evangelical truth. It is evident that there is a spirit of inquiry awakened in Diarbekir, Oofa, Killis, Malatia, Moden, Kharpoot, Marash, Adana, Tarsus, Arabkir, and Kaisaria; towns of more or less importance in Asiatic Turkey; and a new impulse has been given to the work at most of the stations occupied by the mission.

**Syria.**

(4 stations and 2 out-stations; 10 missionaries—one a physician, 1 physician, 1 printer, 12 female assistant missionaries, and 5 native preachers;—total, 29.)

One new missionary has been added to this mission. Rev. W. Frederic Williams sailed from Boston on the 3d of January last, and arrived at Beirût in March. Mr. Calhoun went in the same vessel, with his wife, on his return to Syria. A new station has also been commenced, at Tripoli, by Messrs. Wilson and Foot. For some months a vigorous and persevering opposition prevented their obtaining houses in the city, but they succeeded in securing them in April. They have had the usual difficulties of a new station to contend with, besides being themselves but imperfectly acquainted with the language.

An outbreak of opposition has been experienced at Aleppo, which, however, has passed away; and it seems to be generally understood by the people that there is to be liberty of religious opinion at Aleppo as well as in other parts of Turkey, and that, sooner or later, a Protestant community will be organized there. The native brethren at Hasbeiya have been also called to meet a new and severe trial. A sentence of excommunication from the Patriarch was sent forth and read in all the Greek churches, not only in Hasbeiya, but in all that part of the country. The consequence was that, as most of the evangelical brethren were poor, and dependent upon their daily labor for their living, they were immediately thrown out of all productive employment, and reduced to the greatest distress. This they regarded as the severest trial through which they had been called to pass; but their faith, with a single exception, did not fail, and they are now enjoying entire religious liberty.

From Beirût accounts are of a cheering character. The truth seems evidently to be making progress there. The congregations have frequently, during the year, been larger than formerly; a very marked and solemn attention has been paid to the preaching of the word; and cases of open and full renunciation of the errors prevalent in the East have been more frequent than in former years.

In Syria, as well as among the Armenians and Nestorians, God seems to be raising up a number of very promising young men to preach the gospel to their countrymen, some of whom are now rendering important aid to the mission by missionary tours as well as in other ways. Mr. Thomson, after an absence of seventeen years, is now on a visit to this country, with the approbation of the Committee. Mr. Smith has begun a new translation of the Scriptures into

Arabic. The printing during the year 1848 exceeded a million of pages. About four hundred pupils are under instruction; sixteen of these are in the seminary at Abeih. Eight new members were received into the church, which now numbers eighteen.

An important work is going on in Syria through the instrumentality of the missionaries of the Board. A change is coming over the minds of the people, which is preparing large numbers of them to listen candidly to the preaching of the gospel. Old prejudices are wearing away; hard hearts are becoming softened; and the bigot and the infidel, alike unsatisfied with their present grounds of confidence, are seeking, in the gospel of Christ, that solid peace of mind, which their experience is teaching them can be found no where else. Surely it is a time for active effort and for fervent prayer, on the part of all who desire the coming of the kingdom of our Lord.

#### Nestorians.

(1 station; 6 missionaries—one a physician, 1 printer, 8 female assistant missionaries, 12 native helpers;—total, 27.)

Mr. Breath, with his wife, sailed on his return to this mission, on the 18th of June last. He was accompanied by Rev. George W. Coan, and Mrs. Sarah P. Coan, who go to join the mission. On the 15th of September they were all at Trebizond, in good health and spirits, expecting to leave on their journey to Oroomiah, on the 17th. Mr. Stoddard is still in this country, but hopes soon to return to his cherished field of labor.

The mission has had during the year, more than the usual prosperity. The persecuting career of Mar Shimon, the Patriarch, has been singularly arrested by Providence. The native helpers have been greatly quickened and emboldened in preaching the gospel. The revival of religion, which gladdened the missionaries in the early part of the year, has been described in previous numbers of the Herald. The two seminaries, as in the revival of 1846, were remarkably affected. It was felt in Degala, in Charbash, in Ardishai, in Vazerowa, and other villages, where large congregations listened solemnly to the preaching of the gospel. Neither the Patriarch nor his supporters dared openly to oppose a work, which so decidedly received the approval of the great body of the priests and people. His brother, a strong-minded man, was among the hopeful converts; as was also Malek Aga Beg, the most influential layman among the



Nestorians, and Mar Yohannan, the Bishop who, some years since, visited the United States. This revival, as described by the missionaries, must have had all the characteristics of the best revivals seen in our own country.

The two seminaries contain seventy pupils, and the thirty-three village schools about five hundred. The translation of the Old Testament into the modern Syriac has been completed.

The Koordish chieftains, who were so long the terror of Koordistan, have been carried captive to Constantinople, and the mountains are now under Turkish rule. This has opened them to the gospel; and Messrs. Perkins and Stocking made a preaching tour last spring, as far as Mosul, accompanied by some leading Nestorian ecclesiastics. A full report of this tour has just been received.—*Miss. Herald*.

#### AMERICAN MISSIONARY ASSOCIATION.

The report presented at the last annual meeting, states that the receipts for the year were \$21,982.26. There are five missions connected with the Association, and ten stations. The number of churches is nine; of missionaries in the field eleven. The whole number laboring in all the departments of the society's missions is sixty-seven.

#### GENERAL BAPTIST MISSIONARY SOCIETY.

The missions of the above named society, are in Orissa and China. The last annual report presents many interesting and important facts. The extracts which follow are condensed from that portion of the report which refers to Orissa. The Chinese mission, though less extended and more recently established, is in a very encouraging state.

#### ORISSA.

##### Plan of missionary effort.

The brethren in Orissa make itineracy their chief work. They are thus enabled to visit all parts of the country repeatedly; following up impressions made, and coming in contact with a large portion of the numerous population. Some of the important places, as Poore, they visit three or four times a year. During the past year they undertook six or seven extensive tours in different directions, and in one case visited a part of the Hill country to which they had not previously gone. To say that they visited all the markets, numerous assemblies and festivals, and discussed, preached, and exhorted the

heathen to repent, conveys but a feeble notice of their prolonged and indefatigable efforts.

##### Station at Berhampore.

Messrs. Stubbins and Wilkinson occupy this station assisted by three native ministers, Buamadab, Balage, and Sarti. As to the progress of Christianity; Mr. Wilkinson says, upon his return after an absence of a few years, "We find to our great joy the Christian community has very much increased. From what I now see of the progress of the gospel in contrast with what it was ten years ago, I am sure that a great work has been accomplished." The state of the church at Berhampore is encouraging. Four have been baptized during the year. Present number 44. A large additional number of children have been placed in the male and female asylums at this station, rescued from sacrifice in the Goomsur mountains. During one season the agency employed by the Indian Government saved two hundred and thirty-five intended victims. A regular course of instruction is pursued in these institutions, the design of which is to teach the children the truths of the bible, and to impart to them other useful knowledge.

One thousand three hundred and seven rupees have been contributed during the year.

##### Poore.

This place, though not regularly occupied as a missionary station, is thought to deserve mention. It remains what it has long been, the city where Satan's seat is. Efforts were made last year by one of the missionaries, assisted by two or three native ministers who visited Poore, to draw attention to the gospel; but without success, owing to the violence of the opposition; but another was better received at the time of the Rutt Jattrra or Great Festival, laboring as he did among visitors from a distance, of whom there were some ninety or a hundred thousand who came to honor the hideous idol.

##### Piplee.

Piplee is midway between Cuttack and Poore. Within the past year a station has been commenced at this place. It is an extended and very important field. Messrs. Bailey and Miller were laboring at this station, and not without success.

##### Khunditta.

This station is much in need of a missionary. It deserves attention, having been a fruitful spot. Individuals who have been extensively useful as preach-

ers and teachers, were converted here. The present aspect of the station, though less promising, furnishes no occasion for discouragement.

#### Ohoga.

There is in this place an interesting native church. The labors here have been chiefly performed by two native preachers. The missionaries who have visited the place, speak most favorably of the progress of the good work. Thirteen have been baptized during the year. The present number is 50.

#### Cuttack.

This is the first station established by the society in Orissa. Tokens of the divine favor have not been withholden during the past year. The great work of the missionaries is preaching to the heathen. There is a mission chapel, in which there are stated religious services. The morning service is conducted by the native ministers. Ten have been baptized during the year. The present number is 141.

Here as well as at Berhampore there is a male and female asylum. The agent for the suppression of human sacrifices in the Khund district, has recently committed to the care of the superintendent forty-six boys and thirty-four girls, fifty of which were retained. Thirty were sent to the American missionary at Balasore. The number connected with the asylum is now about one hundred and twenty. Liberal contributions have been made to the support of the schools by friends in India.

#### Hindoo ministers.

The number of ordained native preachers in connection with the station is

eleven; four have been recently appointed.

#### Orissa Mission Academy.

At this institution several young men have received advantages of instruction who are now preachers of the gospel. And several others are in a course of study.

#### Publications.

The mission press has not been idle. The continued and efficient aid of the Religious Tract Society is acknowledged. Also a donation of three hundred dollars from the American Tract Society. In addition to the issue of tracts a monthly publication has been commenced.

### LONDON MISSIONARY SOCIETY.

#### FIFTY-FIFTH REPORT.

The report states that "the fields yielding the most ample returns are those which have received the largest amount of Christian culture. Where the proportion of laborers has been larger, as in the Isles of the Pacific and Southern Africa, the golden sheaves have been often reaped. But where it has been much less, as in India, a less harvest has been gathered."

The number of European missionaries sustained by the society is 171, of native agents about 700.

Receipts of the year 1848-9, were more than £64,508. 3s. 8d.

Their missions are in South Africa, Mauritius and Madagascar, China, India beyond the Ganges, Northern India, Southern India, South Seas, Demarara, Berbice, and Jamaica.—*Miss. Reg.*

### AMERICAN BAPTIST MISSIONARY UNION.

#### LATEST INTELLIGENCE.

##### Bassa Mission.

Intelligence has been received from this mission to Nov. 2, at which time its affairs were in general prosperous. The native members of the church received last year, were well reported of. The schools at Bexley and Little Bassa were regularly maintained, the former numbering twenty-three pupils, under the care of Mr. Vonbrunn, and the latter sixteen, in

charge of L. K. Crocker. Satisfactory accounts are given of these teachers and of others associated in the mission. Of the proficiency of the pupils a correspondent, belonging to another religious sect, reports very favorably; and also of the native converts, who "are adorning their profession and promise future usefulness."

We take the following from a letter of T. G. Clarke, one of the native assistant

teachers at Bexley, dated October 11. "Thanks to our Heavenly Father, that he hath raised up among us some of our own countrymen, who are able to declare his holy name among us, and faithfully warn us of our duty to God and to his blessed Son, Jesus Christ. Truly, Ethiopia has already commenced to 'stretch forth her hands unto God;' the children of the forests, who knew nothing about God nor his holy Sabbath, do now regularly keep that day as the Lord requires of them,—going to church and listening to his words that He speaks through his ministering servants; especially through our brother Vonbrunn, who preaches to us from Sabbath to Sabbath. And not only this, but we have our prayer meeting every Wednesday night in the mission chapel; also a prayer meeting among ourselves every Monday night, and pour out our souls before our Saviour."

#### China.

Our last dates from Ningpo are in June. Mr. Goddard writes, "Our daily services at the chapel are interesting. There sometimes seems to be a degree of serious attention to the truths communicated, but at present there are no encouraging cases of inquiry. The convert last baptized appears well, and I trust will become useful. He is old, but seems interested and whole-hearted in his conversations with his countrymen. The school at the chapel goes on as usual."

#### THE MISSION PRESS.

We are in receipt, from time to time, of valuable works—translations, compends, vocabularies, grammars, et cet.—prepared and published in various languages by missionaries of the Union, of which occasional notices will not be unacceptable to our readers. The following works have mostly been laid before us within the last three months.

#### Works in Chinese.

THE GOSPEL OF MATTHEW; in Chinese, with Explanatory Notes. By William Dean. Printed at Hongkong: 1848. 360 pp. 8vo.

This is the second portion of an edition of the New Testament with Notes;—Acts with References having been previously

prepared and printed. "We were induced to commence this work," said Mr. Dean in 1847, "chiefly on account of the extreme difficulty the Chinese have in understanding the Scriptures without explanations either written or oral, the last, of course, the best." "Put the Scriptures unexplained," writes the Hongkong mission, "into the hands of a Chinese, educated or uneducated, with the question, 'Understandest thou?' and the invariable reply will be, 'How can I, except some man should guide me?'" It is thus with the commonest classics in their language. Hence it is that learned men among them have devoted their lives to preparing commentaries on the classics, in the colloquial style." This clause, "in the colloquial style," seems to imply that the commentaries are mainly designed to make intelligible unfamiliar words and phrases.

ACTS OF THE APOSTLES, with Marginal References. Translated into Chinese, by William Dean. Printed at Hongkong: 1847. 146 pp. 8vo. The references constitute about one third of the volume, but in accordance with the title are strictly marginal.

A CHINESE AND ENGLISH VOCABULARY, in the T'iechiu dialect. By Josiah Goddard. Bangkok: Mission Press. 1847. 204 pp. 12mo.

The work was mainly prepared for the author's own convenience, and was designed "to embrace most of the words in common use, arranged according to their sounds and tones, with brief definitions," sufficing for the common purposes of the student. A larger dictionary should of course be at hand for difficult and important cases. This can hardly be expected except in the mandarin or court dialect. A good vocabulary, however, in each of the provincial dialects used by missionaries, with a larger dictionary in the court dialect, would save much time and labor.

The printing of the work appears well, though executed under great disadvantages, many new types having to be cut, and the composition, imposing and registering, &c., as well as the correction of the proofs, devolving almost exclusively upon the author.

An index of some fifty pages is to be added, the manuscript of which was in readiness prior to Mr. Goddard's departure from Bangkok.

**In Assamese.**

GRAMMATICAL NOTICES OF THE ASAMESE LANGUAGE. By N. Brown. Sibsagor: Printed at the American Baptist Mission Press. 1848. 106 pp. 8vo., including an introduction on the origin of the language, and its orthography and pronunciation.

Mr. Brown dissents from the opinion of some, that the present language of Bengal is the parent of the Assamese; their similarity necessarily resulting from their common derivation from Sanskrit. "The Bengali alone excepted, the Assamese probably contains a greater proportion of Sanskrit derivatives than any other Indian tongue."

The author vindicates the use of a single *s* in *Asam* and *Asamese* on the ground that it is single in the original; as also by the usage of "the best authorities."

THE EPISTLES OF THE NEW TESTAMENT, Sibsagor: Printed at the American Baptist Mission Press. For the American and Foreign Bible Society. 1848.

A second revised edition of the New Testament, 300 pp. 8vo. was prepared and partially printed in 1848, to be completed the following year; portions of the same meanwhile being separately struck off for immediate distribution. At our last dates, August, the printing of the New Testament was in progress, on the completion of which Mr. Brown would immediately commence the translating of the Old Testament.

DIALOGUE BETWEEN A MOTHER AND DAUGHTER: translated into Assamese. By Mrs. J. W. Barker. Sibsagor: Baptist Mission Press. 1848.

HISTORY OF JOSEPH.—Sibsagor, Assam. 2nd ed. 2000 copies. Printed as above. 1848.

**In Burmese.**

A DICTIONARY ENGLISH AND BURMESE. By A. Judson. Maulmain: American Baptist Mission Press. Thos. S. Ranney. 1849.

The first two forms of the First Part.

In a note accompanying the specimen, Dr. Judson says: "The work will make

a quarto volume of about six hundred pages. We are printing a small edition of three hundred copies only. When the Burmese and English part is completed, and the first part revised, we shall probably issue a much larger edition of both parts, in two volumes quarto."

AN INTRODUCTION TO PLANE TRIGONOMETRY, including the usual tables. By L. Stilson. 1st Burmese edition, 500. Maulmain: American Baptist Mission Press. Thos. S. Ranney, printer. In two parts 4to. 1845-7.

The work was designed to be chiefly of a practical nature, so as to be used with advantage in the vernacular schools.

Notices of other publications must be deferred.

**DONATIONS.**

**RECEIVED IN DECEMBER.**

**Maine.**

Damariscotta Asso., B. Plummer tr., viz. Woolwich, ch. 8.31; Waldo-boro', ch. 20; Gardner-ville, ch. 2,	\$30.31
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**New Hampshire.**

New Hampton Young Ladies Lit. Miss. Soc. of Fem. Seminary, M. F. Loring sec., for sup. of Susan Colby, an Assamese child, under the care of Mrs. Brown,

25.00

Vermont.		Pennsylvania.	
Charlotte, "Char"	60.00	Chester Upland, John P. Crozer, for the ed. of James Tripp and Lucien D. Hayden, two Assamese lads,	50.00
Massachusetts.		Philadelphia, Ladies in Spruce st. ch., for sup. of a child in Assam Orphan School named Sarah E. Kempton,	25.00
Lawrence, Isaac Fletcher	20.00	West Philadelphia, 1st ch., Youths Miss. Soc. of Sabbath School, of which \$50 is to sup. two lads in Assam Orphan School, and to cons. Charles B. Keen L. M.,	100.00
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		Providence, R. I., Nicholas Brown, per W. D. Ticknor, treas. of Mass. Bap. State Conv.,	200.00
			500.00
			\$2182.16
		Total from April 1 to Dec. 31,	\$38,851.16
		"Des Moines Asso., Ill.," in the Dec. No. of the Magazine should be Des Moines, Iowa.	

# MISSIONARY MAGAZINE.

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No. 3.

## AMERICAN BAPTIST MISSIONARY UNION.

### GERMANY.

LETTER OF REV. J. W. PARKER.

The following letter is in continuation of Mr. Parker's narrative of his tour in France and Germany. (See pp. 51-2 of January number.)

#### Papal rule in Belgium—Brussels.

In passing out of France into Belgium, one can scarcely fail of perceiving the increase of papal domination. On all the great thoroughfares you meet a great number of *priests*, who show the broad seal of Rome. They are, like almost all the Romish successors of Peter, clothed in the robe, and wear on their heads the broad-brimmed hat. So entirely do they control the public mind of Belgium, that it is difficult to gain much hold of the people. One of the disciples, who has connected himself with the German Baptists, is endeavoring to scatter some seed among the inhabitants of the city of Brussels. This is esteemed an important and inviting field, but the brethren are unable at this time to give much attention to its culture.

From Brussels I made my way to the Rhine with as little delay as practicable,

without inquiring after any Christian disciples who might be scattered through the provinces on the way.

#### Provinces of the Rhine, and Westphalia—Hanover.

In the provinces of the Rhine and in Westphalia there are very few Baptists. I do not know of any churches organized according to the principles of the gospel as we understand them. The Roman Catholic and Lutheran churches divide the inhabitants of this part of Germany; and it would not be easy to decide which of the two most strictly adhere to the doctrines or most carefully regard the precepts of the gospel. Formalism and superstition seem to have usurped the place of intelligent and fervent piety on the one hand, while rationalism and indifference stand in place of paganism and acknowledged atheism.

In the kingdom of Hanover the seed which has been sown is springing up, and the fruit already appears. A church has been constituted in the capital city, and the Lord is adding to its numbers. The few brethren here are active, and much people in this part of the kingdom, we are confident, will be given to the Lord.

From this place we pass through the city to the ramparts, and ascend to a point of the wall of the city near the Elbe and raised some sixty or seventy feet above the river. Now, if you turn your back toward the city and look a little up and across to the other side of the river, you will see several buildings, and just beyond, a point of land, (about three quarters of a mile from where you stand,) formed by the entrance of another stream into the Elbe. As we gazed upon the beautiful spot, with its ample background of fertile meadow, my dear brother's face was gathering an expression of deep emotion. "There," said he, "fifteen years ago I was baptized with six other brethren in the name of the Father, Son and Holy Ghost. Then and there the Baptists in Germany began to be. What hath God wrought! From this beginning, so recent, so small, thousands have become interested in this gospel."

The next place which we visited, was the house where Oncken formerly resided, held his meetings, &c. It was a large old mansion, once the residence of the English kings, and called the "Englische Planke." Here the cause attracted some attention and gained much strength. It was from this place that br. O. was dragged to prison. To this prison we followed. It is a miserable, old building, and stands in a most loathsome place. If you pass down this narrow dirty lane, near the canal, you may stand not far from the south-east corner of the prison. It is not surrounded by a wall, and does not differ much in appearance from the buildings near it. The end stands on the wall which makes the side of the canal. You see that closely grated window in the corner room of the second story; well, it was in that room that our br. J. G. Oncken was placed and confined. His friends were not permitted to visit him. His confinement was exceedingly oppressive and injurious to one whose habits were so active. The little church remembered him in their prayers, and endeavored to afford him some

comfort by coming every morning to the bridge over the canal, where by signs they would salute him. The second time he was confined, his room was most disagreeable and disgusting. As we rode away from the prison, "There," said he, "within those walls some of the happiest days of my life have passed; and there I learned some of the most important lessons that a disciple and minister of Christ can ever learn."

From the prison we went to the place where the church worshipped until about three years since. The entrance to the hall was through a narrow arched way. "In this place," said O., "we have witnessed some most wonderful displays of the power of God in the conversion of sinners." Here the church was protected, after the remonstrance of American and English Christians. This is a memorable place to a great number of members of the church.

And now we rode to the entrance of the chapel. Br. O. said, "Have you observed what is carved on the beam over the gateway?" I replied that I had not. It was cut in the wood by the builder nearly a century since. I read with admiration and surprise, "HITHERTO THE LORD HATH HELPED US."

And here for a time we will leave the beloved disciples in Hamburg.

#### LETTER OF MR. LEHMANN.

##### Bereavements—Grace abounding.

Nov. 5.—The past quarter has been one of peculiar affliction and trial to us. The cholera has alarmingly prevailed here. Of the many who were seized by it, fourteen of our little number have died. That was a time of very great agitation to us, but also of very great blessing. We were more than ever familiar with eternity; and sought to be in readiness to depart at any moment. Those of our brethren who have deceased, were sick but a few hours; and at our meetings, we were constrained to part every time as if not to meet again. But very precious moments were thus pre-

pared for us. Most of our friends departed very joyfully; and this I can especially say of our dear br. Peterson and his wife, who died nearly at the same time and were buried together. They were blest with joy and peace in their last hours. Death had perfectly lost its sting: it was swallowed up in victory. Though we were much bereaved by so many losses, yet the blessings connected with these events were invaluable; and we are deeply indebted to our Lord for the same. The Christian love and patience and devotion of our dear people were much exercised in nursing and watching day and night at the bedsides of our suffering friends; and many fell victims to the disease on account of their love and self-denial. May the glorious end of that trial be attained; and may we fully prove to be ever ready to live and to die for our God who has redeemed us.

We feel very much the losses we have sustained; many places are vacant; and the Lord has not given us many new converts to supply them.

#### Spiritual declension at Berlin.

It is a great trial to me that such visitations from God do not bring men to repentance; nor even arouse the redeemed to greater zeal and devotedness for the cause of their Lord. As for myself, the grace of the Lord is as precious to me as at any period of my life; but I feel deep pain that, notwithstanding the very great trials and awful judgments of the Lord, I perceive so little shaking of dry bones and moving of new life. I feel deeply the need of praying and crying unto the Lord, that he may give us more and more increase. But I must bow myself under his sovereign hand, and experience that this is a time of dryness and unfruitfulness. You will, I trust, pray for us, when you hear this, that we again may enjoy times of refreshing from the face of the Lord. I am glad, however, to say, that I shall this evening go by railway to Seegefeld, where I hope to baptize two new converts.

#### Renewed prosperity of out-stations.

On the whole, our out-stations flourish better. In Mariendorf I lately had the privilege of baptizing five; and one of our dear brethren, Stiebeler, a deacon of our church, is now building two houses there, in one of which he intends to live himself; and he will arrange a saloon large enough for the meetings of our brethren living in that village. This dear brother may be considered the greatest promoter of the Lord's kingdom in that region. In Seegefeld, Spandau, Dalgow, Cremmen and Gesundbrunnen, regular services are reëstablished; and brethren from Berlin sent to these places every Sabbath. We are in this respect in difficulty; as most of the established brethren are sent to remote places, as Siegnitz, Frankfort on the Oder, Altmark and Eastern Prussia.

#### The work extending.

Our br. Klinker spent some time here lately, on his way to Siegnitz, where he has removed his family and resumed his labors under pleasing auspices. Though during his absence disorders had broken out, they seem now to disappear. Our dear brother Altenstein was for the same intent here, and has now gone with his family to Seehausen in the Altmark (a province on the Elbe), where he has since baptized three. His heart was filled with joy and hope. Our dear br. Metzkaw just writes us from Frankfort. He has, within the town, opened a larger place for meetings in his own house; and the attendance is larger than before. But he has greater joy in visiting the environs, where there is life among the brethren, and continual increase. He has commenced also a Sabbath school in Frankfort; with a few children only, but the interest in the school is constantly increasing. With not many talents this brother proves to be one of the most faithful. He was baptized soon after the beginning of our church in Berlin, by our dear br. Oncken about eleven years ago.

With great satisfaction I received the notice of another generous appropriation of your Committee for our chapel. This



is most timely, as among the members we had lost were those who contributed most liberally to the support of the cause; and our situation therefore had become more difficult. But the Lord will surely help us to overcome this also. I wish to express our cordial thanks for the grant, in the name of our church.

#### Baptisms at Templin—Tornow—Stettin.

Our sister churches, most of which have been formed gradually by those who have gone out from our church in Berlin, have had a period of more or less success the past quarter. The state of that in Templin is a blessed one. They have obtained a house and arranged it for a place of meeting, so that several hundred can be accommodated. The labors of our dear brother Kemnitz, the pastor there, are particularly prosperous. He had, indeed, a short time ago some very painful struggles in the church, from some unquiet members; but the Lord has helped him, and he enjoys again full peace and concord. The little flock there grows more and more. Quite lately he baptized six converts, and there may be now there nearly fifty. Templin is situated about midway between Berlin and Stettin. In Tornow, also, the Lord builds up his Zion; and in Newstadt—Eberswald, where the brethren will soon be in a way to organize themselves as a separate church. Only a guide is wanted there, as every where. The brethren in Stettin have also had their afflictions by cholera; but not so much as we in Berlin. There, also, they have received spiritual blessings; and the church is in a calm and pleasing state.

#### Memel—Spandau—Mariendorf.

I am sorry to say that with regard to our brother Dörksen in Memel, of which the dear br. Parker no doubt will have informed you, nothing of importance has been done as yet. Immediately after our resolution was adopted in Stettin, I wrote of the same to Memel. The brethren replied that they very deeply deplored the case; (and so did br. Dörksen particu-

larly;) but that they did not see any way to alter it, and that there was in their whole reach no brother qualified for the office which br. Dörksen occupied. I had correspondence on the subject with our dear br. Oncken; and desired him, if possible, to send another brother there, as we in Berlin and other parts of Prussia could not find any one fit for the place. But Mr. Oncken likewise regretted to be quite unable to provide a faithful brother for Memel; and thus things are still the same. We learn that the Lord however blesses very much the labors of br. Dörksen, and they are also about building a new chapel, making great efforts to that end. May the Lord show us the right way in the matter.

I feel very well in health at present, and can walk very easily; which is now much practised; especially since the resolution not to use any public conveyances on the Sabbath. I held last Sabbath evening a very interesting meeting in Spandau, nine miles distant; and broke bread after the sermon. All the members of Seegefeld and Dalgow were present. The attendance was large. On Tuesdays I go generally to Mariendorf, where I am always received as an angel of God. At midnight I return home. It is six miles distant.

#### ASSAM.

##### LETTER OF AN ASSAMESE CONVERT.

##### Plan for Assam.

The following letter, addressed to the foreign secretary, was written by one of the Assamese youths now in this country. In a note accompanying it, Mr. Bronson informs us that it was prepared by the lad without any suggestion from him, and that with the exception of a few corrections in spelling and grammar, it is his own.

Hamilton, Jan. 12th, 1850.

Dear Sir:—Through the good providence of our Lord and Saviour I am well, and I hope that you are well also. Now I wish to write you a short letter, and also acknowledge that I have received your kind epistle and a book, which you sent by my beloved teacher,

Mr. Bronson. I have very little time to write, for I give up all my time for studying, because these few days are my golden days. I can learn a great deal more than I can in my country, yet now I have a few moments, and I shall devote them in answering your good letter.

My dear Sir, now I wish to present before you a new subject. I have received some letters from my country. I am very glad to hear from my dear heathen country, where I was born, and grew up in worshipping idols; nothing but dumb and deaf idols, who had eyes but could not see, and had mouths but could not speak, and had ears but could not hear, and had feet but could not walk. These are our gods, although some are made of gold and silver, clay and grass, wood and stone. I have spent twelve years in worshipping those venerated dumb idols; yet, sir, methinks that I was not able to say Ram or Kali was my saviour; neither could I say whether I should be a cow or insect when I died. I could not find any comfort to my mind, or hope of eternal joy. Now I know that all is vain except Jesus the friend of sinners.

But I bless the name of the merciful God, through whose infinite mercy I was brought to a missionary school, and through whose mercy I became a member of his dear family. Blessed be His name for such a hope, the hope of heaven, and for the manna which comes from heaven daily. Yes, sir, now I am able to say through the meditation of the Lord Jesus Christ, God is my refuge, whom shall I fear? and who can separate us from the love of God? Can trials or temptation? I believe not! As it is written, If God be for us, then who can be against us?

The brethren wrote us for help from this Christian country. O, dear sir, how they are crying for the word of life. The most ignorant heathen people, who are sitting in the region and shadow of death, having found their sacred books false and seen the light of Christianity, these wish to know more concerning the

pure religion of our Lord Jesus Christ. And how can they know? And why do the heathen say day and night, Where is thy God? Please let him be known among the heathen, that they may know and honor him. For the scripture saith, "Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek, for the same Lord over all, is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach *except they be sent*? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things, I have mentioned these five verses to you, because I have seen no difference between American and Assamese or any other nation upon the face of the earth. Particularly I write about my countrymen, with whose religion I am perfectly well acquainted.

I left my parents and also dear native land, far away on the other side of the earth, not only to see this country and the people, but to ask American Christians to send us help. O yes, helpless,—such we are,—please help us. When the heathen know that by their sacred books, or by worshipping idols, they have no salvation, they have no comfort to their minds; they have nothing but darkness and blindness of mind. But now from the mountains, from the plains and from the valleys, they are reaching their hands day by day for the bread of life, calling upon the Christian's God; for He is the true and everlasting God, who made the heaven and the solid earth upon which we live. The most ignorant, superstitious and idolatrous heathen wake up from their long sleep, and calling for help from American Christians, say, Please give us a bible, give us a living teacher. O yes, help us poor needy creatures of the same Lord over all.

The Assamese people are not dying for worldly riches, but they are dying for the bread of life, which came down from heaven not alone for the Americans, but also for the poor heathen. Jesus Christ has not died alone for Americans, but also for the heathen; as He said, Not for the righteous, but the poor sinners. Heathens know that they have immortal souls to save from hell. *We want some more missionaries.* Those who have gone to proclaim the blood of the Saviour there, are now old. Their general health is feeble, therefore we want some new ones.

My teacher, Mr. Bronson, told me that you would send two missionaries with us when we go back to Assam. I want to write one subject more. Please hear me. Can you not send out to our country more? Can't you send *three* men with us, for it is a great work for missionaries to acquire the knowledge of a foreign tongue. But now we are able to teach those missionaries on the ocean while we sail from America to Calcutta; and I have brought over some printed alphabets and books all ready. Now I pray if you can send *three*; we should be very glad to go from this country with three, one for each station; and we can prepare them to talk and read and write our language, so that when they get to our country they can straightway preach the gospel to the perishing people, and the people will be quite astonished to see the new missionary talk our language and write our character. I wish you may do so; please, sir, do. Don't make us disappointed. Please, sir, don't make our visit in vain; but assist, that it may be for the glory of God. Please, dear sir, do something that those millions of people may now take knowledge of Jesus Christ, and prepare themselves to live and meet in the new Jerusalem and give thanks and praise everlasting. Please, sir, send *three* with us, and it will be better for the missionaries to know the language before they enter their fields.

Sir, the fields are all white, ready to

harvest. The dear disciples of our dear Lord are necessary to break the bread of life to the perishing people, who are still destitute of eternal life.

I am happy to say that we have here a very fine academy, and also an excellent teacher. I should like to take Mr. ——— with us to our country, to be our teacher for our orphan institution.

Please write us a few words to comfort us about our perishing country.

Your once heathen, but now Christian friend.  
LUCIAN D. HAYDEN.

#### TAVOY MISSION.

JOURNAL OF MR. BENNETT.

The December number of the last volume contains Mr. Bennett's journal of a visit to Mata in the early part of the year. A short time subsequently, in company with Mr. Brayton, he again left the city, to visit the churches on Tavoy river. The first village at which they arrived, was

Newville.

Here we found a new, convenient and well built zayat or chapel, and of a style, as it seems to the writer, more like that of the country meeting-houses in America, than is the style used in building such houses by the Burmese. It is 20 by 25 cubits, with a sleeping and bathing room for the teacher, of 5 by 20 cubits, leaving the chapel about 30 feet square.

We found here, as well as at Mata, that the fears of the small pox, and its ravages, had been destructive to the village, and the chapel is left with only two houses near it. The people have fled to the jungles, and are to be found in small bamboo shanties, scattered here and there. The village being contiguous to the Burmese, has been more exposed than some others; though from the dispersion and isolation of the people, there have been but a few cases of the small pox among them.

In the evening teacher Kolapau, who accompanied us, preached to a congregation of between forty and fifty.

10.—A congregation of fifty assembled at 10, A. M., and were addressed from

Matthew 18: 11. At this service was a Burmese, with his wife, who lives at a village about a mile and a half from Tavoy, and has been an inquirer for two or three years. His wife has always been a strenuous opposer, and has undoubtedly had much influence over her husband. After service I had considerable conversation with him, his wife being present. He assents to all the truths revealed and narrated in the word of God, and seems to believe them; just as many do in Christian lands, who still do not give evidence of a saving faith in them. He seems fully convinced of the folly of idolatry, and says he has abandoned it for a long time. He has a Burmese new testament, which the writer gave him more than a year ago, and which he says he reads. As I had not seen him for some time, I feared he had wholly abandoned the consideration of the truth, and was gratified to find he had not; though he confessed that a man in his village had nearly "destroyed his mind," as he termed it. This man, it seems, is a bigoted boodhist, and like some in apostolic days, does not like the idea of any one's changing his religion.

**A test of sincerity—Newville church.**

In this country, any one changing his religion, especially if he become a Christian, subjects himself, even though we have no *caste*, to the most keen and cutting ridicule of his countrymen. If this is borne with the meekness and resignation it ought to be, it gives us one of the best evidences of sincerity and genuine piety;—but this test has sometimes failed, and those who at one time appeared to run well, have subsequently returned to their wallowing in the mire; though the writer does not know of an instance where they have returned to the worship of idols.

11, Lord's day.—A good attendance at morning prayer-meeting—as well as at the 10 A. M. meeting. At 1, P. M., the covenant meeting commenced. Found the church in as good a state as could have been expected, having had no as-

sistant for some time, and *all* the people having been dispersed in the gorges of the hills in the jungles for fear of the small pox. No new cases of discipline were presented, one was restored, three have died during the year; there was no applicant for baptism, as all are members here except the small children.

12.—Meetings as usual to-day, morning prayer-meeting, preaching at 10, A. M. In the afternoon the death and sufferings of our Lord and Saviour were celebrated, thirty-five communicants present. In the evening br. Brayton addressed the assembly.

The collection was very small this year for the missionary society, being only 4 rupees, 5 annas.

**Hopeless state of an inquirer.**

At our meetings to-day the Burmese inquirer was present, and as I did not see him yesterday, which was the Sabbath, I inquired where he was; when he frankly owned he was at work in his garden, which is not far from the zayat. This led to conversation on the subject of his state, and he was told if he had not enough regard to the laws of God, to refrain from work on the Lord's day and to assemble with the people of God, he could not expect to be saved, for God had rested from his work, and enjoined it upon his disciples to imitate the pattern he had set them. It is to be feared the case of this man is almost hopeless, and yet the writer cannot divest himself of the feeling, that if there were some good devoted brother, laboring for the Tavoyers *only*, this man, or if he did not, many others who appear equally as well, would be convinced of the truth, converted and saved.

**Yaville—Church discipline.**

13.—After prayer-meeting we left Newville, and proceeded up the river. As it is late in the season, and the season has been uncommonly dry, the water in the river is very low, and at the rapids in several places the boats had to be forced over the rocks by the people. In the afternoon we arrived at Yaville, and

in the evening teacher Kolapau preached us a stirring discourse.

At this village they have erected a new zayat, or rather removed the one formerly located higher up the river, but it was built by Burmans and is in Burman style, with the floor of the main room higher than the rest of the building, thus placing "the lords of creation" higher in their seats than "their help meets." The style of building is unpleasant and inconvenient, and though this chapel is about the size of the one at Newville, it is not half so commodious, though it boasts a board floor and cost more than double the other.

I had come to this place with many painful feelings and misgivings. It was the deacon of the church here who was suspended last year, and whose influence for good or ill is very great. During the year he had taken another woman, his wife still living, and I expected to have to excommunicate him; but was happy to find this had been done by the church. In consequence of his conduct in part, and the fears of the small pox having some influence, the village has been divided, about one half of the people removing higher up the river and scattered on its banks. There are evidently here two parties, one siding with the man, and the other with his wife whom he has put away.

There has been no assistant at this village the past season, as the one who was expected to come was at the south sick. The duties of an assistant were in part performed by a son of the old deacon, a young man of much promise, who was formerly under the instruction of Mr. Mason and Mr. Cross.

We found things, bad as they confessedly are, much better than was expected. There seem to be several good sterling brethren and sisters.

We remained until the 19th, having three or four meetings daily; and there was feeling manifested at some of them, but not so much energy and devotion as last year. The people are in a cold state. It is hoped they will have the

labors of an assistant the coming rains, so that there may be services on the Sabbath without interruption.

#### Unwelcome neighbors—Applicants for baptism.

In one of our walks we visited a field that had just been burnt over, of some four acres, and the fire had done its work well. The season has been very dry, which was favorable, as it prepared the timber for burning. After our return from the walk, one of the residents said we ought not to go out, at least after dark, as there had been a tiger seen near the village; and that evening when we were at worship, he was heard only a few rods from the chapel. A few days afterward the people who came up from Newville stated that a young man, who was sleeping in the verandah of a Karen house, some seven or eight feet from the ground, was bitten in the head so as to leave four small gashes from the teeth of a tiger. He probably owes his preservation to the height he was from the ground, as the animal evidently fell short in his spring from this circumstance. The church at this place have lost several of their members in former years, being carried off by tigers.

The covenant meetings were well attended; and confessions for sin, and the expression of a desire to be remembered in prayer for the forgiveness of God, not unfrequent. Stability and growth in grace were manifested by some, but none have yet "attained," or made such progress in piety as we could wish.

On the Lord's day the church celebrated the Supper, when sixty communicants participated.

There were seven applicants at this village for baptism; but as they were all children, and some of them young, it was thought best for them to wait until another year. There had been a school the past season of rather over twenty pupils.

The collection for the Tavoy Missionary Society, was rs. 11, annas 1, pice 6.

On returning to Tavoy, Mr. Bennett was prostrated by a severe attack of jungle fever. He writes on the 29th:

29.—Recovering slowly from the fever, and grateful for a release from most intense suffering. A few such attacks would soon end my labors, if not my life.

Laulu church—A Burman inquirer.

Received a letter from teacher Kola-pau, who visited the little flock at Laulu; which I was not able to do this year. He administered the Lord's Supper to them, and found things much as has been related of the other stations. Collection, rupees 7, annas 4.

April 1.—Moung So, a Burman, who lives in a village a few hours from town and who has been a half inquirer for some time, came to me to-day and formally requested to be baptized. His mother, his wife, and other relatives are very much opposed, and his wife threatens to leave him if he joins the disciples; but he says he believes the Christian religion true, and has given up all his superstitious notions, nat worship, and Boodhism of every form and kind. He is not of a very bright intellect, and I have some fear that he has not as yet seen the wickedness of his own heart, but is somewhat influenced in his wish to become a disciple from money motives; as he wishes me to employ him in the office, which I cannot do.

Tavoy Burmese church—Its need of a pastor.

8, Lord's day.—Moung So, the Burman mentioned above, after morning worship came out and asked for baptism before the congregation. This is what has not been seen or heard in Tavoy for a long time. When will this little feeble church see a man devoted to their building up, and endeavoring to convert their miserable, degraded, pagan countrymen? It does seem that if some one were here thus laboring, the Tavoyers would some of them believe and be saved. At present there is no one to do any thing for them, except to preach on the Sabbath and have occasional meetings. And it is a fact, the assistants are not half as efficient when they go out alone to tell of Christ and salvation through his death, as they are when backed up by one in whom they

have confidence. Neither are they listened to by their countrymen half so well, when alone; and often reproach and ridicule are heaped upon them, which would not be if they had some one to stay up their hands. Will not the Executive Committee send some missionary to Tavoy before the present generation become extinct, and of course the little Tavoy church with it? The writer is persuaded this is a field well worth cultivating, and cultivating well. Beside the above Burman there are two inquirers, Eurasians, the children of a Christian family.

9.—Again prostrated with a return of the jungle fever; but rejoiced to welcome brother and sister Benjamin to Tavoy. It was hoped his duty would be to devote his energies to the Tavoyers, but again are we disappointed, as we find he is sent to the Karens.

May 5.—Again has the jungle fever returned after having been driven off by quinine. It is one of the strong enemies of this country, and battles valiantly for the victory.

14.—Moung So, the Burman inquirer, came to say he must return to his village for the cultivation of paddy, and could not come to us often for some time to come. He says his mind is steadfast, and he shall worship only the God of heaven. I am not well enough satisfied that he is a changed man, to be willing to baptize him; and yet I do hope he will hold on his way and give us better evidence ere long.

21.—On the 17th was again laid aside on my couch with another attack of jungle fever,—am slowly recovering from its effects—but every attack leaves me weaker, and requires more time to regain strength. Fevers are very prevalent this season, and the sheet anchor, as regards medicine for it, has been much called for, and undoubtedly saved the lives of many.

June 22.—Married a couple of Burmans to-day—the man a Boodhist and the young woman not a Christian, though her parents are. There was quite an attendance of the Tavoy people, to wit-

ness the ceremony of a Christian marriage, who were not disciples.

**Unsatisfactoriness of Boodhism—Idols unprofitable.**

27.—A Pwo man who was here some days since, arrived to-day with his family for the school, and for the purpose of having our kind physician, Dr. Vansomerén, prescribe for his wife, who has been some time ill. Some of his relatives are disciples and live at Mata, but he has not listened to them for many years, and has been a strong Boodhist. Br. Brayton visited his village this season, and the man soon after came to me and wished some Burman books, as he can read Burmese but is not able to read either dialect of the Karen. I gave him a new testament and several tracts. It would now seem he has read them; and he says he has tried Boodhism and does not find it satisfy his mind. He says he is tired of his idols; they have never done him any good.

He is a promising inquirer, and we hope the work of grace is commenced with him. His wife seems a very nice woman, and of a kindred mind with her husband. Their children are in Mrs. Bennett's girls school, learning to read. If these should really become disciples, may we not hope they will form the nucleus of a little church in the jungle near here, for their residence is only a few hours distant, where there are several Karen residents? He has formerly heard the gospel, and though then he had no heart for it, may we not hope that he has at times been considering? and that there are many others in like circumstances, of whom at present we know but very little?

July 1.—The man mentioned above has been very ill since his arrival in town, but we hope is convalescing. Since he came many of his neighbors have been in town, some of whom have been supplied with Burman books; and there seems to be a promise of good to the people. One of these is at present sick in the civil hospital, and under the care

of the physician, who, we are happy to add, is a pious man.

9.—There seems to be an epidemic in town and the villages about, something like a hard cold, but more severe. Mrs. B. and many of her pupils are affected by it, and it is a serious hindrance to the school. Mrs. B. has in her girls school some twenty-six pupils, and in addition ten boys, who all seem to be doing well in their studies.

**TAVOY BAPTIST MISSIONARY SOCIETY.**

We have received by the last overland mail the 15th Annual Report of this society, presented in July, from which we select the following extracts.

**Burmese in Tavoy.**

Probably very few, if any, of the inhabitants of this city or the surrounding villages are unacquainted with the truth, that an eternal God exists; in fact, this idea has become so disseminated, that at the present day many of the priests of Boodh in their monasteries admit it;—and yet, they and the people still bow down to graven images, and offer their devotions to a *dead god*.

The good seed has been sown broadcast in former years by missionaries and native assistants, though the past year but little has been done except by the assistants. Bibles, testaments and bound volumes of tracts, as well as single tracts, have been distributed, and they are often called for at the depository by people from the villages, and from distant places.

Though there have been, and still are, a few hopeful inquirers, none have been added to the church the past year.\* Aside from the all-powerful influences of the Holy Spirit, without which a Paul would plant in vain, the great thing that seems wanting to ensure pleasing success, is the time and labor of a devoted missionary, who would not hold even life dear to himself, "so that he might win souls" to Christ.

\* Three have been recently added by baptism.

Having to go forth *alone* to meet the taunts, ridicule and sneers of their bigoted countrymen, who are still "wedded to their idols," the assistants are far less efficient and zealous than they would be, if occasionally accompanied by a tried and faithful missionary. That they hold out in their course under so many disadvantageous circumstances, is evidence year by year that their faith is genuine, and that they no longer put confidence in "old wives' fables." And we may add, the consistent walk and life of the assistant supported by this Society, who is well known by the people, (having been a government officer in times past under the Burmese government, before the conquest of the place by the English in 1826,) have an influence on many of the people, who acknowledge the superiority of the gospel, as exhibited in his life, over their own superstitions.

#### Tavoy Karen Theological School.

The number of pupils the present term in this school is nineteen. One has been dismissed, leaving eighteen who are pursuing their studies.

Much interruption was experienced the latter part of the last term, by the prevalence of small pox in the school, and we are sorry to add that one of the most promising of the students became a victim. We are also obliged to record the sudden death of another connected with the school during the present term, the wife of one of the most advanced of the students. She was naturally a sprightly woman and seemed to enjoy much of life, yet she had no fear of death, and never expressed the least dread of its approach; on the contrary she seemed to welcome the message which called her so soon from the opening prospects of an early life to try the realities of another world. She had often exhorted her husband to perseverance in his studies; and had even proposed to him the idea of becoming a missionary to distant places, if it should be required.

The course of study pursued is pretty much the same as heretofore; and we

feel increasingly encouraged with the progress made.

The first exercise commences before six in the morning, and continues about two hours. The class took up the book of Matthew at the beginning of the term, and went thoroughly through, with such portions at a time as could be passed over each morning as above stated. Two mornings and often more were spent on a chapter. In the review a different method has been followed, and we are happy to say, with success. The class is required to repeat from memory the chapter to be explained. This is done by one individual after another repeating the whole, till it has been gone over with three or four times; when one taken promiscuously in the class, takes up the chapter, still without looking at the book, and repeats it passage by passage and gives the meaning. In this way it is seen that the class have pretty well retained what they learned in first passing over the book. A similar method was pursued the last term, with the books of Acts and Revelation. The pupil is not required to repeat verbatim; but first to obtain in his mind the different subjects treated in the chapter and their connection with one another, and then to be able to present them in their order. There are many who never fail, when called upon, to present the whole chapter, and nearly verbatim.

About two hours each week are spent in an exercise on subjects of natural theology. One member of the oldest class is appointed with a subject the previous week to prepare an essay, at the reading of which all are present, and take part in the discussion if they please. At the close of this exercise the whole subject under consideration, is taken up, both in reference to what has been written and said in the class, and independently by the teacher, and presented in as clear a manner as possible to the comprehension of the pupils. These exercises have been extremely interesting.

There is also a weekly exercise in reading original compositions and in re-



citations in arithmetic. The pupils are required to give forms of rules, in their own language, and as they would give them provided they were to teach them to others.

By continued repetitions of this kind, in which no book is allowed to be used, the principles of arithmetic, which at first seemed incomprehensible to the pupils, become quite familiar. These rules are expected to be formed not so much to facilitate immediate practice, as to be fair and distinct statements of the principles embraced in the operation; and to become an exercise which will enable the mind to devise means for itself, even when particular facts may be forgotten.

The school has also had an exercise two evenings in a week in the elements of music, taught by Mr. Benjamin, in which they have given good promise of success.

Provision has been made for the instruction of the females, wives of the young men in study, without any additional expense for tuition.

#### Karen girls school.

For several years past, in consequence of illness in the mission families, and urgent duties of other kinds, there has been no Karen girls school in town, as had been the case in former years. But the total neglect of the girls, while the young men were receiving an education, would be seriously felt when they became wives and mothers, and would lead to serious evils; therefore, although no aid was available, imperious duty seemed to require that at least an effort should be made this season, and a school be attempted.

Consequently notice was given to the people, and twenty-two pupils have come together for school the present rains. As it was not practicable to have a boys school aside from the theological school, no one being at leisure to attend to its duties, the boys were not invited to come to town. There were several, however, who would not be satisfied with this arrangement, and ten boys, of ages from

five to fifteen, so much desired to be instructed, that it was not in our hearts to refuse them, and they were permitted to attend. Some of these are very promising lads, and may yet, perhaps, be gathered into a normal school in Tavoy.

The girls are wholly under the care of Mrs. Bennett, and the boys spend the first half of the day with her, in Karen lessons, and the afternoons in the English and Burmese school.

They are all making respectable progress in the studies pursued.

#### Sunday schools.

One of these is held at 8, A. M., when the Burmese, English and Karen languages are employed, and the other at midday, when the Karen girls are taught. They are both under the superintendence of Mrs. Bennett.

#### English and Burmese school.

This school has been prospered the past year, and though at one time it dwindled down to some eighteen or twenty pupils, when a change of teachers was made, it now has enrolled near fifty pupils, with an average attendance of about forty. The pupils are Burmese, Chinese and a few Eurasians. They are making commendable progress in their studies.

#### Karen mission press.

This branch of the Tavoy mission has been in active operation the past year, and 2,096,960 pages were printed, and 849,676 pages issued from the depository. Among the books printed, were an edition of 1000 copies of Genesis, a new edition of the late Mrs. Mason's geography, and a work on the elements of astronomy. The Karen and English vocabulary, commenced some years since by Mr. Wade, for the printing of which this society has in former years contributed, has been completed, and left the book-binder's hands. The Morning Star, a monthly periodical, has been continued, and is now in its 8th year of publication. This affords a means of imparting much information to the people that they would never obtain from books, and is fully

believed to be an auxiliary in the mission work of far more value than its cost.

For notices of Karen churches and out-stations, see the preceding journal of Mr. Bennett; also pp. 320 and 413 last volume.

#### LETTER OF MR. BRAYTON.

In the following letter, dated at Mergui, Sept. 28, Mr. Brayton gives an outline of the manner in which the Pwo Karen school at that station was conducted by him during the rainy season. The school had been in operation five months, having been closed a few weeks earlier than usual on account of Mr. Brayton's ill health. Within that period, he had been subject to *nine* attacks of jungle fever, though at the time of writing he was on the whole convalescing.

**Pwo Karen school at Mergui—The first and great object.**

The *first* and *great* object of the school has been, (as is usual in our schools,) to convey bible truth to the understanding and heart. Two hours in the forenoon and one in the afternoon have been devoted to bible lessons. As we have but a small portion of the bible yet printed in Pwo, my plan has been to have the pupils read in course, and after reading a verse or paragraph to leave it open for questions, discussion and practical remarks; sometimes occupying the whole hour in a verse or two, and at other times spreading it over a whole chapter. At each lesson there was a review of the preceding. In this way, we have been over all we have printed in Pwo, viz., Matthew, Luke, John and Acts; and have reviewed some parts twice, some three times. Whenever a reference was made to the Old Testament, particular attention was paid to the attending circumstances of that reference. For instance, when the word Abraham occurred, his history would be given; and when the word occurred again, the pupils were required to repeat the history; and so in regard to every reference to the Old Testament. In this way, together with a familiar use of sister Wade's scripture catechism, though we have none of the Old Testament as yet in Pwo, the pupils have gained, I believe, a very good gen-

eral idea of Old Testament history. Some of them, who have formerly been in school, can give quite a connected history of the creation, fall, and flood, and of Abraham and his descendants down to their entrance into Canaan; and a brief outline down to their return from the captivity and building the second temple. A special effort has been made to make every part as practical as possible; not unfrequently spending a considerable part of the hour in illustrating and enforcing a single practical idea.

Besides these three hours thus daily spent, religious meetings have been held every evening during the week. Four of those evenings I have occupied in expounding portions of scripture not yet printed in their language. On Wednesday evenings they attended to singing, and Saturday evenings held a prayer-meeting among themselves. On Sabbaths, at sunrise was a prayer-meeting, preaching at 10 A. M., and bible class with the whole school at 2 P. M. Sabbath evenings, the two preaching assistants, connected with the school, have preached alternately. These, together with occasional inquiry meetings and personal conversation, have been the *direct* means used for the spiritual welfare of the pupils. And in all the scientific lessons, the great object has been constantly kept in view; and thus frequent opportunities have occurred, and been improved, for close practical remarks.

**Scientific studies—Apparatus for illustration.**

In regard to scientific studies, as we are destitute of books, and their language almost destitute of scientific terms, we could not, of course, have all that systematic *study* which there might be under other and more favorable circumstances. Still, in addition to reading, writing, spelling and a weekly exercise in composition, they have obtained more or less knowledge of the following studies, viz., arithmetic, practical land measuring, geography, history, natural philosophy, and astronomy. In arithmetic all have made commendable progress, while some are decidedly excellent.

In geography—by the help of the globe and some Karen maps, drawn by one of my former pupils, also a map of the world and of Asia Minor in Burman, printed by br. Stilson, together with the assistance of English maps; the pupils have, I believe, obtained a tolerably correct idea of the outlines of geographical knowledge. I have drilled them particularly on parts connected with sacred history; and by requiring them to point out the different places, as we met them in the lessons, they have, I trust, become somewhat familiar with that part of geography. They have manifested much interest in working out simple problems on the globe; and particularly the one illustrating the difference in time, at different places. It is very hard for them to get the idea how it is possible for it to be midnight in America when it is noon here. But after being able *themselves* to demonstrate it understandingly on the globe, they seem quite delighted with their acquisition.

In natural philosophy, I feel that what little apparatus I have, has already abundantly paid for itself. Indeed I consider *illustrating* apparatus ABSOLUTELY ESSENTIAL to any degree of success in teaching such a people. In the first place, owing to a want of terms in their language and a want of ideas in their minds, it is in many cases, without such apparatus, impossible to make them understand what we wish to convey. And in the second place, often where we are able to make them understand the idea, still they *will not believe*. For instance, tell them about the pressure of the atmosphere, that it presses upon our bodies at the rate of about thirteen pounds to every square inch, which is an idea we may be able to make them understand, what then? Why, they will laugh you in the face for making such an effort to induce them to believe such a monstrous idea, particularly those who are not Christians. The converts may have a sort of vague, undefinable belief, *because* the teacher says so. But not so with others. Even with the illustration before them,

they are, at first, quite inclined (while some actually do,) to attribute it to a species of sorcery. But after witnessing the repeated and different experiments of the air pump; and not only witnessing, but actually performing the experiments themselves, they are not only convinced, but feel that they have at once taken a long step up the hill of science. And thus we might demonstrate the necessity of illustrating apparatus in almost every step of scientific knowledge. In fact, after more than ten years experience among this people, I am so fully convinced of its importance that, as a general rule, I do not attempt to teach any farther than what I have apparatus to illustrate; because I think it is time and strength spent in vain.

In astronomy, the pupils have, I believe, a moderately correct idea of our solar system; and can readily illustrate on the black-board the nature of eclipses, the phases of the moon in her monthly wanderings, and the comparative size, distance, &c., of the planets.

Every Saturday forenoon was general *washing* time, and in the afternoon a review of the week's studies.

#### A youth of promise.

The six young men who are from heathen families, give evidence of a deep interest in the truth, and declare themselves believers in Jesus Christ. One of them, and the only one who has ever ventured to come to town to school from Mamaza, is a very interesting young man indeed, and bids fair to become a valuable laborer in his Master's vineyard. After making a special, but fruitless effort in his neighborhood to get some one to come down to school with him, he started *alone*, (a thing which I have never known a Karen to do before,) to come some four or five days journey to learn about Jesus Christ. And what must have made the effort much greater on his part, his parents and relatives wished him to enter a Burman kyoung, and learn the Burman language, and, of course, their system of religion. There was one near his father's

house, in which were several of his associates, who strongly urged him to join them. But, in opposition to them all, he broke away, and started off to go, as he expressed it, to "*Yea Shoo K'reet a Srah*" (Jesus Christ's teacher). I have reason to believe he has found the pearl of great price. May his life prove it to be true!

**A sickly season—Its cause.**

I have had forty names on my list as belonging to the school and to be supported, yet, in consequence of the unusual sickness here the present season, there have not been generally more than about thirty in actual daily study. This season has been, for this place, very unhealthy. The immediate cause I attribute to the unusual character of the rains. The first four months of the season it did not rain half the time, which is very unusual for this place. During the past ten years I have seen nothing compared to it. When it did rain, it came down in torrents; and then it would clear away suddenly, and oh, the burning rays of a vertical sun! Such alternate days of excessive rain and intense heat would naturally produce a very unhealthy atmosphere; and such has been the experience throughout the town. We have had a number sick in school; still, our kind Father has dealt very mercifully with us, in preserving all our lives, while many in town have been carried off by dysentery and fever.

I have myself had many attacks of fever; still, by the blessing of God on prompt and vigorous means, I have not been kept from my school more than five or six days during the whole period of its continuance. My constitution, however, is sadly racked, and needs some little recruiting before entering upon my jungle labors for the dry season.

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**MAULMAIN KAREN MISSION.**

LETTER OF MR. BINNEY.

Karen Theological Seminary.

Oct. 17, '49.—The eighth term of the Karen Theological Seminary closed the

1st inst., and the pupils together with the pupils of the Normal school are having a vacation of four weeks. The term has been one of quite the usual interest; though I do not know that there is anything new of sufficient importance to report.

There have been in all twenty-seven pupils, two from Tavoy, ten from Arracan, (or from the vicinity of Mr. Abbott's field,) two from Amherst province, and the remainder from Rangoon and vicinity. The two from Tavoy are now by request mostly engaged in the study of English. The pupils have pursued their studies as previously stated, with very little alteration, and they have generally quite equalled my expectations. They have been diligent; still the progress is slow, although I hope it is sure. The oldest class have not been with me during the past year. One of them was supposed to have the leprosy; and another, with his whole family, was afflicted with a cutaneous disease common to the Karens, but at the appearance of which they are greatly alarmed. The remaining portion of the class were so much needed as preachers in the jungle, that I dismissed the whole class for probably three terms. The second class are also so much needed among the churches, that they will not be with me during the coming dry season. The assistant in the school continues in his own improvement, and attends to his duties as assistant, with his usual fidelity and success. The next term will commence in about two weeks, and continue so long as shall appear profitable to the pupils.

**Normal school—Jungle churches.**

The Karen Normal school is doing well. There are thirty-four pupils, twenty boys and fourteen girls. They all read English with considerable ease, and most of them pronounce with a good degree of correctness. They are required to understand all they read. The oldest class have, besides all their other studies, been over the Old Testament with the exception of the Minor Prophets. They can answer any historical question, and

they understand many of the more difficult points from Genesis to Daniel. I should indeed be happy if my best pupils in the theological seminary could do as well.

I have heard from the churches properly under Mr. Vinton's care, from time to time; and so far as I can learn, they have not at the close of a rainy season been in so good a condition since Mr. V. left them. There have been some conversions which afford us more than usual pleasure; as at Mawko, where the assistant had long labored with but little success. I regret that I cannot make them a visit this year. Common fidelity to the seminary pupils forbids my leaving it another season. Mr. Harris will try to visit them, as Mr. Vinton will not probably arrive in time.

From Rangoon I have not heard for some time, except from the semi-annual returns from Kyah-pah, of the amount of contributions from the churches under his care. These are encouraging, as they show an advance over the last year. It is very difficult to get intelligence from Burmah Proper during the rainy season.

#### REPORTS OF MESSRS. HARRIS AND MOORE.

##### Sgau Karen school.

Mr. Harris under date of Oct. 18, reports of the school in his charge.

The Sgau boarding school closed the first of this month. The average number for five months was fifty; eleven of whom were baptized during the term, leaving only eight who have not been baptized; and some of this number I hope have been "born of the Spirit." The number of pupils has been less than usual, and less than was expected. None came this year from Burmah Proper to attend my school; though the greater portion of the pupils came from Burmah a year and a half or two years ago; and remained in this province during the dry season to attend school again; and are still remaining; a class of whom are expected to pursue their studies in town he coming dry season.

##### Pwo Karen school.

We subjoin Mr. Moore's account of the Pwo school, transmitted at an earlier date.

July 21.—We are busily engaged in our school. More pupils came down than we had expected. We have had thirty-three, and had made provision for only about twenty, being assured that not more than that number would probably come; hence we have had to partition off two rooms at one end of the chapel to accommodate ten. As the chapel is large, however, this puts us to little inconvenience. All our schools meet in the chapel on Sabbath morning, and we have preaching alternately in Sgau and Pwo.

#### GREEK MISSION.

##### LETTER OF MR. ARNOLD.

##### Steadfastness of the native brethren.

Corfu, Nov. 8, 1849.—The two brethren baptized in July are now both in Corfu. They are with us every morning, and take part alternately in our morning prayers, which we now have wholly in Greek. I give them a lesson in English every second day, and Kynegos a lesson in Christian doctrine on the alternate days. We are watching with deep interest the development of character in these our brethren; and though we are not without anxiety, yet on the whole we have joy of them in the Lord. Br. Xidactilo especially seems to have a very childlike spirit in prayer. He has been for some time without employment, and has suffered much from despondency on this account. I mentioned in my last, that several gentlemen of influence had shown themselves very kindly disposed towards him, and that through their means he hoped to obtain a situation which would give him, with strict economy, the means of support; but Providence has disappointed him in this, by the sudden death of the person from whose interest he had most to hope. Our brother has been unsuccessful in every endeavor to obtain employment under government, and he says it is quite im-

possible for him to support himself as formerly by writing at the tribunal, as the prejudice against him on account of his religious change is so great, that no one will give him employment. Unless therefore he can find some other employment here, of which he now almost despairs, he will be obliged to seek for the means of livelihood elsewhere. These trying circumstances do not seem to make him waver in the least in regard to his religious faith, though they may sometimes depress his spirits and disturb his temper.

Br. K. is making progress in doctrinal knowledge, and in the English language. His wish is to be employed as an assistant in the mission. Whether he has those qualities which would justify us in employing him permanently as such, provided we had the means to meet the requisite expense, is a question on which my thoughts are daily and sometimes very anxiously occupied. I could wish to see him less willing to be dependent, more self-denying, more diligent in business, and more fervent in spirit. But I could apply all this to myself likewise, except the first. I have delayed making the appeal for an increased appropriation, partly that I might gain fuller satisfaction in regard to his fitness for a helper in our work.

The extra expenses on account of these brethren will not, I hope, exceed the amount of donations that have been made expressly for them, and the collections which we have taken at the missionary concert. But I am afraid it will be quite impossible not to exceed the sum appropriated.

**Other applicants for baptism.**

Since K. has returned from Zante, the few persons that used to meet with him on Sundays continue to come to his house as before. The priest Q. has made indirect application for baptism through K., but I find no evidence of a change in him, and have not given him any encouragement. Another young man, a friend of K., has commenced correspondence with me. K. and X.

both have a very good opinion of him. I intend to send him Baxter's Call when I answer his letter, as he knows English very well.

I think I have mentioned an application for baptism from Patras, from a person recommended by John, but wholly unknown to me. Since I wrote inquiring particularly as to his religious history and experience, I have heard nothing.

A circumstance occurred about two months ago which shows how easily the populace are excited when they think their religion attacked. Rev. Mr. W. having occasion to go to a village about six miles from town, took with him some Greek tracts, which he distributed on getting out of his carriage to some men and boys who seemed very eager for them. But when he returned to his carriage to depart, he was saluted with a volley of stones, accompanied with insulting vociferations.

I received a letter by last mail from br. Osborne, of the Rifle brigade. He is still at the Cape, and hopes to get his discharge there. His letters always give us comfort and encouragement. He seems to be a steadfast and growing Christian. He also gives a good account of br. Dunn, though they have been most of the time separated.

Our public services in English continue without material change,—if any, rather for the better as to numbers, both on Thursday and Sunday evenings. "O Lord, revive thy work." This passage has been the theme of my thoughts more than usual for some days past, so much so that it must be before long the subject of my preaching.

The Greek service is recommenced in a feeble way. I have preached regularly for the last five Sundays; seven is the largest number I have had.

Br. Buel will have informed you of the encouragement he has in regard to the two young Macedonians. We hope much from the more educated one.

**EXTRACTS FROM MRS. BUEL'S JOURNAL.**

Worship of the Virgin—Maternal influence.

Patras, Sept. 25.—Among others I

visited to-day a little boy belonging to my Sunday school. He had been brought near the borders of the grave by measles, but I found him convalescent.

He and his widowed mother expressed great joy on seeing me, and the latter, after giving me a touching account of her sufferings and anxieties lest her only son should be taken from her, said, "Ah! Mrs. B., the All Holy Virgin has had compassion on me and saved my son! It was on her feast day that he first began to recover. Let me tell you what occurred on that day. A lady called to see Demetrius, and when she was going away she gave him a half drachma, and told him to do what he liked with it. As soon as she was gone, poor D. called me to his bed-side, and said, 'Mother, if you think it well, I should like to send and buy a candle and have it lighted before the picture of the Virgin in the church, for I think the Virgin has saved me.'" And then, with a mother's fondest smile resting upon the face of her listening boy, she added; "See the piety of the child!"

I turned to the little fellow, whose face was flushed with the self-complacency which the words of his mother had excited, and said, "My son, where in the sacred Scriptures did you find a command to light candles before the picture of the Virgin?" He dropped his head, ashamed to find that his piety was not commended,—and after thinking a moment, promptly replied, "*No where.*" I then added, "*These are not the sacrifices that God requires. Turn to the 51st Psalm, 17th verse, and you will read, 'The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise.'*" I am afraid when you lighted your candle before the picture, you thought very little about your sins, or about your duty to repent of them. I hope henceforth you will study your bible, which you say you love to read so much, in order to learn what you ought to do to show your gratitude to God, who has shown his mercy to you in raising you from a bed

of sickness. It is not necessary that you should spend your money in purchasing candles to burn before pictures." A lamp was then burning, although at mid-day, before a picture in his bed-room. Only the day previous his mother had sent to me in distress, for a little money to buy bread to keep them from starving!

I could but feel pained to see that, after all my teaching, little apparent impression had been made upon the mind of my little pupil, so powerful is the influence of early domestic training and maternal instruction.

#### Common school instruction.

But who will wonder at the conduct of this little boy, when he is told that the following expressions are taken from the prayers used daily in all the common schools of Greece.

"Virgin, mother of God, all my hope is in thee, keep and protect me." "O lady, accept the prayers of thy servants, and redeem us from all affliction and need."

"We hope in thy mercy, mother of God. Pass not by our petitions in time of need, but redeem us out of all dangers. Thou only art pure and blessed among women."

"Thou supremely glorious, ever Virgin, blessed mother of God, present our prayers to thy Son, our God, beseeching him to save our souls."

"Open unto us the door of mercy, thou blessed mother of God. Let us never be confounded who trust in thee, for thou art the salvation of Christians."

"To all generations we bless thee, Virgin mother of God, for Christ our God was pleased to dwell in thee: and blessed are we in thy protection, for night and day thou dost intercede for us; and through thy petitions the works of thy hands are prospered. Wherefore we praise thee, and cry aloud, Hail, thou highly favored, the Lord be with thee."

"Through the intercessions of thy immaculate mother, and of thine apostles, and of thy Great High Priests, our teachers, Athanasius of Alexandria, Ba-

all the Great, Gregory the Theologian, and John Chrysostom, and of all the saints, in whom thou hast of old had pleasure, O Lord Jesus Christ our God, bless and dismiss us in peace, and gather us together again in health. Amen."

It is then the melancholy truth, that

children here are required by government and by the church, daily to repeat such things, notwithstanding their own scriptures declare that "No man cometh unto the Father but by me." "There is one mediator between God and man, &c." John 14: 6. 1 Tim. 2: 5.

## OTHER BENEVOLENT INSTITUTIONS.

### AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

#### SURVEY OF THE MISSIONS.

[Continued from page 80.]

##### Bombay.

(3 stations; 4 missionaries, and 3 female assistant missionaries;—total, 7.)

The number of schools for boys, connected with the mission, has been six, with about three hundred pupils. In the female boarding-school, containing about twenty inmates, there has been considerable religious interest. Three of the girls have been admitted to the church. Several missionary tours of considerable extent have been performed during the year as in former years. The press is still regarded by the mission as a most important instrument for good. Less printing has been done in English, and more in the native languages, than heretofore; and the tracts, &c. are disposed of mostly by sale.

Though the number of converts is small in connection with this mission, the missionaries think the truth is gradually making an impression on the public mind and changing the views prevalent in the community; that Hindooism is losing its hold upon the people, while Christian ideas and Christian doctrines are quietly gaining an influence over the minds of many.

##### Ahmednuggur.

(3 stations and 3 out-stations; 7 missionaries, 7 female assistant missionaries, and 12 native helpers;—total, 26.)

The different schools at Ahmednuggur and Seroor embrace, as reported, seven hundred and thirty-two boys and one hundred and nineteen girls. Of these, fifty-five boys are in the seminary, and twenty-five in the Christian school for boys; and thirty-three girls are in the boarding-school at Ahmednuggur. Much

attention is given to religious instruction in the schools, not without apparent good results. One of the girls in the boarding-school, and two other females who had been long members of the school, have been received to the church; and a late letter from Mr. Wilder, reports a marked and very gratifying state of religious interest in the seminary. For the support of the schools, English residents at Ahmednuggur and the vicinity have contributed one thousand four hundred and twenty-five rupees, and for the general purposes of the mission, Christian friends in India have contributed nine hundred and thirty-six and one-half rupees. At Seroor two preaching services have been regularly sustained on the Sabbath. At Ahmednuggur, besides the regular services in the chapel, more labor than heretofore has been performed in street preaching in different parts of the city, to such companies as could be called together. Much time has also been given by the members of the mission and by the native assistants to missionary tours. Mr. Munger travelled during the year, on such tours, nearly a thousand miles, and preached in more than five hundred towns and villages. Fourteen persons have been added to the two churches, which now number one hundred and nineteen members.

##### Madras.

(3 stations; 4 missionaries—one a physician, 1 printer, 5 female assistant missionaries, and 7 native helpers;—total, 17.)

Not as much has been done by the printing establishment connected with this mission as in some former years, but the number of pages printed has been 11,693,252; of which 3,250,874 pages were in English, and the rest in the native language. A font of small pica Tamil type has been produced at the foundry, and with a view to economy in printing, a still smaller size has been



ordered of Mr. Hallock of New York; the Hindoos not being able to cut punches on so small a scale. The number of pupils in the schools appears to be about four hundred and fifty, of whom about two hundred are girls; but full reports from the schools have not been received. A very strong desire for education is said to exist among the better classes of Hindoos, and much more attention is turned in Madras to the instruction of Hindoo females than ever before. It is becoming comparatively easy, Mr. Winslow says, to induce Hindoo girls of caste to attend the day schools. For the support of schools connected with the mission, two thousand two hundred and eighty-two rupees have been contributed at Madras. Ten persons have been added to the church. Nothing like a revival of religion has been experienced; but the missionaries think that a very important preparatory work is going forward; that the foundations of heathenism are being weakened, and that therefore there is much ground for hope. Mr. Winslow has devoted a part of his time to revising, with a committee, the Tamil Scriptures.

#### Madras.

(10 stations and 2 out-stations; 11 missionaries, 1 physician, 12 female assistant missionaries, and 22 native helpers;—total, 46.)

Two new churches have been formed in connection with this mission. The number of members in the eleven churches is two hundred and forty-two, of whom thirty-five were admitted during the last year reported. Religious services are held regularly in fifty-eight villages, besides the mission stations. Nearly five thousand persons are assembled for hearing the preached gospel from week to week, about one third of whom are adults. Much progress has been made in gathering what are called "village congregations." Seventeen were added during the year, making sixty-nine in all. The number of families thus associated is six hundred and ninety-nine, and of individuals, two thousand six hundred and six. In these villages there are fifty-nine schools, containing eight hundred and ninety-six pupils,—the children, as is understood, of the families associated in the Christian congregations. To these add the pupils in the free schools of the old system, and those in the seminary, in the boarding-schools, and in various select schools, and the whole number of pupils is about two thousand three hundred.

#### Ceylon.

(8 stations and 8 out-stations; 13 missionaries, 1 physician, 2 male and 14 female assistant missionaries, 2 native preachers, and 27 native helpers;—total, 58.)

The number of pupils under instruction in schools connected with this mission is four thousand three hundred and eleven. Of these, three thousand four hundred and eighty-five are in the free schools. Each of the two seminaries, one for males, the other for females, contains about one hundred; and there are six hundred and eighteen boys in select schools or academies, where the English language is more or less taught. The students in the seminary at Batticotta are now required, with few exceptions, to pay the full cost of their board. Notwithstanding this change, of which notice was given just before the reception of a new class, more than double the number that could be received applied for admission, and they were well fitted for the seminary. The expenses of the institution are thus diminishing, and it is expected that they will continue gradually to diminish. Nearly eight millions of pages were printed during the year. The eight churches contain three hundred and forty-seven members, eighteen of whom were received in the time under review. Six were excommunicated, and as many more suspended. Increasing attention is given to preaching and pastoral labors; and some of the native helpers are spoken of as rendering very valuable assistance, as they accompany the missionaries in preaching excursions.

#### Siam.

(1 station; 1 missionary and 1 female assistant missionary.)

It was announced in the last annual survey that the Committee had decided to discontinue this mission.

#### Borneo.

(1 station; 2 missionaries, and 1 female assistant missionary;—total, 3.)

At present there is no missionary of the Board in Borneo.

#### Canton.

(1 station; 3 missionaries—one a physician, 3 male and 3 female assistant missionaries;—total, 9.)

Mr. and Mrs. Williams arrived at Canton a little more than one year ago. Mr. Bridgman is still at Shanghai, engaged with others on a revised translation of the Scriptures. The labors of the mission have been continued as formerly. But little is yet done in either of our China missions in the department

of education; and it is the opinion of the Committee that education, regarded as part of the system of missionary operations, should be made the subject of particular correspondence with the missionaries in China, with the aid of all the light afforded by past experience, before any considerable expenditures are authorized in this department. There can be no doubt, however, that theological schools for educating a native ministry at some stage of the mission, and preparatory schools, and schools for the education of the children of native Christians, are of vital importance. Between three and four millions of pages have been printed during the year.

In concluding their annual report, the missionaries say:—

“In reviewing the past year, and comparing our present situation and prospects with those of the previous year, we see undoubted ground for encouragement. The gospel has more free course. We can live among the heathen unmolested, talk and preach of Jesus and his word as much as we please. We are not subject to so much insult, as foreigners, as we were a year since. The more our acquaintance extends, the more freedom have we to perform the work of a missionary.”

Amoy.

(1 station; 2 missionaries, 1 female assistant missionary, and 1 native helper;—total, 4.)

This most promising mission has been deeply afflicted and seriously weakened by the death of Mr. Pohlman, who was drowned in December, 1848, in consequence of shipwreck while on his way from Hongkong to Amoy. This is the first instance, in which a missionary of the Board has perished by the dangers of the sea.

The chapel has been completed and opened for religious worship, and is found to answer its purpose well. The little body of church members remains as it was a year ago. In no respect, except the loss of laborers, are the prospects of the mission less encouraging than formerly, while every year adds something to the means of success.

Fuh-chau.

(1 station; 6 missionaries, and 4 female assistant missionaries;—total, 10.)

Mr. Johnson has a school with twelve pupils, and Mr. Peet has one with seventeen. Mr. Peet has secured a large and commodious room for a chapel on one of the principal thoroughfares of the city. It has been his intention to visit this

chapel twice each day, once for the distribution of tracts and again for preaching. His prospects thus far have been encouraging. He has found a strong desire on the part of the people to receive religious books, and has commenced writing a series of tracts to meet this desire. The mission, situated in the valley of the Min, is surrounded by two millions of souls speaking the Fuh-chau dialect, and mostly living within twenty miles of the houses of the missionaries. The people generally appear friendly and the field is inviting.

Sandwich Islands.

(19 stations; 25 missionaries—one a physician, 4 physicians, 7 male and 36 female assistant missionaries, and 7 native preachers;—total, 79.)

The last annual report describes, at considerable length, the measures which have been found necessary by the Committee, in consequence of the arrival of the period when the circumstances of the mission are so changed from their original state, as to require a corresponding change in the constitution of the mission itself, with a view to its prospective and ultimate separation from the Board. The subject can only be alluded to in this survey. The Committee seek to facilitate the independent settlement of the members of the mission as pastors and teachers at the islands, and to place those who cannot yet obtain a living, on the same footing with our home missionaries; and they expect by this means to enable and induce the missionaries generally to remain at the Islands with their families, and thus ensure, through the divine blessing, a Puritan basis for the community, whatever it shall be, which is to exist on those Islands.

The government of the Islands assumed the expense of the common schools some time since. They have now assumed the expense of the seminary, or college, at Lahainaluna; the Board giving them the buildings, library and apparatus, on condition of their so doing. The government also supports the school for educating the sons of their chief men.

The admissions to the churches during the year under review were about one thousand six hundred. More than two hundred pupils were taught in boarding-schools. The printing for two years has amounted to eighty thousand five hundred and twenty-four volumes, and eleven millions five hundred and twelve thousand pages; and there has been a steadily increasing demand for books. The purity of the churches has been in a good measure preserved; discipline maintain-

ed; and Christian doctrines are better known, and Christian duties better practiced, from year to year. Cases of defection and discipline have been fewer the past year, than in previous years; for,—to use the language of the mission,—“Knowledge is increased, the light of the gospel shines clearer, the standard of morality is gradually elevated, Christian character is becoming more and more established, and Christians are more confirmed in the faith of the gospel.” Several of the churches and congregations have been favored with a revival of religion. Aside from the fearful mortality which has prevailed among the natives, the year has been one of not less than usual prosperity and encouragement.

#### Oregon Indians.

(3 missionaries, 3 female assistant missionaries;—total, 6.)

It has been found impossible to do any thing for these Indians since the tragedy which occurred at Waiilatpu, November 29, 1847, and the wars and rumors of wars consequent thereupon.

The Committee have thought it advisable to relinquish their operations beyond the Rocky mountains; and in this opinion the missionaries fully concur.

#### Choctaws.

(6 stations and 2 out-stations; 4 missionaries, 1 licensed preacher, 6 male and 21 female assistant missionaries, 1 native preacher;—total, 33.)

Though the number of ordained laborers is but four, and only two others are licensed to preach the gospel, (a missionary force which is altogether inadequate,) the blessing of God has attended the means of grace, and there have been constant accessions to the churches. The whole number received on profession, during the year which closed in September last, was two hundred and four. Two new churches have been organized, with encouraging prospects. There appears to be an advance in the piety of many professors of religion, from year to year; while others cause their teachers to stand in doubt of them.

The boarding-schools continue to be prosperous. The pupils make decided progress in their studies, and are conforming more and more to the customs and habits of civilized life; while some are attaining to a saving knowledge of the gospel. During the past summer a few have felt unusual solicitude in regard to their spiritual interests. The number of pupils in the four schools for girls is one hundred and sixty-three; in the one for boys it is twenty-five.

#### Cherokees.

(5 stations; 5 missionaries—one a physician, 2 native preachers, 2 male and 10 female assistant missionaries, 3 native assistants;—total, 23.)

The past year has been marked by few incidents of special interest. Quiet and good order have generally prevailed; and the Indians are manifestly advancing in social improvement. Education and temperance have made some progress.

The missionaries lament that so few have experienced the renewing influences of the Holy Spirit. For a long time have they desired to see the gospel which they preach becoming extensively the power of God unto salvation; but the blessing is withheld. Only ten were received into the churches by profession during the year ending May last; several, however, have been admitted since. There are some signs of progress in Christian liberality. Some have resolved to consecrate a tenth of all they can earn or raise to the service of the Lord. About six hundred thousand pages have issued from the press at Park Hill. The number and character of the mission schools remain unchanged.

#### Sioux.

(6 stations; 8 missionaries; 5 male and 14 female assistant missionaries;—total, 27.)

This mission is still obliged to struggle with very serious difficulties. The Sioux belong to a class of Indians who are not readily brought under the power of the gospel. Among them, moreover, there are obstacles to missionary effort which do not exist elsewhere. “The education fund,” as it is called, operates as a constant hindrance; instead of promoting education, as the United States government wish, it produces the contrary effect. Efforts are making to obtain a new cession of lands from the Sioux. Indeed, commissioners have been appointed to make another treaty; and though it is not expected that any thing will be done immediately, events of great moment to the Dakotas may soon occur. Should these efforts prove successful, important changes must necessarily take place, both among the Indians, and in the plans of the mission.

At Lac-qui-Parle, last winter, more than ordinary attention was given to the doctrines of the gospel. Two persons were admitted to the church; and it is hoped that others have become new creatures in Christ Jesus. At Oak Grove a Dakota woman has been received into Christian fellowship. A “medicine man” died at this station in December

last, after giving some evidence that he was prepared for his great change.

#### Ojibwas.

(2 stations; 2 missionaries, 1 male and 3 female assistant missionaries, 1 native catechist;—total, 7.)

No material change has occurred in the plans or labors of the missionaries at La Pointe and Bad River. There have been rumors of an intention on the part of the United States government to remove the Ojibwas, residing within the chartered limits of Wisconsin, to some other locality; but no announcement of such a purpose has been made to the Indians.

#### New York Indians.

(4 stations and 1 out-station; 4 missionaries; 11 female assistant missionaries, 1 native helper;—total, 16.)

Prior to the recent change, the government was in the hands of hereditary chiefs. This system had come down from past generations, serving at the same time as a connecting link between the Senecas and the rest of the Six Nations. But under the constitution adopted a few months since, and now recognized by the United States and the State of New York, the chiefs have no political preëminence over the warriors. In short, the existing government is strictly republican.

The excitement and agitation growing out of this change, and which even now have subsided only in part, have proved unfavorable to missionary labor. None have been added to the churches by profession; and the number of communicants is somewhat less than it was last year. The schools have not suffered so much; indeed, they have generally been well sustained. And it is not unlikely that the late political movements will give a new impulse to education; inasmuch as the need of more intelligence among the people and higher qualifications in candidates for office, is becoming more and more apparent.

It is gratifying to know that, except when serious epidemics occur, there is a slight increase in the population. There is much reason to believe, moreover, that these Indians will never part with their reservations. In these circumstances, with a sufficiency of excellent land, and enjoying at the same time the kind, fostering care of the State of New York, it may be hoped that they will eventually be raised to political and social equality with the whites. Many of them have already made great advances in general improvement.

#### Abenakis.

(1 station; 1 native preacher.)

There has been no improvement in the state and prospects of this mission during the past year. The roving habits of the Indians interpose a formidable barrier to the progress of the gospel. Even the church members indulge this propensity in some cases, much to their detriment. The present number of communicants in regular standing is thirty-six; and twenty remain under church censure. The school which has been taught of late by a native, has been discontinued for want of a sufficient number of scholars.—*Miss. Her.*

#### AMERICAN INDIAN MISSION ASSOCIATION.

The last annual meeting of the Association was held at St. Louis, Mo. The Report says, "There has been exhibited throughout the year, a most healthy state of progress at each of the points occupied by the Board; while some have enjoyed precious outpourings of the Holy Spirit, and a large ingathering of souls into the church of Christ. One station has for the first time been favored with this evidence of the divine approbation, after many years of arduous toil in preparing the ground and sowing the seed with patience and hope. The number of baptisms during the year far exceeds that of any preceding one." The regret is expressed that so many portions of the Indian tribes, who have long been crying loud for help, are still without the means of moral instruction and social elevation.

The missions under the care of the Board are four, missionaries and assistants thirty-two, churches sixteen, numbering one thousand and sixty-two members.

The Association was organized in Oct. 1842. The year following there were four missionaries in the field. The receipts for the year were \$3,000.35. Since then, the Association has been steadily extending its operations; the present number of missionaries and assistants being thirty-two, schools five; number of persons baptized during the year one hundred and seventy-four, receipts \$13,493.50.

## MISCELLANY.

## WORSHIP OF JUGGERNAUT.

In an article in the February Magazine relating to the missionary operations of the General Baptist Missionary Society in Orissa, reference was made to Poore. This is the locality of the famous idol Juggernaut; which is visited every year by multitudes of miserable devotees, some coming the weary distance of ten or thirteen hundred miles to honor the idol; of whom vast numbers lose their lives. Rev. Mr. Buckley, a missionary of the Society, and an eye witness of many painfully thrilling scenes, thus writes:

## Pilgrimages—Annual mortality.

Poore has been for many centuries, as there is much reason to believe, renowned as a holy place; but its worship appears to have been restored and the splendor of it increased when the present temple was built, six hundred and fifty years ago. If then we assume a hundred and ten thousand as the average number of pilgrims annually visiting Poore—a number much below what has been often supposed, though I have good reason for believing that it is as near as can be ascertained—taking this as the average for six hundred years past, it would give *sixty-six millions* of deluded but immortal beings that had visited this idolatrous fane. I should estimate the mortality at one-sixth of the whole number; some have supposed one-fourth, but perhaps this is too high. When however it is considered that the estimate given is of the number actually visiting Poore, and that many leave their homes on this fatal pilgrimage who die on their way to the shrine, and are not therefore included in the number; and when it is further remembered that the returning pilgrims carry with them disease and death through the length and breadth of the land, and that thus many, not pilgrims, sicken and die, it will hardly I think be thought that one-sixth is too high an average of the mortality. Supposing this to be the average, it will give *eleven millions* that have fallen victims to this bloody superstition. This number is easily repeated, but try to realize what a million is: try to count it one by one, and you will tire before you half complete your task. Counting sixty every hour, at the rate of ten hours per day, and pursuing the calculation every day in the year, it would take more than four years and a half before the first million had been repeated. Reckoning

at the same rate, more than fifty years must pass away before those who had fallen victims to the destructive pilgrimage had been counted; and more than *three hundred years* before the visitors to the shrine had been all computed. To every one of this fearful number the three great negatives in Ephes. 2: 12, 12, may be fully applied, "Without Christ—without hope—without God."

Public feeling is often excited at home by remarks on the immolations at Juggernaut, and truly it is awful infatuation when a fellow creature throws himself under the wheels of the ponderous car, and is at once crushed to pieces; but these immolations are strictly forbidden, and for years past have been unknown. Where one life has been thus destroyed, hundreds and thousands have fallen on pilgrimage.

This frightful evil is not apparently in the least diminishing, but rather increasing. Juggernaut is still as glorious in the eyes of the deluded multitudes as ever. An immense number of *his* missionaries, compared with whom we are a mere handful of people, still go through the length and breadth of India, proclaiming the glory of the great lord at Poore, and by lying words and the terrors of superstition they induce many to leave their homes who return no more. It is the decided opinion of those who have the best opportunity of judging, that the average attendance since the abolition of the tax has been larger than before.

## Government support of the system.

The rulers of India still continue, by the payment of twenty-three thousand three hundred and twenty-one rupees annually, from the public treasury, to support this wicked system. Nor is this all: a pension amounting to nearly five hundred rupees is allowed to a byraggee on account of daily food to the idol; and another sum of two thousand six hundred and sixty-six rupees is paid to another byraggee, that he may distribute the mahaprasad, or holy food, among the starving pilgrims. Now however praiseworthy it may be, and indeed is, to feed the hungry, why should the enlightened rulers of this country wickedly sanction the superstitions of the people, by paying for food offered to the idol? The people regard the government donation as a sanction on the part of the ruling power to their system; and so it is.—*Gen. Bap. Miss. Soc. An. Rep.*

## AMERICAN BAPTIST MISSIONARY UNION.

## THE "PLEA FOR ASSAM."

We have inserted at page 72, under the above designation, a letter written by a "once heathen but now Christian friend" on behalf of his "perishing people." If any of our readers have overlooked it, we commend it to their perusal. There are several things which concur to invest the letter with interest. In common with other communications from heathen converts, it is a direct attestation to the sufficiency of the gospel of Christ to bring man back to God, and to the adaptedness of the means employed by missions to make that gospel known among the heathen. The letter places before us a youth, once an idolater,—who "was born and grew up in worshipping those venerated dumb idols,"—but who is "able to say through the mediation of the Lord Jesus Christ, 'God is my refuge, whom shall I fear?'" How came he to believe in God and in the mediation of the Lord Jesus Christ? "Through God's infinite mercy I was brought to a missionary school, and through his mercy I became a member of his dear family." For "how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach *except they be sent!*"

There is another view in which the letter gathers interest, apart from its object or its argument. It comes to us by no indirection. The facts and thoughts are not second hand. The writer speaks of idol-worship, its unsatisfactoriness, "its darkness and blindness," and "of the true and everlasting God, who made the heaven and the solid earth upon which we live," not by the hearing of the ear. That which we have seen with our eyes, which we have looked upon and our hands have handled of these "dumb and deaf idols," and of the word of life, declare we unto you. "Now I know that all this is vain except Jesus the friend of sinners." He speaks, too, on behalf of his own countrymen; "Particularly I write about my countrymen, with whose religion I am perfectly well acquainted." "I have received some letters from my country." And he presents his countrymen as joining in his request:—"They have nothing but

darkness and blindness of mind. But now from the mountains, from the plains and from the valleys, they are reaching their hands day by day for the bread of life, calling upon the Christian's God." And what is the burden of their request? "*We want some more missionaries.*"

But it was not our object to analyze the letter of this Christian youth. It is not long, nor greatly involved; and the facts and considerations adduced in it, stand out with sufficient prominence to be readily apprehended by all who read it. What concerns us most is the *issue* of the appeal. Shall it *prevail*? Shall it find responsive hearts among our countrymen in "this Christian country?" Will "American Christians" *hear* these "most ignorant, superstitious and idolatrous heathen," as they "wake up from their long sleep, and, calling for help, say, 'Please give us a bible, give us a living teacher; O yes, help us poor needy creatures of the same Lord over all.'"

## DONATIONS.

RECEIVED IN JANUARY, 1850.

## Maine.

Montville, T. B. Robinson 10;  
West Topsham, ch. 10;  
Searsmont, ch. 2; Kenne-  
bunk port, Vill. ch. 10;  
Lebanon, Mrs. Goodwin, for  
sup. of a Bassa Youth, nam-  
ed Daniel Wood, 20; Bangor,  
1st ch. Royal Clark tr., to  
cons. Jeremiah Curtis L. M.,  
100; Wiscasset, John Syl-  
vester 5; Abiel Wood 5

\$162.00

## New Hampshire.

Plaistow, "a friend of mis-  
sions" 26; Piermont, Nehe-  
miah Spencer 2, for Arracan  
Miss.; Mrs. Ruth Spencer,  
for do., 1;  
New Hampshire State Conv.,  
Geo. Porter tr., 285.62; Do-  
ver, ch. 17.54, to cons. Rev.  
John Upton, Rev. John M.  
Wedgewood and Mrs. Jane  
B. Lincoln L. M.

29.00

393.16

332.16

## Vermont.

Cornwall, Mrs. R. Peet 4; East  
Hardwich, sundry individ-  
uals 10

14.00

## Massachusetts.

Newton Upper Falls, ch., Isaac  
Keys tr., mon. con. 7.88;  
Miss E. Jameson 20; Fem.  
Miss. Soc., Miss E. Jameson  
tr., 11; Newton Centre, 1st  
ch. Sab. sch. Miss. Soc., T.  
M. Symonds supt., 9.55

48.43

Boston, a little boy, "for the heathen," 1; United mon. con. at Bowdoin Square ch. 52.47; 1st ch. (of which 75 is for sup. of Rev. Mr. Mason, 18 for sup. of a child in Mrs. Mason's sch. named James Loring and 7 for sup. of a child in do. named Wm. Collier,) 100; Bethel Sab. sch., F. Seymour tr., 3.25; Charles St. ch. Fem. Miss. Soc., Mrs. D. Sharp tr., 100; Harvard St. ch., Fem. For. Miss. Soc., Mrs. A. C. Kendall tr., 55 311.72  
 New Bedford, William St. ch. L. G. Hewins tr., to cons. Wm. G. E. Pope L. M., 100; do., E. C. 5 105.00  
 Watertown, ch., Sam'l Noyes tr., to cons. Jesse Wheeler L. M., 100; John Coolidge 100 200.00  
 Pittsfield, ch. 25; Charlestown, Miss Martha Whiting, for the sup. of a native Karen assistant, 40; 1st ch. Boardman Miss. Soc., J. Goodnow tr., to cons. Rev. Wm. Phillips L. M., 100; High St. ch. 32.38; Groton ch., mon. con. 7.27 204.65  
 Roxbury, Kendall Brooks 20; Tremont ch., R. W. Ames tr., 63.28 83.28  
 Framingham, ch., mon. con. 50; Abner Haven 5; Westboro', ch. 63; Seekonk, ch. 30; Rev. J. C. Welsh 5 153.00  
 N. Attleboro', ch., Mrs. Mary E. Arnold 40.00  
 Granville, per Rev. J. F. Wilcox, agent, 6.45  
 Lowell, 1st ch., Sab. sch., Dennis P. Bates and his class, for the sup. of a boy in Assam Orphan School named Dennis P. Bates, 25.00  
 ————— 1,177.53

## Rhode Island.

R. Island Baptist State Conv., V. J. Bates tr., viz. Providence, 1st ch., mon. con. 47.08; Fem. For. Miss. Soc., Mrs. Sarah N. Bolles tr., 152.92; Mrs. C. E. Green, to cons. Mrs. George I. Chace L. M., 100; Rev. Allen Brown, for sup. of native Karen preacher, 25 325.00

## Connecticut.

Easton, ch. 62.50; Fairfield Co. Asso., S. Ambler tr., 25.85; Stamford, ch. 11; Sab. sch., 4; White Hills, ch. 8.50; to cons. Rev. James Gardner L. M., 111.85  
 Essex, ch., to cons. Gurdon Smith L. M., 100; A. W. Post 5; J. Gladwin 3; D. Dickinson 50 cts.; J. W. Dickinson 50 cts.; Mrs. E.

M. Post 50 cts.; G. M. Post 50 cts.; Mrs. M. A. Pratt 50 cts.; Mrs. Hill 10; Mrs. P. L. Bushnell 2; Mr. Post 1; Mrs. Post 1; Miss S. L. Post 1; Miss W. Post 1; Joy Post 50 cts.; Mrs. Post 50 cts.; A. Pratt 50 cts.; A. Williams 25 cts.; R. H. Pratt 1; Mrs. Post 13 cts.; R. S. Williams 25 cts.; Mrs. Williams 25 cts.; H. Waterhouse 50 cts.; H. Buckingham 51 cts.; Mrs. Buckingham 50 cts.; B. F. Post 50 cts.; Miss L. A. Waterhouse 25 cts.; Emily Braddock 50 cts.; Mrs. C. Post 50 cts.; Mr. Parker 50 cts.; Eliza E. Bushnell 13 cts.; A. Bushnell 12 cts.; Mr. Morley 1; G. Smith 1; E. Paruley 5; Dr. Hough 6; Charles Conklin 2; L. Lyon 5; A. Starkey 1.50; Sally Hayden 1.25; A. M. Whittemore 10; J. Post 1; H. M. Thompson 1; Mrs. Thompson 1; E. E. Thompson 10 cts.; Mrs. Hayden 10; H. E. Wade 50 cts.; Dr. Stevens 2; Mr. Tyler 1; N. Pratt 2; T. T. Pratt 1; J. C. Redfield 3; Mrs. Redfield 2; Mrs. S. Post 1; Eliza C. Munger 94 cts.; Mrs. H. Smith 1; A. Braddock 50 cts.; Mrs. E. Post 25 cts.; Mrs. Tucker 50 cts.; Mrs. Starkey 5; Mrs. Tripp 50 cts.; Mrs. T. Starkey 1; H. D. Braddock 3; to cons. A. M. Whittemore L. M.; Richard P. Williams, to cons. Mrs. Louisa Williams L. M., 100 304.93  
 Lyme, viz., M. Huntley 1; D. Bates 1; Caulkins 2 4.00  
 North Lyme, viz., E. Tiffany 1; A. Stark 1; Mrs. Stark 1; Miss Fosdick 50 cts.; D. R. Condol 25 cts.; 3.75  
 East Lyme, C. M. Spencer 4.25; H. M. Holdridge 50 cts.; John L. Smith, to sup. a child in Assam Orphan sch. to be named John L. Smith, 25 29.75  
 Do. do., 2d ch., mon. con. 13.37; L. H. Beebe 50 cts.; D. Beebe 25 cts.; J. B. Manwaring 1; a Friend 25 cts.; do. 25 cts.; E. Howard 50 cts.; L. Luce

25 cts.; O. Closson 25 cts.; N. Clark 50 cts.; N. Manwaring 1; A. Hedding 25 cts.; A. Manwaring 25 cts.; H. Crocker 10 cts.; Ann Lester 10 cts.; a Friend 15 cts.; E. Huntley 25 cts.; E. Smith 5 cts.; M. P. Bush 1; Mr. Champ- lin 1.10; Mrs. Hed- den 63 cts.; Jared Turner 1; Calvin S. Manwaring, to sup. a child at Assam Orph. sch. to be named Cal- vin S. Manwaring, 27; 50.00			
Norwich, Central ch., viz., Miss Eliza Nick- els, for sup. of a Ka- ren scholar, 12; Mrs. Locke and Miss Annis Lewis 20 each, for sup. of a Karen preacher; Mr. Hews 6; Mrs. Kinne 2; Mass Miss. meet- ing 32; sundry con- tributions 8; to cons. Rev. Edward T. His- cox L. M., 100.00			
Montville, viz.: A. G. Darrow 4; G. Turner 2 6.00			
New London, Maria Ha- ven 1; do. 1st ch., T. C. Browell 25 cts.; W. A. Weaver 10; Mr. Latham 10; P. C. Turner 15; Coll. 15.50 51.75			
per Rev. J. F. Wil- cox, agent, 662.03			
Colchester, ch. 20; Wm. W. Meech 5 25.00			
		687.03	
<b>New York.</b>			
Eaton, "a widow," per Rev. J. Wade, 5.00			
Buffalo, Washington St. ch., to cons. John Bush L. M., 100; do. Niagara Sq. ch. 5.53; Genesee River Asso., viz., Pike ch. 25.98; Yates Asso., Geo. W. Shannon tr., 20; per Rev. S. M. Osgood, agent, 151.51			
New York City, Stanton St. ch. Young Men's Miss. Soc. 75; Juv. Miss. Soc. 25, towards the education of Ja's. Cowan and to cons. W. D. Mangam L. M.; do., a Lady, for Karen Scriptures, 75; Oliver St. ch., G. N. Bleecker, to cons. Rev. Solomon B. Johnson L. M., 100; "A friend" 26; Edwards ch. 5; 275.00			
Ballston Spa, Miss E. Tryon, for sup. of a na- tive Karen assistant, 40; Ithaca, Mrs. Bow- ers' little son, for sup.	31.00		
25 cts.; of schools for heathen children, 1; Hector, Peach Orchard ch. 18; Worcester Asso., viz., Waterville ch. 10.06; Cherry Valley, ch. 2; Leesville, ch. 17.31; Summit, ch. 10; Mid- dlefield, ch. 16.53; Maryland, ch. 11.47; West Worcester 10.46; Decatur, ch. 2; West- ford, ch. 20.06; Coll. at Asso. 19.70; to cons. Rev. Judson Dav- is L. M., 119.59			
Oneida Asso., viz., Coll. Asso. 17.50; Whites- boro', ch., to cons. Ar- nold Champlin L. M., 106.90; do., for Assam Orph. Sch., 25; Utica, Bleecker St. ch. 103; Broad St. ch., to cons. Edward Gilbert L. M., 117.50; Westmore- land, 2d ch. 38.91; Waterville, ch. 15.50; North Bay, ch. 2.50; Vernon ch. 50; Hol- land Patent 3.81; Rome, ch. 110; Au- gusta, ch. 8; Bridge- water, ch. 7.50; Rein- sen, ch. 4; Trenton Falls, ch. 8; Oneida, ch. 19.55; Aunsville, ch. 22; Cassville, ch. 50; Rev. Mr. Waters 1.50; E. Baldwin 2; Durhamville, ch. 4.27; I. Brown 3; I. Willard Fox 5; Rev. A. Cole 1; to cons. Rev. John M. Shotwell, Rev. L. W. Hayhurst and Lu- ther Osgood L. M., 723.44			
Otsego Asso., viz., W. Burlington, Benjamin Hoag, to cons. him- self L. M., 100; Springfield, William Dean, to cons. himself L. M., 100; New Lis- bon, Lemuel Patten- gill, to cons. himself L. M., 100; Coopers- town, ch. 6.63; Spring- field, ch. 11.12; New Lisbon, ch. 33; But- ternuts, ch. 9; North Burlington, ch. 22; Exeter, ch. 4.87; Richfield 7.93; Hart- wick, ch. 19.55; For. Miss. Soc., 21; Brook- field, ch. 19.75; War- ren, ch. 2; W. Burling- ton, ch. 6; Jackson- ville, ch. 20; Burling- ton, 1st ch. 8; Warren Delancy 10.50; Wm. D. Cutler 2; Coll. at Asso. 8.50; to cons. Rev. S. C. Ainsworth and Rev. Elijah Bal- win L. M., 511.85			
Clifton Park 15.50; Kingston, ch. 6.83;			





# MISSIONARY MAGAZINE.

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APRIL, 1850.

No. 4.

## AMERICAN BAPTIST MISSIONARY UNION.

### NINGPO.

#### LETTER OF DR. MACGOWAN.

##### Mission lot—Terms of tenure.

Our readers will find other notices of Mr. Goddard's accession to the Ningpo station at page 426 of the last volume. The following communication is under date of June 1.

The accession of br. Goddard to our mission has rendered it necessary for us to proceed to the erection of a new house without delay. Missionaries arriving in full vigor from their native clime may "rough it" a season or two in a Chinese dwelling, should a suitable location be found; but a family enfeebled by long residence and hard labor in an enervating climate could not endure such exposure, without serious if not irreparable injury. The emergency of the case will doubtless justify us in anticipating the sanction of the Board. The lot is 136 ft. by 90 ft., having the river on one side and the city wall on the other, within a stone's throw of the Salt Gate. The ground was formed many years ago, when all the city canals were deepened; the mud from which made a strip of land five or six times larger than what we purchased. It became the property of the

officers who superintended the work. Attempts have been made by others to procure the ground, as it is by far the most eligible for a residence, whether consular, mercantile or missionary, on the whole plain; but the uncertain tenure by which it was then held, formed one of the obstacles to a purchase. Two years ago the owner, now retired from office, had the ground formally secured to him at the Chekien's office in a legal document now in the possession of the mission.

One unaccustomed to the process can hardly imagine the difficulties of striking a bargain with one of these people. The price demanded was four hundred and fifty thousand copper coin, called "cash" by foreigners. We offered three hundred and fifty thousand. No small ingenuity was displayed by the ex-mandarin in endeavoring to make us rise a little as he fell. The exalted opinions they had of our wisdom and goodness would have been highly gratifying if true, but could not make us bid more. After many messages to and fro, and repeated conferences either with the owner or mediators of his selection, in

which a great many teacups were emptied, we brought his terms within ten thousand of our offer, which we decided to accept. The next point in debate was the value of our dollars, for which we were finally allowed one thousand four hundred and eighty "cash" each—making the ground cost about two hundred and forty-four dollars. It is not an absolute purchase, for in theory the whole country belongs to His Imperial Majesty, Yau Kwang; our treaty with China allows of leases only. We hold the lot for — hundred years, subject to a rent of ten thousand cash every century following. Before paying the money, it was agreed that we should first fill in several pits adjoining, under the city wall,—receptacles of the most offensive nuisances—as it was uncertain whether the neighbors, much of whose property was thus invested, would allow such a procedure, but without which no house near by could be inhabited. No opposition was offered, that we knew of; indeed we afterwards heard that, through the representations of parties interested, it was regarded as a "work of merit," undertaken by the mission for the public good. Soon after the payment of the money, we were obliged to discuss the claims of the "middle man" for a fee. There is scarcely a contract made here, from the smallest job up to a marriage, without a mediator. We were careful to make our bargain with the owner, but when the paper came to be signed, a kinsman stepped up and "struck his flowery character" also; that is, affixed his signature. By arguing that this is not the custom of our country, we shall succeed at least in reducing the fee about ten dollars, or one half. More favorable terms could not be procured were we natives of the place.

#### Map of Ningpo.

The accompanying diagram of Ningpo has been traced by my teacher from a History of Ningpo, and will serve to give an idea of the relative position of points most interesting to our friends.

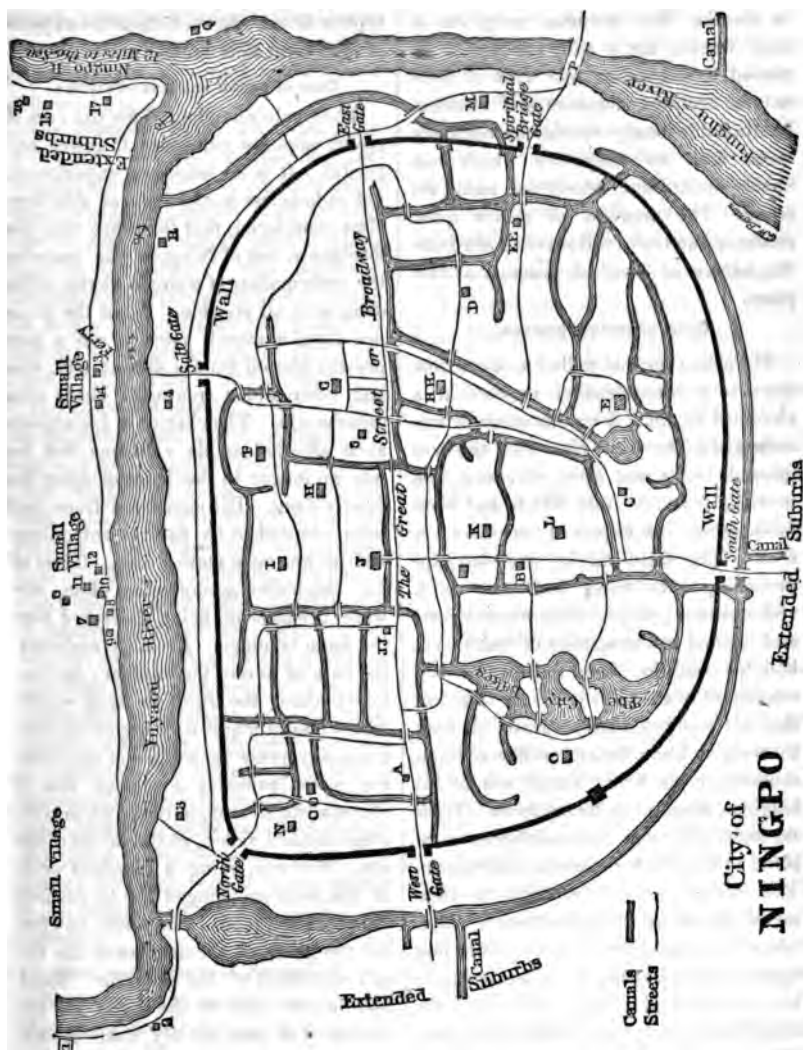
All the canals and many of the bridges

and several of the principal streets in Ningpo are represented, the latter by short perpendicular marks. But very few of its numerous temples are indicated. The figures indicate the principal points.

#### Medical operations; their aid to evangelical.

At the last annual meeting of the Medical Missionary Society, two hundred dollars were appropriated for my professional expenses at this place. In the present state of that excellent institution, a larger sum could not have been expected; but it falls so far short of the necessities of the case that I cannot refrain making a request for medicines from those who can aid in this manner. Besides the above, a few small fees are received in the course of a year from foreigners, which aid in defraying hospital and other outlays, so that the medical operations of the mission occasion no expense to the Board; on the contrary, they are a saving.

Daily experience serves to demonstrate the utility of uniting efforts for the alleviation of bodily suffering, with those for evangelizing pagans. Foreigners are not hated here as in some parts of China; but they are feared, and their best intentions regarded with cold suspicion. Humiliated by the war, and deeply injured in health, morals and purse by opium, they are naturally slow to perceive or acknowledge any superior excellency in the religion of the authors of their calamities; and there are but few who would not rejoice to see us all deported. This state of things renders it incumbent on Christians to embrace every opportunity to disabuse their minds, and not only to inform them by books and orally, that the gospel is opposed to violence and intemperance, and their causes, but to show them the loveliness and benevolence of the religion of Jesus by ministering to the relief of their pains and sorrows; and then Christianity will contrast so strongly with the hard-hearted selfishness of all around them, that their prejudice must gradually yield, and their minds be better prepared than at present



1. Cemetery of the Mission. 2. E. C. Lord's house.
3. Dr. Macgowan's house. 4. J. Goddard's house.
- Between these two houses is a flagged pathway, dividing the river on one side and the wall on the other; distance about half a mile.
5. English Episcopal Mission House;—a Chinese house remodelled; it does not answer for a summer residence because it is within the city.
6. British Consulate. 7. Consular Clerk's house.
8. Miss Aldersey's Girls' boarding school.
9. Mr. Goddard's present residence; a Chinese house formerly occupied by Dr. Macgowan.
10. Presbyterian Mission Boys' boarding school.
11. Interpreter of the Consulate.
12. Presbyterian Mission Press. It includes a Girls' boarding school; formerly an ancestral temple.
- 13 and 14. A new mission compound;—Presb.
- 15 and 16. Messrs. Hudson and Jarrom, Eng. Gen. Baptists.
17. Establishment of the only foreign merchant at Ningpo.
- A. Chapel, school house and hospital of the A. B. M. Union, in the only thoroughfare extending from gate to gate.—Chinese places, fitted up.
- B. Chapel of the Pres. Miss.—Chinese, fitted up.
- C. Chapel and school room of the Church Missionary Society;—erecting.
- D. Chapel of the Eng. Gen. Baptist Mission—a Chinese house.
- E. E. Roman Catholic establishment, including chapel, residence, etc., all new and substantial.
- F. The pagoda. F. Mansion and office of the prefect.
- G. Mansion and office of district magistrate.
- H. District Confucian temple.
- I. Temples of the tutelary gods.
- J. Mansion and office of the Intendant of Circuit.
- K. Central Watch tower. J. J. Examination Hall.
- L. Office of the commander-in-chief. The first Baptist chapel was near this place.
- M. Department of Confucian temple.
- N. Taken temple; to the Queen of heaven.
- O. Great Taoist temple. O. Mohammedan mosque.
- P. Foundling asylum. P. Floating bridge, of boats.
- Q. Custom House. R. Navy Yard.

to forsake the sensuous religions of their fathers for a spiritual one from abroad, a religion at war with all their natural feelings, manners and customs. Medical missionary operations certainly speak with an eloquence which can hardly be misunderstood nor easily resisted. The mention of a few quite recent occurrences will serve to illustrate the nature of medical practice at this place.

*Cases of medical practice.*

My attention was called a short time since to a poor stranger exposed in a rice field to die. A bundle of straw was interposed between him and the wet ground, and a mat alone screened him partially from the rain which had been falling since his exposure two days before. The third night was fast approaching, with every indication of a violent storm; the poor man was delirious and seemed in the agonies of death; yet had his condition been known to every inhabitant of the city, it is safe to affirm that not one would have opened his door to receive him; indeed public opinion sanctioned his being thrust out of his lodgings, because he had a fever. With no small difficulty the neighbors were hired to assist in his removal to my house. The shelter was given with a view merely to afford the poor man a place where he might breathe his last with less apparent distress than on the wet ground; but as he seemed to rally under the little attentions he received, hopes of his possible recovery were soon entertained. Yesterday he left for his native city, quite restored to health; though he needed assistance to defray his expenses home. How far the instruction communicated may be useful to his soul, we may never know, but the opportunity was embraced to lay before him the plan of salvation.

More recently the Rev. Mr. Russell of the Episcopal Mission met with a villager who had been exposed in like manner in the street for several days; he had him conveyed to my hospital, where he died on the fourth day after his reception, of

typhus fever. In such cases the expense of interment falls on us.

*Cure of opium smokers—Suicides.*

The treatment adopted for the cure of opium smokers continues to prove successful. It is no longer an experiment; yet so hopeless is the state of this large class considered, that there are very few foreigners, out of Ningpo, who conceive the reformation of a single victim of the drug as at all possible. I had the pleasure about a month since, to see a man present himself from a distant city, who had been under treatment about nine months ago. The change in his appearance afforded ample evidence that he was no longer in the habit of using the deadly drug. His emaciated frame had been restored to its natural proportions, and he was once more a man. Three of his neighbors accompanied him, who were desirous of being delivered from the same bondage. I readily undertook the care of two of the number; but hesitated about the third, an aged woman, who I feared might sink under the trial. For many years the subject of excruciating pains, probably a violent form of rheumatism, she sought relief, when every other method failed, in the fumes of opium. Her son, being a besotted victim of this vice, encouraged her to continue the use of the pipe. She would now prefer the pains of rheumatism to the stupefying effects of the anodyne. Bound fast in the coils of the habit, she had despaired of any remedy, until she saw the change effected in the neighbor above mentioned. Under the firm conviction that relief could be obtained at Ningpo, she set out on a long journey for that purpose, but not alone; her son and her nephew joined company, resolved to seek a cure also. They all delivered up their pipes to me, and promised to endure patiently all the pains incident to the disuse of the accustomed stimulant. The old woman suffered less agony than her son, and I was glad to see that the change did not bring back her former pains. She was cured in about ten days; the two young men required twice that

period. All three lately returned home, well supplied with tracts, and with a general idea of the great truths of the gospel.

The stomach pump continues to be in frequent requisition for suicides. Last Sabbath afternoon I was prevailed on to make a fatiguing journey of about thirty miles in a sedan chair, to use the instrument on a silversmith, who, failing in business, took a poisonous dose of opium. As I expected, the man was dead; but such are their opinions of the pump that I was desired to try it on the corpse. It is very often the case that I am not sent for until life is extinct. This happened also in a case previous to this. An enraged father sent his son to the police office to receive eighty blows for unfilial conduct. The latter took his revenge by self-destruction, depriving the parent of all hope of having any to sacrifice to his *manes*. When I am called to the relief of suicides, a crowd is always at hand, who listen with more than ordinary attention to the addresses then made to them. Amongst the patients now under treatment, is a woman who in a fit of insanity attempted to cut off her hand with a hatchet, and so far succeeded as to render it nearly useless for life. Her husband has been regular in attendance at our chapel, ever since he applied for assistance.

#### Religious prospects of the mission.

To recur to that part of our labor to which the above is subordinate and auxiliary,—the religious prospects of the mission are encouraging. An aged and very respectable man, a former patient, named Choo, has been baptized. On account of a chronic disease, he had become an opium smoker, but was delivered from that habit above two years ago, and has ever since been a constant attendant at the bible class; all the members of which commit selected portions of scripture to memory every week. For the past year he has been frequently applying for baptism, but his conceptions of the gospel seemed so obscure, as to call for some delay in granting the

request. He has a large family, to whom he strives to explain the religion he professes to love. Though he meets with no opposition, he does not seem to anticipate much success. Being too old to labor, his children support him comfortably. There are other members of the bible class who we hope are not indifferent students to the word of God.

#### Bible and tract distribution.—An old usage.

The recent appropriation of the American Tract Society for this station was much needed. Could a like amount be spared for tract distribution every year, one of the most powerful engines of the missionary arsenal would never slacken fire. We are not the only tract distributors in China, nor are Christian tract societies the sole publishers of religious tracts for gratuitous distribution. The sects of Budha, of Reason, and of Confucius, have long known the utility of this mode of disseminating their doctrines, and are frequently practising it. A sufficient evidence this of the importance of this part of our work.

Although the present state of the work of revising the sacred scriptures is not so far advanced as to make extensive circulation of the bible desirable, yet we can employ advantageously more funds in this way than the American and Foreign Bible Society have been able to appropriate.

#### Domestic and foreign missions.—Point of concurrence.

Several years ago the writer pointed to the Pacific coast of the United States as the line where missions to the extreme east and the farthest west would unite, and foreign and domestic missions embrace each other. The emigration has now commenced to California, and there between two hundred and fifty and three hundred Chinese will soon join in the general scramble for the human loadstone: and, as if Satan had not enough in hand in that quarter just now, a Jesuit accompanies these Chinese; so that at the end of their long voyage these adventurers are likely to arrive accomplished papists. The Jesuits are in

earnest for the conversion of heretics and idolaters; and to men who are in earnest few things are impossible, and the limits to their success cannot be small.

#### JOURNAL OF MR. LORD.

##### Concert in prayer—Christian union.

Jan. 1, 1849.—This day has been observed by all the Protestant missionaries at Ningpo as a day of fasting and prayer, according to the usual custom. In the morning we assembled at the house of the Rev. Mr. Way of the Presbyterian Mission, where service was conducted by the Rev. Mr. Jarrom of the English General Baptist Mission and the Rev. Mr. Cobbold of the English Church Mission. The remarks of these brethren accompanied with prayer by several others, afforded a solemn and interesting exercise. In the afternoon the usual monthly concert was held. It is an item of interest which, if you have not already been informed, you will be gratified to learn, that this monthly concert is one in which we all unite, though belonging to different sects and different countries. I am no *Unionist* in the technical sense of that word, but I love Christian union. And if there is any prayer which I can offer with a fervent heart, it is that of our Saviour, "*That they all may be one.*"

April 1.—Lord's day. Attendance at the chapel small, though the weather pleasant. Our monthly concert was held this afternoon. Two Chinese were present besides the native assistant; one an old man who has long been knocking at the door of the church.

2.—Time much interrupted to-day by calls from some Chinese this morning, and the occurrence of the Union monthly concert this afternoon. One of the Chinese who called this morning, was one of two who have been very urgent for baptism ever since my arrival. Both of them have shown very clearly that their hearts are not yet right in the sight of God.

7.—Returned last evening from a short excursion into the country, accompanied by my family and br. McCarree of the

Presbyterian Mission. The place we visited is called "The Lakes." It is a pleasant place at this season of the year, when the water is high and pure, (for in the dry season it is only a marsh,) and when the hills which surround the waters are covered with verdure and flowers. We visited a number of villages, and talked and gave books to the people.

8.—Lord's day. The communion season of our little church occurred this afternoon. The interest of the occasion was increased by the presence of brother and sister Goddard. I sympathize with them deeply in the sacrifice which they must have made in leaving the field where they had so long labored, and the dear disciples whom they had been instrumental in guiding to the Saviour. The heart of the pastor must have ached to leave his little flock, had there been another to take his place; but to leave them shepherdless, his heart must have ached with a deeper anguish. How much soever we needed brother Goddard here, had his health and that of his family permitted him to return to Bangkok, I could not have had the heart to say Stay with us. But as it did not seem safe for him to remain longer at Bangkok, I rejoice that his footsteps have been directed hither. May he and his dear companion long be spared to share with us our joys and sorrows, and with us labor for the welfare of this perishing people.

##### Gross in heart and dull of hearing.

15.—There came to the chapel this morning a very old man, whom I recollect having seen there once or twice about a year before. He said that he had heard the gong, and came to see what we were doing. His eyes were very dim, and his ears dull. He came feeling his way along towards the desk, saying he wanted to see who were there. He was requested to sit down and be quiet, but nothing would satisfy him till he came near enough to discern me, and then, like a true Chinaman, he commenced speculating about my raiment, food, drink, &c.; but not a thought about



his soul, though he was told that that was the great business which concerned us, and which ought to concern him.

19.—There were two new attendants at my bible exercise to-day. One of them has frequently attended our chapel, and seems inquiring after the truth; the other was a friend of his, who has been a zealous Buddhist. But their first may also be their last attendance. They will not be likely to attend often, unless constrained by the Holy Spirit, seeing that we have nothing more enticing to offer them than the cross of Christ. This has never had much attraction for the unrenewed heart.

May 2.—Invited to-day the individual mentioned above. He lives near the chapel, and keeps a shop for selling various kinds of second-hand articles. He appears to be a sedate and candid man. I can but hope that he is feeling after the truth. O thou Spirit of truth, pour light upon his dark mind! Lead him to that Rock which is higher than he. His Buddhistic friend was present, and a few others. One, an old lady, understanding that we preached a God different from that of the Buddhists, remarked, (probably out of regard to me, for she herself was doubtless a Buddhist,) that we ought to worship Yuh-wang-ta-Te, the chief god of the Tauists. I told her that the God we preached, and whom only we should worship, was greater than Yuh-wang-ta-Te. But this was something which she could hardly comprehend. This people have not the knowledge of God. If they have ever possessed this knowledge, it is far from them now. Here, as elsewhere, "the heavens declare the glory of God, and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge." "But the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed, lest they should hear with their ears, and understand with their heart." But we trust that the day will come when the darkness which covers the earth and the gross darkness

which covers this people, will be scattered. O blessed Saviour, hasten the coming of that day. Our waiting eyes are unto thee.

Candidates for baptism--The "widows' plea" for Africa.

5.—A meeting of the church was held this afternoon, for the purpose of examining for admission an old man, whose name was Choo. He has long been wishing for baptism. He was formerly an opium smoker. Nearly two years ago he came to Dr. Macgowan to be cured of this habit. In this way he was drawn under the influence of the gospel, and was finally led to express a hope that he had passed from death unto life. The church voted to receive him after being baptized.

I have been much interested for a few days past in the perusal of magazines and other papers, received, I suppose, from the Mission Rooms; and I have been deeply affected in looking over the statements in regard to our station in Africa. Especially was I affected in reading the "Widows' plea" for the Bassa mission. Can it be, that there is no one to go and enter into the labors of the beloved Crocker and Clarke? Is there no eloquence in their dying appeals, now reiterated by their bereaved widows, to awake an interest in this dismantled mission? My brethren in the ministry at home, I ask you in the name of our Saviour, shall this mission longer stretch forth her hands in vain? If there is no one in America who dares commit himself to the toils and dangers of preaching the gospel to the heathen in Africa, I would entreat the committee to commission some one of those who are already embarked in these toils and dangers in other lands, to go to that destitute station. Let it not be abandoned. There are those who are *not afraid* to go to Africa.

13.—Administered to-day the ordinance of baptism to the candidate above mentioned. There were a number present both of Chinese and foreigners. We had a short service at the water-side,



mostly in Chinese. Thus God has added another to our little flock, over whom it is made our duty to watch and pray. But our watching and praying can not ensure him safety. O may the good Shepherd guard him from every harm, and gather him at last into his fold above.

*Anniversary prayer-meeting.*

15.—We observed this day as one of prayer and religious exercises in concert with our brethren in other places, it being the anniversary of the Missionary Union. In the former part of the day we met with the native members of the church, and in the after part by ourselves. We found it good, I trust, to lift up our hearts to the Hearer of prayer for his blessing to rest upon our assembling brethren. Their work is one of great responsibility. They have our sympathy and our prayers.

*The church.—Monthly contributions.*

June 3.—Our little church celebrated to-day the ordinance of the Lord's Supper. God has been very good to us. When it was organized, there were but four to put our names to the covenant. Now there are eight, two Chinese with br. and sr. Goddard having joined us.

22.—We have increased the number of our services at the chapel. In addition to the two which we have been accustomed to hold on Lord's day, we now have one every afternoon during the week, each missionary conducting two of them, aided by the native assistant. The average attendance of Chinese, now that the novelty is abated, is about forty, with one or two females. You will be glad to learn that our little church is making an effort to support this native assistant by its monthly concert contributions; his salary is eighty-four dollars a year; and I think we shall be able to do it without much difficulty.

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MAULMAIN BURMAN MISSION.

JOURNAL OF MR. MASON.

[Continued from page 48.]

April 8, '49.—In my morning excursion

I met with a Siamese priest, to whom the gospel appeared new. He understood Burman imperfectly, but I endeavored to make him understand through it the way of salvation. A Burman with whom I conversed, said he thought Boodhism superior to Christianity because it was accompanied with worldly advantages as well as spiritual ones; and a priest that I next addressed, preferred Boodhism to Christianity on account of the humanity to animals which it encouraged.

In my evening walk I met with a man from a distant village, who said there was a bound volume of Christian books in his village, which many of the people read; and he manifested much pleasure when I consented to give him another for himself, and promised to read it. To a priest who said "I am seeking the law," I gave the last volume of bound tracts I had. He read and conversed intelligently and with candor, and at parting said, "You are not a Portuguese?" meaning a Catholic. "No," I replied. "Ah! no, you are English; good," he added, and walked away.

*Gain for godliness.*

29.—Most of my time for preaching this evening was spent with a cavilling Burman that I met in the street, who was determined, he said, not to receive a religion which did not promise its followers nigan, nor to believe that any being was God that had not taken nigan. "The happiness of your heaven," he called out as he went away, "is inferior to the happiness of nigan, and the glory of your God is not equal to mine if he be not now in nigan, and I will have nothing to do with a law that does not reward those who observe it, with nigan."

The next person I addressed was the antipodes of this man in his behavior. He was as civil and candid as I could wish him; and he seemed on inquiry to be from one of the Tavoy villages near the sea.

While conversing with him, a man stopped and listened who, I found, was

an inhabitant of Amherst. He manifestly knew much of Christianity, and apparently approved of it.

Crude conceptions of Christianity still prevalent; the cause.

May 20.—For the last two Sabbaths I have preached in the afternoon at the Burmese chapel for Dr. Judson; and he requested me to do so again for him to-day; but I declined, on the ground that I could do more good by going out to preach to those who will not enter a house of worship. Although much preaching has been done by both missionaries and native preachers, yet the ideas that prevail in relation to the Christian system are exceedingly vague and erroneous. I had more than one illustration of this point to-day. While conversing in a house where there was a large company, I heard a man behind me ask another, who seemed to be more knowing than the rest, "Who was Jesus Christ?" To which the ready reply was, "He was a man that the eternal God created to go and preach the law." This reply shows how the previous ideas of the people modify every thing they hear of Christianity. Gaudama's mission was emphatically one of preaching the law; and however the matter may have been stated to this individual, the idea of Jesus Christ, in his mind, was that of a person as nearly like Gaudama as possible.

Another man asked me with much apparent sincerity, "Why did Jesus Christ suffer death on the cross?" Now, wherever that man had learned that Jesus Christ died on the cross, he had no doubt heard in the same connection that he died for the sins of men; but this latter idea he had not retained. Although it is an idea brought more constantly before the people than any other, both in preaching and in books, yet of all it is the last retained. The true source of the difficulty is the same as with the Jews, when Christ said to them, "Ye will not come to me." The people do not understand Christianity because they have no will to understand it.

Sight-seeing—Fruitfulness of pretexts for self-gratification.

"Are you not going to see the priest blown up to-day?" called out to me a respectable Burman, as I was passing his house, in a playful tone. I stepped in and inquired the profit in going. "None at all," he replied, "there is no moral advantage to be attained by the sight; but I am going because every body goes." I am often amused to see the different positions which different persons take to sustain themselves in the same practice, when not quite consonant to their own ideas of propriety. I found another man going to the fête, and he defended the propriety of going by saying, "Many teachers say there is good to be obtained by going to see the amusements at the burning of a priest; because we are thus admonished of the universality of death. Ah! the scene says to us, even priests die; there is no exemption from the law of death; and we must die too!" I endeavored to point him to the land where "there is no more death," the contemplation of which he acknowledged to be more profitable than going to scenes of amusement.

The truth spreading.

May 27.—I spent two or three hours this morning on a native wharf, where boats are often going and coming from the villages. When I come, I often engage the people's attention by asking them to read a tract themselves, and then, as they go along, I throw in a word of exhortation or explanation as the case may require. This morning a man read a tract through in the hearing of several others, interspersed with occasional remarks from myself. A man from one of the villages on Balu island said, "Ah! Jesus Christ has been at my village." I asked, Do the people believe? "Why, some," he replied, "appear a little as if they believed; but the unbelievers are most numerous." Another man from a village in the northern section of the province, said, "We have the books where I live, and the people read and think about them." There is no resist-

ing the impression that the truth is exerting a wide-spread influence on the Burman population. I gave away three bound volumes of tracts to-day, and all to non-residents of the city.

"Ye will not come to me."

June 3.—Clouds seemed to hang over my path to-day which way soever I turned. In the first house I entered was an old man, not far from the grave, but as bitterly opposed to the gospel as a demon. "I do not like Jesus Christ," he repeatedly said with great emphasis, "I do not like Jesus Christ. I do not wish to listen. I will not listen." When I turned away from him, I next met with a man who, I found on inquiry, had heard the gospel from the first settlement of Maulmain. He was civil; said Christianity is true, but that he would not give up his own religion and that of his ancestors. After leaving this man, I went into a sandal maker's shop. Here the owner of the shop said he felt confident that he should be a gentleman in the next state, because he gave away much money in this. "Our books state," he remarked, "if a man gives away much money in the present existence for religious offerings, he will be a gentleman in the next state of existence." In further conversation he declared that he would not go to the heaven of the Christian if he could; that he did not like our spiritual happiness. "I like the state of things in this world," he continued; "I like to have a wife and children notwithstanding the troubles connected therewith; and if we do die, we shall live again."

"The heaven and earth book."

I next entered a house where I saw a man reading from a palm-leaf book a dissertation on fate. He stopped, took one of my books, and read the Catechism through. During the reading some little girls passing by stopped to listen; when one of them said to the other, "It is the this world heaven and earth book;" the name which the natives usually give the Catechism from its opening sentence.

They were evidently well acquainted

with the tract, and had probably been in some of the mission schools. There were several men present, and all took part in the conversation. They were quite candid, and admitted the force of those points in which the superiority of the Christian system stands out in bold relief above Buddhism even in the eyes of a heathen. Salvation from all past sins was an idea which seemed to take hold of their minds above all others.

In the last house which I entered, I found a woman who seemed to listen with much interest, and expressed a wish to hear more. On my way home I met a man that I had visited at Obo. I was passing him unnoticed, when he stopped me and said, "Teacher, I am still considering; Christianity is very good."

"Despised and rejected;" the servant as his Lord.

17.—In the first house I entered to-day, I found a man who knew just enough of Christianity to hate it, and who seemed resolute in his determination to know no more. I endeavored to ascertain if he had any special reason for his hatred, but failed to elicit any. "I have heard," he said; and when I endeavored to offer him an opportunity to hear more he continued, "I wont listen, I wont listen."

I had a more favorable reception at the next house I visited, and some of the neighbors came in and listened attentively, and asked for books.

Observing a company of fishermen on the bank of the river preparing to go out to their work, I went down and spent an hour in the midst of them. At first they assailed me with every kind of ridicule, half a dozen men talking at once. One man said that to fight, get drunk, and commit all sorts of outrages, was Christianity. Another remarked, "I suppose when a man is immersed, he comes up out of the water able to see God, the viewless wind." A third replied, "No, that is not the way; they become intoxicated, and see God in a state of intoxication." I allowed the effervescence to blow off, throwing in an occasional word

only, and after they had quieted themselves down, I found several reasonable men among them; and I endeavored to set them right in matters which I saw they did not understand, and therefore ridiculed them. One man remarked, with much apparent sincerity, "Gaudama's religion I have rejected, I do not believe it; and I would receive the true one if I knew which it was. If I knew Christianity to be true, I would become a Christian."

"The poor have the gospel preached unto them."

July 15.—So I thought to myself, as I turned in this evening to a miserable looking tenement, where, on the broken verandah, I observed a woman roasting chestnuts, while one or two others were seated around eating them.

I took a seat in the circle and began to discourse to them of another and a happier state. They listened with more than usual interest. The story of eternal blessedness through grace, fell on their ears like music. Some of the neighbors gathered in, and three or four young men, who were kicking football close by, left their play and came to listen. One man inquired for a book; I asked, Will you read it? "Read it," he replied, "certainly I will. I read every book I meet with. I have a great taste for books." I reached him one and set him to reading portions that I selected, to the congregation, which now numbered a dozen persons or more, while I interspersed explanatory remarks. "Read again, brother!" said a woman who had been an attentive listener all the time, "I want to hear more." The reader had paused to ask, "How shall I pray that my sins may be forgiven me through Jesus Christ?" I spent about an hour with this interesting little company, when the shades of night gathering around me warned me away, and I left the house rejoicing in the work, in being an instrument through which "the poor have the gospel preached to them." The instrumentality is nothing, but it is God's appointment, and he has not appointed it in vain. He is working by it, and

"Who shall stay the work begun?  
Lord, go on, thy people pray thee,  
Till the glorious day is won,  
And the gospel  
Takes its circuit like the sun."

#### LETTER OF MR. STEVENS.

##### Barman Theological School.

The school for native assistants was reopened in July last and closed in October. The class consisted of four students, three of whom were from Burmah Proper, including the two from Rangoon who were members of the school the year preceding. The following particulars are from Mr. Stevens' report, dated Nov. 1.

The students have been employed wholly on the scriptures; in which they have twice gone through, in course, the Acts of the Apostles and the Epistle to the Romans, besides the daily repetitions at every recitation, the previous day's lesson being uniformly the first exercise and the advance the second. Every portion of these books has been particularly examined, and it has been the instructor's aim, not only to evolve the true sense of every part in its connections, but also to enforce the practical application of the truths learned; at the same time that free latitude has been given for the discussion of correlative topics as they were suggested in the recitation room. After this particular examination of the different parts of the books, the two more advanced pupils were required to write down for their own future use a synopsis of the whole.

The above exercises have occupied the forenoons of six days in the week. In the afternoons, Saturdays and Sundays excepted, the two books of Kings, the second of Chronicles, and the book of Daniel have engaged the attention of the class, and have been studied in the same manner as the New Testament books, with the exception that Chronicles was read in place of repeating the two books of Kings.

The school has been kept as last year, in one of the verandah rooms of the house built by Mr. Simons, which we are occupying in common with him.

The students have boarded about a mile and a half distant, at a house occupied by two native assistants and a school teacher, and have come regularly to their studies at 9 A. M., and after an intermission at one o'clock, have left again at four and a half P. M. Their deportment has been altogether satisfactory, and highly encouraging to the heart of their teacher until within a very few days of the close of the term, when, I am sorry to say, the most promising member of the class, both in respect of talents and attainments, was detected in *smoking opium*. He persists that it is the only time since his conversion, pleads indisposition as the reason, and seems to be deeply ashamed on account of his sin. But the future alone will prove the sincerity of his repentance.

Three only of the class have been maintained on the funds of the mission. They have been boarded at the above mentioned place at the lowest rate common in the town, namely three rupees each per month. The three also have each been allowed one suit of clothes, which have cost three and a half rupees each. Sundry other items of expense also will appear in the treasurer's account. The individual who has not been maintained at mission expense, is one of the last baptized here, who, being possessed of some property, has found a pleasure in studying at his own charges.

A comparison of the expenses of this school with those of the boarding establishments, both in the Burmese and the Karen missions, will doubtless produce the impression that this school is proportionally more expensive than others. But it should be borne in mind, that the pupils are *adults only*, with their habits of life formed; and especially, that the very smallness of their number puts a boarding establishment for them out of the question, and makes it necessary for them to board in private families. They have come from a distance, and are undoubtedly indigent, and the aim has been simply to make them *comfortable*, while pursuing their studies.

#### Publications—Religious meetings.

I need scarcely add, that during this term of three months and a half my time has not been wholly occupied in the labors above detailed; that in addition, besides the Herald, I have taken through the press about eighty pages 8vo. of Ancient History, and translated a considerable portion of a volume of Modern History, both of which are being prepared at the request, and at the expense, of the government. It has also been my privilege to preach once or twice every Sabbath at the Burmese chapel and at a school house, and to conduct an evening service at the former place on Monday evenings. The oversight of the preaching assistants also devolves on me, with whom I have a meeting twice a week for hearing an account of their daily labors, and for prayer.

#### ARRACAN.

##### LETTERS OF MR. INGALLS.

##### Conversion of Tha O, a preacher.

Oct. 23, '49.—After the lapse of several months, we have been permitted to welcome a new convert. His name is Tha O,\* a young man from Ramree, of some promise. He belongs to a large and respectable family, and is a preacher by profession. There is in Arracan, and I believe in Burmah, a class of men who get a livelihood by preaching at funerals. When a native dies, for several nights in succession all the neighborhood assemble at the house of the deceased, and remain till a late hour. At these assemblies it is customary to employ one from the class I have mentioned, to recite from the sacred books in a plaintive strain calculated to soothe or awaken the feelings of the afflicted; or perhaps to interest the assembly. The men who perform this duty, chant in a strain that is not unwelcome to a refined ear. Tha O is a master of this art, and has travelled over Arracan and drawn crowds of willing listeners.

Some months since, Tha O's ear

\* Pronounced Thah oo.

became enchained by the "gospel's joyful sound." For some two months past he has been a sincere inquirer, and came up from Ramree to become a full disciple. The last three weeks he has been daily in the zayat or with me, and received as much instruction as I have been able to communicate. He was baptized last Sabbath in the new chapel. A large assembly gave good attention to the discourse, and witnessed the solemn rite. He is now as happy a convert as I have witnessed, preaching boldly to all who call. "I have found at last the golden mine," is an oft-repeated expression and full of meaning. It afforded real pleasure to sit and hear him preach to-day to his countrymen, with that melodious chant now turned to strains of heavenly melody. This poor man is happier and richer than the California gold-digger with all his shining dust. I hope he is a chosen vessel, and that eventually he may become an able minister of the gospel. He has left a sick child at Ramree, and will in a day or two go home. I shall encourage him to return with it, and study the Scriptures.

#### Grounds of encouragement.

Others are listening. We are daily at the work of demolishing the false system that now enslaves these multitudes. Some of the first talented Burmans, though not yet publicly Christians, join us and deal heavy blows. One of these men, who spends much time with me, when I informed him that I contemplated a short return, said, "Teacher, stop one year longer; don't go yet." In fact he pressed me so hard that it has had much influence in my coming to the decision which I have communicated to you.

From Ramree we continue to have good news; also from the Kemees. The assistant mentioned in my last has gone to Cruda, and nine rupees and eight annas were paid in as the first donation to support him. Thus we have encouragement as well as trials. Boodhism must fall; though it stands strong, it must yield to the gospel.

#### The death and return of missionaries motives for reinforcement.

Of the afflictive event alluded to in the opening paragraph, the reader will find particulars in pp. seq. The necessity of the return of Mr. and Mrs. Burpè, missionaries of the Nova Scotia and New Brunswick Baptist Associations, is also an occasion of deep regret.

Nov. 20.—The loss of sister Moore is more felt from the fact that sister Burpè is now about to return with Mr. Burpè to America; he has a pulmonary affection, which was developed a short time after coming to Burmah. Sister Burpè has been of great help to the female members of the church. She has had a prayer-meeting with them on the Sabbath when here. They are now to be left lonely indeed. It is exceedingly hard to part with br. and sr. Burpè. They expect to leave this country in the return steamer for Calcutta about the 27th.

As you hear of the deaths in the field and witness the return of the sick, I pray God you may feel more and more the importance of sending reinforcements. The battle will not be gained without loss. You expect this; yea, many more are to fall on these pagan shores ere the Cross triumph. God may call some of your best pastors to this work. No church could refuse to part with its undershepherd for this object. It would be selfish to do so. Heaven parted with Jesus to become the Great Shepherd of the flock, and sent its hosts of joyous angels to announce the event to the world.

#### Order of men required.

If you have but a limited number to send to the heathen, they should be your strongest, best and most successful men. I have often felt pain and grief that you had not a better man in my place.

These Boodhists are untamed Scythians, a match for Roman Legions or the Imperial Guards of Napoleon. The terror of hell or the love of Calvary moves them not. At times, it is true, they seem to relent, and our hopes are

raised ; but too soon we see them return with new zeal, to try our faith and tax our patience. We have assailed a world of hostile mind, and alas ! how fruitless will be all our efforts if the God of mind does not reveal his arm of strength, and bring a new and beautiful world out of this chaos. And this he will do, and our labors shall not be in vain. He who could speak this material universe into existence, can and will renovate the world of fallen mind. Boodhism shall fall. Her proudest temples shall moulder to dust. Her countless priests, though they receive divine homage, shall come bending the knee to Christ, and her cavillers, myriads as they are, they too, shall soon sit at the feet of Him whom they now reject and despise, and shall gaze with wonder and love upon the Cross they have so long rejected. Though these times must come, many will have to leave loved America to fall on this hard contested field of opposition and death. Where are the men ? When will they come ? How long must the triumphal day be delayed ? Spare, O God, the few in the field, and hasten thy chosen ones to meet the storm and do the work assigned, till thy kingdom is established !

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### TELOO GOOS.

#### LETTER OF MR. DAY.

##### The missionary well received.

Nov. 10.—Our progress in our missionary work, I trust, is onward, though not so rapidly, perhaps, as might be desired. Preaching and other direct efforts for the conversion of souls and the extension of God's saving truth, are well received, and we meet with kind and respectful treatment in our intercourse with the people.

The schools are doing well, as usual. I can see plainly a progress in the knowledge of the word of God, and of the doctrines of Christianity, by the dear children, now over two hundred and fifty, who are receiving daily Christian instruction, i. e., who are instructed, as

part of their daily lessons, in the scriptures, the catechism, &c.

##### A promising Sabbath school.

Two hundred of this number come regularly to what we call Sabbath school. At 7 o'clock, Sabbath morning, there we three missionaries labor two hours hard, as Sabbath school teachers. And O, if our brethren and sisters in the churches at home could just look in and see those bright eyes and cheerful faces, and hear those sweet glad voices repeating whole parables of Jesus and whole psalms of David and reading with intelligence about Abraham the friend of God and Joseph the temporal Saviour of Egypt,—hear those prompt intelligent answers, coming, many of them, from the heart as well as from the understanding, to questions about creation, man's sinful state, the vanity of idols, the one living and true God, Jesus the divine Lord and the Saviour of sinners;—I say, if our brethren and sisters could look in and see and hear these things as we do, and understand that all that is known by these children and youth and their (day school) teachers,—yes let me add, all that is known by the thousands of people in this region on these topics, has been derived through your Teloo goo mission, with very unimportant exceptions;—I feel sure that some would come forward to the Committee and say, Send me, others would cheerfully offer of their earthly property, and many would say of the act of the Missionary Union which secured and resumed the Teloo goo mission, "*That was as it should be—let no one retract from that step. It was of God, and He will bless.*"

##### Schools in request.

We might establish schools, in which our books should compose the chief part, and in many the whole of the studies, to any extent. Requests come from different quarters to set up a school in such and such a village. A few weeks ago three chief men, with some forty-four other individuals, united in requesting that we would establish a school in their



village. A school has been set up—more than forty children are now in attendance: On last Sabbath six of the youth came on foot to our mission chapel, a distance of three miles, having to ford a river on their way.

I have deemed it not best to attempt street preaching much, finding other duties so numerous. Conversations with individuals at the mission house and elsewhere, are frequent; many times they are exceedingly interesting, and I may say not a little encouraging. Truth is advancing here—there remains in my mind not a doubt of it. God before many years will demonstrate his power to save, and to break down the strong holds of the wicked one. Could my voice be heard in the churches, I would say, Come, brethren and sisters, enter with us into this work, and share with us and with our Lord the honors that will be gained when this people shall have submitted to Christ, and when we all shall sit down with the Great First Missionary on his throne in the heavens.

The following paragraphs, from a letter under date of Dec. 11, speak of a quickening of religious interest among the Mohammedan part of the population.

**Access to Mohammedans—Call for Scriptures.**

A greater interest appears among the Mohammedans than I ever knew before. We went among the people the last day of the great Mohammedan feast, the Mohorum, the 26th of Nov., preached and talked from 11 A. M. till 6 P. M., and gave away one hundred and eighty portions of scripture, and two hundred and fifty tracts, one third of which perhaps was in the Hindustani language, the language of the Mohammedans all over India. This has seemed almost like a key to unlock the door that has been apparently fast closed against our access to this people. Many have come to the mission house since for Hindustani books, and seem quite intent on acquainting themselves with the Christian scriptures.

The little Hindustani school which we commenced some three months ago, is

increasing, and the pupils are learning to declare that Jesus Christ is the *Son of God*, the Saviour of sinners;—a sentiment which to the Mohammedan is as abhorrent as the eating of kine flesh is to the brahmin. Your heart would have been deeply pained had you witnessed the hesitation and evasions of these dear youth and even small lads, in answering, at first, some of the simplest questions on what they had been reading in the gospels or other school book. We endeavored to be wise and harmless, and to lead gently those weak, fearful ones; and there is a great improvement. They are beginning to move on, if I may so say, boldly; the Lord, I trust, is beholding them with mercy and with purposes of good to their souls.

My fellow laborers are becoming deeply interested in the people—in their own missionary work—and our prospects are cheering.

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LETTER AND JOURNAL OF MR. JEWETT.

**Climate of Nellore—A saddening contrast.**

Nellore, Dec. 10, 1849.—It is nearly time for the rainy season to close; but it has not even commenced. We have been anticipating rain for two months—only occasional showers have fallen. It is now delightful weather—cool and clear. A little fire has been comfortable a few mornings. Every thing is green around us in the natural world. Where so much of divinity is manifested, one would think it almost impossible for heathenism to live. Yet Satan has built his very citadel here, and kept it in perfect peace for three thousand years! One can hardly think of the mass of human beings who have lived during this long period, and died in all the horrors of heathenism, without feeling a deep shade of melancholy settling upon his spirits. O, if the churches of Palestine and Asia Minor had held fast to their profession, and carried forward the work of missions so gloriously commenced,—how easily might their influence have spread eastward to the Euphrate—



les and Tigris; and from thence to the Indus and over all India; and thus preoccupied the places now held fast by Mohammedanism and destroyed by Hinduism. There is no resting place for the reflective mind when pondering upon such subjects, till it fixes itself upon the purposes of Him who is enthroned over universal empire, fulfilling all his pleasure.

The following passages from Mr. Jewett's journal, illustrate his

*Modes of address to the people.*

Nov. 18, Sabbath.—Went into the highways to preach the gospel;—found a leper sitting by the wayside, begging. I turned aside and began to talk with her. Soon a crowd collected. I explained to the afflicted woman the cause of all her misery, and also the relief which the gospel of Jesus Christ affords *here*, and the ultimate deliverance which it promises to all who embrace it. I contrasted Christianity with Hinduism. "The one makes men holy, and consequently delivers from misery, by drying up its source,—and prepares us for the presence of a holy God with whom is fullness of joy. The very gods of the Hindus are unholy; Hinduism has never made any body holy." At this point I was disputed by the brahmins present. With a direct appeal to them in the presence of many who knew them well, I asked,—“Who among you have been made holy by your religion? Who is free from deceit, falsehood and licentiousness? Let him step forward from the crowd.” All were silenced at once, and prepared to listen to the gospel. It was a great pleasure to tell the poor leper, whose flesh from the crown of her head to the soles of her feet was literally consuming, that there is balm and a Physician for her.

20.—Had a long talk with an intelligent man, who wanted proof that Christianity is true. “We have proof,” said he, “that our sacred books are true.” I began; “It is impossible there should be more than one eternal God.” Admitted. “He is the creator of all men.”

“True,” he replied.—“As there is but one God, holding to all men the relation of creator, lawgiver and saviour, there can be but one true religion; that religion cannot be the Hindu—a religion of castes, admitting no proselytism. As it is impossible for it to spread beyond its present limits, it is not the religion for the whole world; and therefore it cannot spring from the true God. Further; it makes no body holy, but carries ignorance and misery wherever it goes. It feeds the pride of the priesthood, and allows them to trample the common people in the dust. It kills enterprise, and holds out no motives to industry. Christianity begins with the common people, and by providing an atoning sacrifice introduces pardon to the guilty and makes all kings and priests unto God. It is adapted to all men, and therefore must be the only true religion.” Having nothing more to urge in favor of his religion, he went away, promising to read our sacred books, which I gave him.

*Death of Mrs. Scudder of Madras.*

23.—Have just read of the death of Mrs. Dr. Scudder. She died suddenly at Madras, Nov. 19, after a life of about thirty years in India. She could speak the language well, and was an invaluable member of the Mission of the American Board. She lived to see two of her sons devote themselves to the work of foreign missions.

*Mohammedan feast—Encouragements.*

26.—This has been the great day of the Mohammedan feast. Br. Day and myself took a large number of books and stationed ourselves under a large tree, whence we removed to the choultry, a building erected for travellers, during the afternoon. We spent the day in preaching and distributing books. Many of the Mohammedans are intelligent, polite, well-dressed and good-looking people, of much lighter complexion than the Hindus. This may be a new era in the history of this mission. Henceforth the followers of the false prophet may receive the truth from us.

28.—Many Mohammedans have called upon us since the feast, for books. I have had the pleasure of setting before them that religion upon whose acceptance depends their eternal happiness. It is God's work, and I can well leave the results with him.

30.—Had conversation with a Mohammedan who often calls at the mission house. I asked him, while taking a walk, when he intended to obey the commands of Jesus Christ? Reply—"I do believe in my mind; but if I believe publicly my friends will beat me." "True, but you have the example of Christ and all the apostles. Besides, Christ was beaten for your sake, not his own, and you know what Christ himself says concerning those who confess him in this wicked world, that he will confess them before his Father and the holy angels at the last day. But those who deny him now, he will deny at the last day." Coming to the house of Nersu, a native Christian, we entered. I told him the conversation which we had held. He opened to the 14th chapter of John, and explained the words of Christ. "He that hath seen me, hath seen the father also." "If they kill the body," said he, "fear not, mind it not; but fear him who hath power to destroy both soul and body in hell." These words seemed to make some impression upon his mind.

Dec. 3.—Yesterday I preached my first regular Teloogoo sermon in the chapel: text, 115th Psalm;—the whole Psalm. After sermon and a little rest, went to a village near by and talked to a group of people, while Mrs. Jewett was talking to another group a little distance from me.

10.—Yesterday I labored two hours in the Sabbath school; seventy-five scholars are rather a large class for one man. Our superintendents at home would complain if the churches did not furnish more teachers than they furnish us. I am not *certain* but that some of those superintendents, and their pastors also, ought to come to our relief. At 4 P. M., I preached in the chapel, and again at half

past 5, in the streets, Mrs. J. at the same time talking to a group of women who gathered around her. As the darkness came on, we retired to the mission house, rejoicing greatly that we were able to talk to the people in their own language, though it be with stammering lips.

Mr. Jewett in closing his letter, thus speaks of the

#### Indebtedness of the West to the East.

If my old friends inquire where I am, tell them I am in the country where Swartz, Carey and Martyn, labored for the eternal good of mankind,—a country that has enriched every land which has enjoyed the monopoly of its trade,—that has contributed largely to the civilization of the western world, not only furnishing coffee, spices, the richest shawls and jewels, but also literary treasures; which, though cast in a heathen mould, yet have awakened thought and stimulated to *industry*, "the only efficient and legitimate source of all other acquisitions, and of national prosperity." Perhaps some may be surprised to learn that there are books among these people. Virgil's *Æneid* extends to about twelve thousand lines; in the Sanscrit language are poems of four hundred thousand lines. Sir William Jones says of Hindu literature—"Wherever we direct our attention, the notion of infinity presents itself." Those who are aware of the close relation between the Sanscrit and the Greek and Latin, and consequently the European languages in general, will not be slow to admit that India has aided the western world in its march of civilization, "till it has immensely outstripped its own." How then can she discharge the debt she owes to this ancient domain of learning and luxury, but by freely giving her money and her men to spread over this degenerate people the pure light and knowledge of Christianity?

## SHAWANOES.

## LETTER OF MR. BARKER.

Error giving way—Customs and traditions modified.

Jan. 12.—In reviewing the past year we notice the gradual giving way of the strong holds of paganism, as, where a citadel is being taken, the shattered fragments of posts, bars, gates, &c., appear before a final surrender. Influences, in many respects strong a year ago, are beginning to yield. Some have come over to the Christian faith; the views of others, though unconsciously to themselves, are materially modified.

One of the principal supporters of paganism, in reply recently to suggestions I made to him on the importance of Christian worship, told me he had resolved on a change in *their* worship, so far as not to protract their ceremonies through the night, the time when drunkenness and its kindred revellings prevail. At the close of the day, their dance being over and their hunger appeased, all were to retire quietly to their homes. This plan, he thought, would be less exceptionable to the Christians; and, as all worshipped the same Creator, would do very well for *them*. Moreover, being but twice a year, in the fall and again in the spring, when the weather was neither warm nor cold, the services could be attended to without suffering; while the Christian worship, being every week through the year, was very hard; in the winter the Indian, poor and destitute of clothing, would suffer with the cold; in the summer he would become faint with heat.

He said that in the beginning the Great Spirit created three men and placed them in a state of trial, forbidding them to eat of the fruit of a certain tree. But in the absence of their Creator, they made an examination and concluded that the fruit was good. Accordingly they took each of them an apple. But one of them put his into his pocket untasted, another did the same after eating a piece of his; the third devoured his entire. When the Great

Spirit came back, he perceived that the apples were gone, and became displeased. "Did not I tell you," said he, "not to eat of that fruit?" Thereupon the first took his apple from his pocket; unto him the Great Spirit said, "I give you the bible and a knowledge of letters, to guide you in the troubles you will fall into." Then the second took out his, partly eaten. For his disobedience the Great Spirit changed the color of his skin, and gave him his law in his *heart* only. The third, because of having devoured the whole of his, was blacked all over, and left without moral obligation.

So from the same Eternal sprang  
The white, the red, and colored man;  
By written accents one is led,  
In one the inward light is spread;  
The other through his darkened skin  
Sees but the darker stain within,  
Doomed the rough wheel of toil to tread,  
While shrouded with the moral dead.

But it is proper to observe that this narrative, as do others of their many traditions, bears the marks of a more recent origin than it is said to have. Their legends seem to be susceptible of change, for effect, to suit the times and to draw the attention of the people from the doctrines of the Cross. And it is only by untiring effort that their influence may be hopefully counteracted. In attempting this our native brethren manifest a becoming zeal. Having escaped these delusions themselves, they labor as with the determination, in the strength of God, that the light of revelation shall shine upon their countrymen. Their prayer meetings we rank among the most hopeful nurseries of truth. And it is to their efforts we attribute much of the present prospective prosperity of our cause.

## OJIBWAS.

## JOURNAL OF MR. BINGHAM.

July 8, 1849.—Visited the Garden River Indians; found them encamped on Sugar Island, upon the shore of Lake George, near the premises of Mr. Church

their trader. The steamer *Columbia* lying there, having some part of her machinery out of repair, the young gentleman in charge kindly favored us with the privilege of his boat for a meeting house. In weather so intensely hot, this was exceedingly grateful, for we had a fine circulation of air between the decks. Preached twice to a good congregation of Indians and a few white people.

*Point Opa.—First Ojibwa convert.*

14.—Went up the river to Point Opa to visit our members and the families there, intending to take the “*Napoleon*,” after an evening lecture, which was to go out from there the latter part of the night, or in time to reach Whitefish Point by 8 o'clock Sabbath morning. But they were detained longer than they expected, and did not get off until morning; consequently I concluded not to go in her, although I was intending to visit our Indians there.

15, Sabbath.—Returned on shore, and spent the day with the families at the place. Here our first native convert, O-she-she-ua-bi-ko-kue, a woman of about eighty years of age, lies confined with rheumatic pains which invade her whole system; and she is indeed a great sufferer. Yet she is very calm and resigned, and says her faith in the Redeemer is unshaken. And although she can scarcely bear to be moved in the least, and some portion of the time cannot refrain from groaning so as to be heard one hundred yards, yet it was her wish that we should have our meeting at her lodge so that she could hear the word. Consequently we had an awning made with the sails of our boat before the door of her lodge, and held our meeting there. Morning text 2nd Tim. 4th, 6–8. P. M. Luke 11th, 28.

30.—This morning a messenger arrived at St. Mary's and informed us that our sick sister at Point Opa is dead. It is her daughter with whom she lived and who has had the care of her during her whole sickness. She said her mother's faith continued firm to the last. It also appeared that her pathway bright-

ened as she drew near to her journey's end. A little before her death, a candle standing not far from her to give light in the lodge, she said to her daughter, You may move that candle, for I have light enough from above.

31.—Took the coffin into my boat and went up and brought the corpse down, and attended the funeral service at the mission room. A good many of the Catholic congregation attended.

Aug. 2.—Some of our brethren from Fort William arrived to-day. And they inform us that the members there seem inclined to hold on their way, but find it hard progressing without a leader.

*National Fast-day.—Deaths by cholera.*

3.—Observed this day, in union with the Methodist brethren, as a day of fasting and prayer, agreeably to the recommendation of the President. And surely the ravages which cholera, that scourge of the nations, is making in many parts of our country, calls loudly upon us to observe it strictly and conscientiously. We rejoice that the Lord has put it into the heart of our Chief Magistrate to recommend such a day. But oh! it has not been properly observed by the people of this place. A small number collected in the morning and a still smaller in the afternoon; and at the morning prayer meeting but five or six individuals. Our people imagine that we are so retired from the great thoroughfare, and are in so healthy a climate, that the cholera will not reach us. Hence they do not feel themselves called upon to pay much attention to the President's recommendation. We have great reason to fear that the rod will be laid pretty heavily upon us. Should it come speedily and severely, I should not wonder.

4.—True indeed, our fears begin to be realized! About noon to-day it was reported to us that the keeper of one of our hotels had the cholera. As soon as circumstances would permit I went down to see him. It is the first case of cholera I ever witnessed; and truly he is a sick man. About six I was in again, and he was breathing his last.

5, Lord's day.—Our native brethren from Fort William were over, and I preached twice to them. At 3 o'clock, although it rained severely, I went to the funeral of the above named deceased; heard of five or six new cases. Among them were two Indian women, who died before night.

6.—Two deaths this morning; an Indian and a Frenchman, and some new cases.

The journal proceeds to notice other instances of death from cholera, which subsequently passed to Drummond Island and swept away several of the remnant of Indians residing there.

## OTHER BENEVOLENT INSTITUTIONS.

### CHURCH MISSIONARY SOCIETY.

#### SIERRA LEONE.

The following summary view of the Sierra Leone colony and the Society's operations is given by the committee in their last report:—

It is now above thirty years since the Church Missionary Society undertook the religious instruction of those slaves who might be captured at sea by British cruisers, and liberated at Sierra Leone. The colony is comprised in a promontory, which is about twenty-five miles in length and fifteen in width. Cargoes of slaves have been each year imported into the colony; and notwithstanding continual emigrations, the population now amounts to nearly fifty thousand. The colony is divided into parishes. There is one chief town and numerous villages. In the early years of this mission the mortality of the missionaries, and the limited funds of the Society, prevented the complete ministerial occupation of the country.

In this our jubilee year we are enabled to announce the cheering fact, that there is a missionary establishment in every one of the parishes, and that each important village has been occupied by our Christian teachers.

Another year of health has been granted to the missionaries; no one has been removed by death; and the committee have been able to send out one additional missionary.

The system of education established by the Society, is of a very extensive and complete character. Each village has its day school, where promising children are retained as monitors. At Freetown there is a grammar school—where a superior education is given in science, and in Latin and Greek—in

which half the pupils pay for their education. The other half consists of promising boys from the village schools, who are maintained by the Society with a view to their preparation as native teachers.

The institution or college of Fourah Bay is designed for preparing young men for the native ministry, chiefly as missionaries to the interior of Africa, by a regular theological training, and the study of Hebrew and Arabic.

There are two female schools of a superior kind. One is established at Kisey, where a few girls are boarded and trained to industrial habits; the other has been just established in Freetown, where the pupils will pay for their education. The committee have been induced to establish these female schools from the conviction that the education and training of Christian mothers is essential on various accounts, to the establishment of any native Christian church.

The system of religious instruction and education in Sierra Leone is not to be viewed merely in respect of the inhabitants of the colony. In that point of view it may be thought that the education is of too high a standard. The chief importance of Sierra Leone, and that which the committee have ever kept in view, is its relation to the interior of Africa. To cherish a missionary spirit among the inhabitants of the colony, to train up native missionaries for carrying the gospel among their countrymen, are the objects for which the Society at home, and their missionaries abroad, pray and labor. For this end it is that we endeavor to enlarge and invigorate their minds by a sound literary education, and to qualify them—by the knowledge of the Arabic, and of the original languages of Scripture—for the difficul-

ties with which they may be called to contend in their missionary excursions among Mohammedan tribes, and the more civilized kingdoms of the interior.—*Miss. Reg.*

The whole number of stations of this Society in Western Africa, including Badagry and Abbekuta, is seventeen, with ninety-five laborers and fifty-seven male and nine female native assistants. Average attendance at public worship 7,630, communicants 2,070, schools 47.

#### WESLEYAN MISSIONARY SOCIETY.

##### WESTERN AFRICA.

This Society has three stations with out-stations in Sierra Leone, embracing 4,354 communicants, and 2,525 scholars, four stations in Gambia, and six stations, beside out-stations, on the Gold Coast and in the kingdom of Ashantee. "The Holy Spirit is evidently at work among the people in the Sierra Leone district, and great accessions are being made to the number of the faithful followers of the Lamb."

In the Cape Coast circuit an improvement in the religious knowledge and experience of the people is reported, although some declension in numbers has taken place, in consequence of the discontinuance of the public services at Elmina, through the interference of the Danish authorities at that place. In Ashantee the principle of gospel truth is successfully struggling with the sanguinary superstitions of the people. Light is gradually increasing, and making the heathen ashamed of their deeds of darkness. At Abbekuta God has been working upon the hearts of the people. More than sixty already meet in class, most of whom are very sincere. The idols are being abolished, and the Saviour is with many the chief object of attraction.

Some of them have been called, since embracing Christianity, to endure great persecutions; but with scarcely an exception, they have been faithful.—*Miss. Reg.*

##### WEST INDIES.

The following statements in regard to missionary operations and results in the West Indies, are from a speech of Rev. John Parkes, for eighteen years a missionary of the Wesleyan Missionary Society to those islands, delivered at the last annual meeting of the London District Auxiliary.

The scene of his labors, he said, was

not heathen, it was now in an important sense Christian; for by the preaching of the gospel for the last fifty years or more, not only had the missionaries been instrumental in gathering thousands of souls unto Christ, but they have civilized the country. The influence of the gospel was felt by society generally there; the Sabbath day was universally respected; religion was honored, and the house of God attended; and those individuals in the islands who were still determined to continue in wickedness, and to follow their wickedness openly, were made to feel that they sinned not only against God, but against public opinion; they were made to feel that they were looked down upon, and were degraded and worthless people. The routine of ministerial duty there was very similar to that in England. They preached to large congregations who listened with respectful attention to the word of God; they had to watch over societies enjoying the same privileges, and manifesting the same fruits of the Spirit, as their brethren in England; at their quarterly meetings the people spoke of their joys and sorrows, their hopes and fears, and their Christian life, in the very same terms employed by brethren at home; and it was their delightful duty to rejoice with those who finished their course with joy, having been by the grace of Christ enabled to triumph over death and the grave. They had great reason for rejoicing, when they saw these fruits of the works of the last century: well might they say, "Other men have labored, and we have entered into their labors." To produce such results was the object of missionary enterprise; and in the success which had attended their older missions they might find encouragement to prosecute the work in which they were engaged, until the works of the devil were destroyed, and that kingdom universally established "which is righteousness, and peace and joy."

##### Dominica.

Dominica was the first station where he resided, and it having been a French colony, Popery still abounded there. There were twenty thousand inhabitants, two thousand of whom were Protestants, and of that number one half were members of their church. It fell to his lot to commence a new station in a distant part of the island; and there not having been any resident missionary there before, he found plenty to do. He found, that out of twelve hundred negroes on one estate, only ten individuals were



able to read. He took the plantations by rotation; he went from estate to estate, at night, after the people had concluded their work, preaching the cross of Christ, and endeavoring to found the basis of a better state of things. When he was afterwards again appointed to Dominica, he was astonished at the improvement which had taken place there since he left. Schools had been erected, where hundreds of children were receiving instruction, many of them being able to read the word of God; a society had been formed, containing several hundred persons warmly attached to the cause of God, and supporting the institutions of the church among them with liberality. When he was first appointed to Dominica, it was a time of slavery, and the difficulties they had to encounter were very great; but when he went there the second time, slavery had been abolished, and those who were most forward in opposing them previously, were now the first to support them, having found it their interest to do so.

#### Tortola.

After being two years in Dominica, he was removed to Tortola. The population of that district, amounting to five or six thousand, scattered over a number of small islands, was the most thoroughly Wesleyan, nearly all the inhabitants considering themselves connected with the society; they were remarkable for their simplicity, their earnestness in religion, their warm attachment to the ministers, and their liberality in supporting religious institutions among them. He had the happiness of witnessing a blessed outpouring of the Spirit of God among that people, the result of which was the addition of some hundreds to the society, the greater part of whom, they had reason to be convinced, were really partakers of saving grace. The abolition of slavery removed many obstacles to the spread of the gospel. It was well known that the church did not formerly think that the negroes were any part of their charge; and at the centenary meeting in Antigua he heard a colored gentleman, a magistrate, say, that he remembered the time when persons of color were not allowed to enter the churches; but now those churches were open for their reception; and the clergy, who did not formerly feel them to be part of their charge, now felt for them and invited them to their churches.

#### St. Kitt's.

The island of St. Kitt's was another of their stations, where he spent nearly

four years. The population was about twenty-three thousand; and, at the last census, the number returned as belonging to their community was ten thousand. The number of church-members belonging to the society was more than four thousand. The island was completely engirdled with their chapels. The centre of the island was an elevated mountain, around which the towns and villages were situated. At Basseterre they had a large substantial chapel, capable of containing from one thousand five hundred to two thousand people, with a school and mission house; three miles from that they had another chapel, which would contain three hundred persons; three miles further on they had another chapel, capable of containing five hundred people, with a mission house and a resident missionary; two and a half miles beyond that, there was another chapel, containing two hundred and fifty people; two and a half miles from that they had another chapel, capable of containing twelve hundred people, with a mission house; two and a half miles further they had another chapel, capable of holding six or seven hundred people; two and a half miles from that they had another chapel, capable of holding a thousand people, with a mission house and resident missionary; five miles further they had a chapel, holding nine hundred or a thousand persons, with mission house and resident missionary; five miles from that there was another chapel, capable of holding four hundred persons; and five miles more brought them to Basseterre. And all those places of worship were filled on the Sabbath day: they were crowded with people who came to hear the word of God, and many of whom had felt its power.

#### Antigua.

Antigua was somewhat similar to St. Kitt's; and as the head of the district, was always foremost in every thing praiseworthy. The legislature of that island thought it expedient to remove slavery at once without the apprenticeship, and there the operations of freedom appeared to greater advantage than in any other island; and the enlightened and public spirit of the leading men in that community caused them to be forward to acknowledge that this was mainly attributable to the operations of Christian missions, and they had honorably recorded that acknowledgment in their official publications. Antigua had been frequently visited by gentlemen from America and France, anxious to see how the experiment worked; and they

had universally expressed themselves not only satisfied, but delighted, with what they had seen, and saw no difficulty in discovering the connection between religion and the peace and order subsisting there.

**Claims of the Missions—Prospective self-support.**

There was a very weighty reason for maintaining their West India Missions in a state of complete efficiency, arising out of the state of the foreign West Indies at the present time. They had to complain of having to compete with slave-grown sugar; but soon they would not have to complain of that, so far as the West Indies were concerned. France had liberated her slaves; Sweden had liberated her slaves; and Denmark was following the example; and if Spain did not soon set her slaves free in Cuba and Porto Rico, they would set themselves free. It was slavery, mainly, which kept Protestantism out of Cuba and Porto Rico; but let slavery be put an end to, and no doubt the planters would invite missionaries there; for they would see that nothing but religion could secure the peace and order of society.

He then spoke of the liberality of the members of the churches in the West Indies, showing that, if it had not been for the late depression in the islands, the societies there would now have been self-supporting. Those churches might for a few years longer require that support which they had hitherto received; but he believed that the present trials would result in the production of a state of prosperity more healthy and more permanent than they had before witnessed. He rejoiced in believing that the best interests of those countries would eventually be benefited by that depression, and just in this way. The estates would extensively pass out of the present hands into the hands of natives, and residents of the island, who, living on their own estates, would work them economically, look after their own interests, send their own sugar to England in the best and cheapest way, and get out their stores in the same way; and then he would have no doubt that the West India properties would pay, and pay well. Then the fruits of that prosperity, the wealth resulting from it, would be diffused throughout the islands and enjoyed by the residents, instead of being taken and spent elsewhere; and then, when God shall have turned again the captivity of his people, and crowned them with prosperity, they would relieve this Society of

the burden it now bore; they would hasten to do it, and would be glad to repay them for what they had done, by proving themselves valuable auxiliaries to the Society. God would not forsake that people; there was too much of God's work among them; there was too much piety there,—there was too much knowledge of God,—too much of prayer,—for God to forget them. God had something in store for them, and better days were coming.—*Wes. Miss. Notices.*

**LONDON MISSIONARY SOCIETY.**

**TAHITI.**

It is gratifying to find that the churches and congregations, with the schools, have been re-organized,—that, although the day of trial has separated between the precious and the vile, the faith of numbers has borne the test; and above all, that popery has proved powerless among the Protestant Christians of that island, and has yet to win her first triumph.—*Miss. (Lon.) Magazine.*

**Proceedings of the governor.**

The governor, M. Lavaud, has made Protestantism the state-religion, by rendering all our chapels, school-houses, and dwellings “inalienable national property, reserved exclusively for the use of the Protestant religion, the residence of Protestant ministers, and the education of the people.” The natives are obliged by law to keep the chapels and school houses in repair, but our dwelling houses are to be repaired at our own expense except the members of the churches choose to do it on the voluntary principle.

The governor's measure arose, I think, from good intentions, but it does not accord with our views as dissenters; and there is a mixture of injustice in it, inasmuch as he has taken possession of all the Society's property without compensation. He says he cannot allow any religious society to hold property here, and that the ecclesiastical buildings and ministers' houses are not registered for the use of Englishmen merely; but that, if French Protestant ministers come to this island, he will locate them at any station that may be vacant.

**State of the mission.**

Although the minds of some have been estranged from the missionaries by recent events, and the mission has been weakened in consequence, the natives, as a whole, still continue attached to their English pastors, and the Sabbath services



are pretty well attended. The churches are not so large as formerly, some of the members having been led away by the hope of gain and by the influence of evil example.

The number of missionaries, in connection with the London Missionary Society, upon the two islands of Tahiti and Eimeo, is eight. We labor amongst a population of nine thousand five hundred natives and about four hundred Europeans, not including the French troops and civil establishment. Of the natives, there are about eight hundred in church membership, and one thousand children are under instruction in the schools; but of the Europeans not more than five or six have joined themselves to our churches. At present, we enjoy full liberty in the discharge of our duties—we have everywhere free access to the people—the education of the children is in our hands, and no restriction is placed upon our press. In addition to the people of Tahiti and Eimeo, there are about five thousand natives of smaller islands in a group called the Paumotu Islands, who are under our charge. They are visited by us when opportunity offers, and supplied with native teachers, and bibles, &c. The nearest island of this group is about three days' sail from Tahiti—the most distant is nearly one thousand miles off.

#### Failure of Popery.

There are five Roman Catholic priests on the island, three of whom are located at Papeete, the seat of the government, where they have a chapel and a school, conducted by some Sisters of Charity. *Up to the present time, I do not know of a single native there who has embraced the Catholic religion; and in their school there are not more than three or four native children, the rest being children of French parents.* The other two priests are located in my district, at a place about five miles from my house. They have a small school of nine or ten children, but no adults have joined them, although several occasionally attend their services out of curiosity and to hear them sing. These priests are proceeding, however, in a manner calculated to gain adherents. They tell the people they have not come to oppose us; that what we teach is very good; but that, if they will send their children to them, they will teach them French and various other accomplishments, leaving them to attend what place of worship they like. They also baptize the children of Frenchmen by native mothers; and, as these grow up, I suppose they will claim them

as Catholics. Upon the whole, the prospects of this mission are not very encouraging. But the Lord reigneth! and, however he may hide his face and allow the church to suffer for a time, ultimately the truth shall triumph, and he shall reign from the rising of the sun to the going down of the same.—*Let. of a Missionary.*

#### BAPTIST (ENG.) MISSIONARY SOCIETY.

##### Diversity of labors.

The labors of the two hundred and eleven agents dependent on the Society for their support, are of course very diversified. Of the 145 native preachers and teachers, about 100 are engaged during the day in teaching. In all the schools the sacred scriptures are read and expounded, and the missionary visits them often every day. At the close of the day's teaching, and on the Lord's day, the teacher is the assistant of the missionary in the important work of bible and tract distribution. At certain seasons, too, his time is entirely devoted to this work, and the daily labor of the school is relinquished. Of the *native preachers*, most are engaged as evangelists and assistants; but several in India, in Ceylon, and in the Bahamas, are pastors of churches; an arrangement that would be extended but for the fact that it is found more satisfactory to employ the native brethren as evangelists rather than as pastors. So far, of course, as they act in the capacity of pastors, their salaries are generally raised by the churches under their care. The *evangelists* are engaged daily in reading to the people, and in expounding the scriptures; in accompanying the missionary in his tours through the country, and in his services in the streets. In all capacities they are found invaluable helps to our brethren.

The work of the missionary is necessarily yet more extensive than that of the native ministry. Some give most of their time to the translation of the scriptures, others act as pastors of self-supporting churches. Each missionary has his school or schools; and in several of those schools, as at Patna, Calcutta, Serampore, Birbhum, Colombo, and Port of Spain, some of the children are orphans, and are supported by funds for which the missionary is responsible. Each has also a church or churches under his superintendence. Some spend several months in visiting the religious festivals of the people, and preach dur-

ing the year to many thousands of persons. Others are engaged in preparing tracts and elementary books for the use of the converts. Some add to their labors the training of young men for the work of the ministry. Others give their time entirely to this work. Some are engaged principally in translating and printing the scriptures. All in India are busily engaged in distributing them, the copies being supplied to the extent of 50,000 volumes a year by the liberality of the Bible Translation Society and the American and Foreign Bible Society; while in Africa, America, Haiti, and France, the bible in English, French and Spanish, has been supplied by the British and Foreign Bible Society.

Some confine themselves entirely to their work as missionaries, others find it necessary and advantageous incidentally to promote the temporal comforts of the people. In Bengal, our brethren protect the poor convert against the cruelty and injustice of his heathen relatives. In Africa they aid the cause of civilization by introducing the fruits of the more favored regions of the tropics and the arts of Europe. In Trinidad and Tuscarora, they lay the grievances of the people before the government, and obtain relief.

While some of our brethren are thus occupied in diffusing the blessings of the gospel among nations sunk in heathen darkness, others labor among our own countrymen in Canada, or among our neighbors in France. In Canada, the grants of the Society are devoted to the partial support of eight or ten brethren, who are engaged as pastors of small

churches in important towns and districts of that vast country, and where, but for the Society's help, it would be impossible to maintain the cause. Several of these brethren travel over extensive regions to tell our countrymen, in the midst of their solitudes, of that God whose worship is associated with all their recollections of kindred and home. In the interior of that colony again, and in Central America, our missionary labors among Indian tribes.

This vast diversity of labor is rather apparent, however, than real. Our brethren every where preach one gospel, and have one aim. Whether among the Roman Catholics of France and Trinidad, or the Indians of Canada and Bacalar, the Hindoos, or the descendants of Ishmael and worshippers of the false prophet in India, whether among the barbarous tribes of Africa, or their warm hearted brethren in the West Indies, they tell to all the same story of peace, and exhibit the same glorious Redeemer. Their agency has every where the same tendency. The school is maintained because there the children are qualified to read of the Saviour of children for themselves; the tract is distributed, because it is Christ's messenger; and the bible is translated, because it is itself the message. The temporal interests of the people are watched over on the same ground. By seeking to increase their temporal comforts, the missionaries exemplify in a faint degree the precepts of Christ, and recommend more forcibly the truths which his death embodied. Every where, and by every means, they preach Christ Jesus the Lord.

## AMERICAN BAPTIST MISSIONARY UNION.

### NOTICES FROM THE MISSIONS.

#### Death of Mrs. Moore, of Akyab.

DIED, at Akyab, on the 5th of November last, Mrs. Laura C. Irish Moore, wife of Rev. C. C. Moore, of the Arracan Burman Mission, in the 30th year of her age. Their only child, aged six months, died a few days previous. The sickness of Mrs. Moore was protracted and had induced great debility, but without causing very serious apprehension of its fatal issue till the morning of her decease. On being apprised of her critical state, she received the announcement with great

composure. She was "willing," she said, "God should do as he saw best;"—and a few hours afterwards, when speech failed her, "she looked up with a smile which told that she was leaning on Jesus' breast, and beholding the inconceivable things which God has in reserve for them that love him."

Mrs. Moore was a native of Livonia, Livingston Co., N. Y., and had left this country in company with her husband in Oct., a little more than a year previous to her lamented death. The brevity of her missionary life had, of course, allowed

her no opportunity for missionary labor, and this to her was apparently the most painful circumstance attending her early removal. "She often prayed, that if God could be glorified thereby, she might live to win *one* poor soul to Him." "But she never expressed a regret for doing what she thought God had required, nor did she utter a complaint during her sickness. A few mornings before her death she said, 'Last night was very long; but a verse of the hymn you sing so much, was constantly in my mind—Father, if 'tis thy will, &c.' " "I had looked at all these things," says the bereaved husband and father, in communicating the above particulars, "before leaving home, and had counted the cost as well as I could; and though the bereavement is inexpressibly greater here than in a land of civilization and of friends, yet I have nothing to regret in coming among this people. We do not know as yet why God has done this, but faith says it is done in love and mercy to the dead and the living, and is all right. Let your prayer be for me, that God will enable me to apprehend the end he has in view concerning me, and that, if it is his will, I may have life, health and strength to win many of this people to him, coming to the grave as a shock of corn fully ripe in its season, bearing my sheaves with me."

#### Death of Mr. Lange.

From a letter of Mr. Oncken, in the Primitive Church Magazine for February, we learn that Mr. J. C. F. Lange, one of the earliest of his fellow laborers at Hamburg, has lately (after long illness) been removed by death. The following particulars communicated by Mr. Oncken, will give our readers a just impression of his life and character, and of the heavy loss sustained by our Hamburg brethren and by the Union, in this bereavement.

"Johann Carl Friedrich Lange was born at Scharnbeck, kingdom of Hanover, in the year 1800, on March 19. When I entered on my missionary career at Hamburg, in connection with the Continental Society, I met him one evening, about the close of 1823, near St. Peter's, when I embraced the opportunity of showing him his dangerous position as a sinner,

and pointed him to Christ as the only refuge from the wrath to come. I was nearly two hours engaged in this way, under an old archway to which we had withdrawn in order to avoid interruption from the people passing. That evening he will remember through all eternity, with holy gratitude to Him who met the guilty sinner there and then; and who, by almighty power, made the feeble testimony of the stripling all-powerful and irresistible in the conversion of the sinner. Four or five weeks elapsed before I saw or heard anything more of Lange, when I met him again; and when he saw me, his face shone for joy, as if he had seen an angel. 'Oh, Mr. Oncken, I have longed to see you, for I have thought much on what you said to me,' were the words with which he accosted me.

"I then began to pay more attention to him, met him frequently, expounded the word to him and prayed with him. I was soon convinced that more than human instruction had been imparted to him: he saw in himself a lost and guilty sinner, and in Christ an all-sufficient Saviour; and, by faith in him, he obtained forgiveness and a good hope, and became thus the first-fruits of my labor. The change in his life corresponded with his experience; he came out from among his gay companions, and to his dying day he loved and adhered to the saints of the Most High.

"As my sphere of labor extended greatly, I applied to the committee of the Continental Society in London for assistance, and recommended brother Lange as colporteur, to which the committee readily consented, and we then labored together in the Lord's cause, assisted by several dear converts, whom the Lord had already given me. Brother L. was engaged in connection with the Continental Society, to the best of my remembrance, between three and four years, when that Society passed into the hands of the Episcopalians. He then returned to his trade for his support, still, however, laboring with me in the gospel to the utmost of his ability and means, so that many thousands at Hamburg and its vicinity, in Holstein, Hanover, Bremen, Oldenburg, &c., have heard of the name of Jesus from his lips.

"When the church was formed in 1834, brother Lange was appointed by the Board of the American Baptist Missionary Society to labor with me in the Lord's vineyard. This last endearing connection continued till sickness and death brought it to a close. Not long after the formation of the church, our departed brother was chosen one of its deacons, which office he filled with much devotedness till laid aside by his severe and protracted illness. Our brother had great firmness of character, and he adhered with an unwavering mind to the truth as he had received it from the divine oracles. He twice suffered imprisonment, and once or twice confiscation of goods, without being in the least shaken in his purpose to follow Christ.

"On points of doctrine we were of one heart and one mind; Christ and his finished work was all his hope and salvation. His conversion, and as much his perseverance, he ascribed to sovereign and unchanging grace; and the holiness and devotedness of his life were a sufficient defence of these glorious and soul-refreshing truths."

#### Baptism at Akyab.

Nov. 26.—"Yesterday was made interesting by the baptism of a Mussulman, who had been an inquirer from br. Comstock's time. The seed sown by him has since been watered by br. and sr. Burpé; and they have had the happiness of witnessing on the last Sabbath of their stay in Burmah some of the results of their labors."—*Let. of Mr. Ingalls.*

#### Schools for native preachers.

Messrs. Abbott and Beecher, at Sandoway, were preparing Nov. 22d for their annual tour in the jungle. Mr. Abbott expected to have a class of native preachers under his instruction at Ongkyoung. Twelve had been taught during part of the rainy season at Sandoway.

#### Burmah Proper.

With regard to reëntering Burmah Proper Mr. Abbott writes Nov. 17, "You will have heard ere this of my late failure; but I hope to make another attempt and succeed some day. Could I only get there, and live with those Karen church-

es a few months, the fearful excitement which my first going into the country induces, would die away, and the government, I think, would not disturb the people on my account. But I must await the indications of Providence, holding myself in readiness to enter the country at a moment's warning."

#### Return of Mr. and Mrs. Barker.

In accordance with previous intimations, Mr. Barker and family left Gowahatti, Oct. 29th, to return to the United States for the recovery of his health; and were to sail for England in the ship Camperdown, Dec. 10th, in company with Mr. and Mrs. Burpé. Mrs. Barker, writing Dec. 7, speaks of her husband's very dangerous condition the past twelve days, but with the hope that it was again slowly improving. She also acknowledges with great thankfulness the numberless acts of kindness and hospitality rendered to them by Christian friends in Calcutta and members of the Circular Road Chapel, while detained in the city and making their preparations for departure.

#### Cholera at Maulmain.

Nov. 23.—"A mild form of cholera has made its appearance at Maulmain. We hear also from different quarters that it is touching, lightly, the Karen villages. Almost all communication from village to village, according to Karen custom, is now stopped. Should the cholera rage to any considerable extent, our jungle tours the coming season will probably be limited to Christian villages. It is our purpose, should nothing in providence hinder, to leave for Dong Yan, Dec. 1."—*Let. of Rev. W. Moore.*

#### "The regions beyond."

"We expect that one of our native assistants will during the coming dry season go east of Maulmain, and carry the gospel 'to the regions beyond.' I had hoped to be able to go with him, but Mr. Vinton has not returned; and Mr. Binney expecting to continue his school, and the care of nearly all the Sgau Karen churches, north and east, and south of Maulmain to Yé, devolving more or less on me, it will probably be impracticable this year."—*Let. of Mr. Harris.*

**Baptisms at Tavoy.**

Our last advices from Tavoy are of Oct. 25. The Burmese church had lately been gladdened by the addition of four converts,—two East Indians and two Tavoyers. A few others had applied for baptism, and the prospects of the Burman department had become more encouraging than for a long time previous. The missionaries were in usual health and prosecuting their labors, with the exception of Mrs. Cross, whose illness appears to have been only temporarily relieved by her late visit to Maulmain.

**Case of persecution.**

Hongkong, Nov. 29.—“It is reported to us that one of the native members of our church has been thrown into prison by the Chinese authorities, in consequence of being concerned in erecting a building for a chapel and school-house at one of the out-stations. We hope next mail to give more favorable information of the matter. So far as we now understand it, the case is one which may call for prayer and try our faith; but our hope and help are in the Almighty One, whose mercy equals his wisdom, though his ways to us are clouded in mystery.”—*Let. of Mr. Dean.*

**THE MISSION PRESS.**

We continue our notices of books lately received, from page 63 of our number for February.

**In Burmese.**

**BURMESE PICTORIAL READER**; originally written by Moung Na-gau, re-arranged and revised by L. Stilson. Maulmain: 1848. 76 pp. 12mo. 1st ed. 500 copies. The work is embellished with 85 neatly executed illustrations. Appended is an account of Laura Bridgman, 16 pp.

**FIRST LESSONS ON NATURAL PHILOSOPHY**, for children: Parts 1 and 2. Chiefly from a similar work by Miss Mary A. Swift. Translated into Burmese by Mrs. L. B. Stilson. Maulmain: 1848. 150 pp. 12mo. 1st ed. 700 copies. Furnished with numerous cuts illustrative and ornamental.

**BURMESE SPELLING BOOK**. 24pp. 8vo. 2nd ed. 3,000 copies.

**A CATECHISM**: for younger classes in Sabbath schools. 1st Part. 67pp. 12mo. 2d ed. 500 copies.

**THE EXAMINER**. By Rev. G. S. Comstock. 16pp. 8vo. 2d ed. 3,000 copies.

**THE ATONEMENT**. By the same. 26 pp. 8vo. 2d ed. 3,000 copies.

**THE TREE OF LIFE**. A tract on Forgiveness of Sin and a New Nature. (See p. 144, last vol.) By E. A. Stevens. 16 pp. 8vo. 1st ed. 2,000 copies.

**QUESTIONS ON THE ACTS OF THE APOSTLES**. Vol. 1. By Sarah B. Judson. 104 pp. 18mo. 1st ed. 500 copies. Vol. 2. By Emily C. Judson. 146 pp. 18mo. 1st ed. 500 copies.

**THE RELIGIOUS HERALD**. A monthly paper edited by E. A. Stevens, vol. 6. 48 pp. 4to. We have also received several numbers of vol. 7, enlarged to 12 pp. royal 8vo. Contents of the last number received, (for Nov. 1849,) News—Baptisms—Tavoy Missionary Society—Maulmain Burmese Missionary Society—Maulmain Missionary Society—A serviceable axe—Buddhist inconsistencies—The Irishman and the Priest—Popery and Christianity—Wonderful escape from a tiger—with two pages of astronomical calculations suited to the month of publication and the following.

All of the above were published at the Maulmain press, T. S. Ranney printer, together with the following in Pwo Karen and Kemeë.

**In Pwo Karen.**

**HYMNS FOR PUBLIC AND SOCIAL WORSHIP**. 177 pp. 24s. 2d ed. 500 copies.

**BANVARD'S INFANT SERIES**, for Sabbath schools. Nos. 1 and 2. 127 pp. 32s. A Sgau Karen edition was published in 1846; translated by Mrs. J. P. Binney.

**In Kemeë.**

**KEMEË SPELLING BOOK**, or an alphabetical arrangement of the syllables of the Kemeë language. By L. Stilson. 8 pp. 4 to. 1st ed. 500 copies.

**EASY READING LESSONS**, including a variety of Christian precepts. By the same. 38 pp. 12mo. 1st ed. 500 copies.

**In Sgau Karen.**

From the Tavoy Press, C. Bennett printer.

**THESAURUS OF KAREN KNOWLEDGE**, comprising traditions, et cet., alphabetically arranged, and forming a complete native Karen dictionary, with definitions and examples illustrating the usages of every word. Written by Sau Kautoo, and compiled by J. Wade. 1848. Vol. 2. 892 pp. 12mo. 1st ed. 500 copies. The 1st volume numbered 768 pp. The 3d volume was put to press last year, to be followed by a fourth.

**THE FIRST BOOK OF MOSES, CALLED GENESIS**. Translated by Rev. F. Mason. 144 pp. 12mo. 1st ed. 1,000 copies. 1848.

**KAREN CALENDAR AND ANNUAL**, for 1849. By Rev. E. B. Cross. The calendar by Rev. L. Stilson of Maulmain. 1848. 108 pp. 12mo. 1st ed. 1,000 copies. This

is the second of the series. The plan has met with general approval. "The work aspires simply to benefit the Karens as a people, and promises to be one of the most useful expedients for their improvement."

VIEW OF THE CHRISTIAN RELIGION, in verse. From the Burman. By Sau Pan-lah. 128 pp. 32s. 2d ed. 2,000 copies. Printed for the American Tract Society. Among the subjects treated, are Divinity of God, Transgression of God's law, Suffer misery, Suffer hell, A Saviour, &c.

PRIMARY GEOGRAPHY. By Mrs. H. M. Mason. 180 pp. 12mo. 3d ed. 2,000 copies. The work is peculiarly adapted to the use of Primary Karen schools, and contains not only what is generally needful for beginners, but the rudiments of Ancient and Scripture Geography.

MATERIA MEDICA AND PATHOLOGY. 160 pp. 32s. 1st ed. 500 copies. Originally prepared by Rev. F. Mason for the Morning Star, for the use of Karen assistants and the Karens generally. The papers "were found very useful, and strong desires were expressed to have them in a more convenient and portable form."

THE MORNING STAR. A monthly paper edited by Rev. E. B. Cross. Vol. 6. 56 pp. 4to. Contents of the last number received: Biographical and Explanatory Notes on the Gospels, No. 30.—On Matt. 5: 15—A remarkable conversion in answer to prayer—Maulmain Association—The Dead Sea—General News.

In Press, at Hongkong, GENESIS with Notes; by W. Dean. 8vo. Also, a new edition of Acts, by the same; to be printed entire by the close of 1849.

The printing of the PSALMS, in Sgau Karen, by F. Mason, has just been completed at the Mission press, Maulmain. In the Preface, received by the February overland, the translator states succinctly the principles by which he has been governed in the execution of the work. He has aimed to give definitely and completely the sense of the original, but has "studiously avoided supplying words wherever they could possibly be omitted." "The *beau idéal* of a perfect version" is with him "a picture of the original." And he cites one or more instances in which the Karen language affords peculiar facilities for this; where, too, the rendering adopted is sanctioned by the Syriac or other version. "In some instances the Karen is more literal than the English; as in Ps. 12: 3, where the English reads, 'with a double heart do they speak.' In this instance the Syriac is preferred, which is more literal than any modern version. That reads, 'with a heart and with a heart they speak.' This is an exact representation of the original, with the addition of the second *with*; so the Karen is made to read, 'with a heart and a heart they speak.' A Karen can hardly mistake the idea meant to be con-

veyed, any more than he could the usual rendering; and this has the advantage of being a picture of the original."

#### LETTERS, &c., FROM MISSIONARIES.

##### Arracan.

E. L. ABBOTT, Sept. 20, Nov. 15, 17 (2)—J. S. BEECHER, Aug. 16, Oct. 16, 18, Nov. 22 (2).—L. INGALLS, July 23, 25, 26, Aug. 31, Sept. 12, 22 (2), Oct. 17—23, 21, Nov. 20, 22.—C. C. MOORE, Sept. 15, Nov. 10, 22.—H. S. VAN METER, June 19, Sept. 24, Nov. 13.

##### Maulmain.

BURMAN MISSION, July 1, Aug. 22, Sept. 20, Oct. 22, Nov. 22, 23.—J. M. HASWELL, June 4.—H. HOWARD, July 23, Aug. 22, Sept. 20, Oct. 22.—A. JUDSON, Aug. 20; Mrs. J. July 18.—Miss L. LILLYBRIDGE, Sept. 22, Oct. 22.—F. MASON, July 20, j. April 22—May 20, 27—June 9, June 17—July 15, Sept. 24—Oct. 20, Aug. 14, 18, 22, Sept. 20, Nov. 22.—T. S. RANNEY, July 21, Sept. 22, Oct. 20.—T. SIMONS, July 20.—E. A. STEVENS, July 19, Aug. 6, Nov. 1.—L. STILSON, July 21, Aug. 22, Sept. 21, Oct. 22, Nov. 24.—Miss M. VINTON, Nov. 23.—KAREN MISSION, Aug. 20, Sept. 21, Oct. 1, 18, Nov. 22.—J. G. BINNEY, Oct. 17.—N. HARRIS, July 20, Oct. 18.—W. MOORE, July 21, Aug. 21, Sept. 22, Nov. 23.

##### Tavoy.

MISSION, Sept. 26, Oct. 12.—C. BENNETT, j. March 8—July 9, Aug. 8 (2), Sept. 1.—D. L. BRAYTON, July 1, Sept. 28—Oct. 15, Nov. 5.—J. BENJAMIN, Aug. 10, Sept. 5, Oct. 5.—E. B. CROSS, Aug. 9, Oct. 10.

##### Assam.

C. BARKER, July 19, Aug. 25, Oct. 26; Mrs. B. Dec. 7 (2).—N. BROWN, Aug. 1—9; Mrs. B. July 28.—O. T. CUTTER, July 18, Aug. 21 (2), Sept. 22.—A. H. DANFORTH, July 19, Aug. 23, Nov. 28.—I. J. STODDARD, Aug. 18.

##### Siam.

MISSION, July 16, Oct. 15.—J. T. JONES, June 30, July, 3, 4, 16, 20, Aug. 4—8, 28, Oct. 16, 19, Nov. 12, Mrs. J. Aug. 28.—J. H. CHANDLER, July 17.—Miss H. H. MORSE, Oct. 22.—S. J. SMITH, July 16.

##### Hongkong.

MISSION, Aug. 20, June 29, Sept. 26, Oct. 26, Nov. 28.—W. DEAN, Aug. 22, 24, Sept. 22, Oct. 22, Nov. 26, 29.

##### Ningpo.

MISSION, June 29.—J. GODDARD, June, Sept. 20 (2).—E. C. LORD, j. Jan. 1—June 22, Sept. 21.—D. J. MACGOWAN, June 1, Sept. 8.

##### Teloogoos.

MISSION, Oct. 9.—S. S. DAY, Aug. 10, Nov. 10, Dec. 11 (2).—L. JEWETT, Sept. 12, Dec. 10.

##### Bassas.

J. VONBRUNN, May 6, Oct. 24, Nov. 3.

##### France.

E. WILLARD, Sept. 4 (2), Oct. 13, 16, Nov. 10 (2), 23, 27, Dec. 28—31, 31, Jan. 11, 1850.—T. T. DEYAN, Sept. 4, 26, Nov. 8, Dec. 31.

Greece.  
A. N. ARNOLD, July 9, Sept. 8, Oct. 10,  
Nov. 3 (2).—R. F. BYEL, July 18, Oct. 25,  
Nov. 19; Miss B., July 18, Oct. 26.

Germany.  
J. G. ONCKEN, Dec. 14.—G. W. LEH-  
MANN, Nov. 5.

Cherokees.  
E. JONES, Aug. 29.—Sept. 5, Oct. 15.—  
W. P. UPHAM, Oct. 7.

Shawanoes, &c.  
F. BARKER, Sept. 21, Oct. 2, Jan. 12,  
1850.—J. MEEKER, Oct. 6, Dec. 12, Jan. 14,  
1850.—J. G. PRATT, Sept. 4, Jan. 14 (2),  
1850.

Ottawas.  
L. SLATER, Nov. 12, 21, Dec. 11, 12.

Ojibwas.  
A. BINGHAM, Nov. 7, Dec. 31 (2), j. July  
8—Jan. 12, 1850, Jan. 12, 24.

## ANNUAL MEETINGS.

The American Baptist Missionary Union will hold its next annual meeting in the meeting-house of the Washington Street Baptist Church, Buffalo, N. Y., on Thursday, May 16th ensuing, at 10 o'clock, A. M. The annual sermon will be preached by Rev. E. L. Magoon, of New York, or Rev. William Haguë, D. D., of Massachusetts, his alternate.

WM. H. SHAILER, *Rec. Sec'y.*

Brookline, Mass., March 17, 1850.

The Board of Managers of the American Baptist Missionary Union will hold their 36th annual meeting, in the meeting-house of the Washington Street Baptist Church, Buffalo, N. Y., on Tuesday, May 14th, 1850, at 10 o'clock, A. M.

M. J. RHEES, *Rec. Sec'y.*

Wilmington, Del., March 4, 1850.

## DONATIONS.

### RECEIVED IN FEBRUARY, 1850.

#### Maine.

Lubec, Vill., ch. 3; Baring,  
ch. 42; Eastport, Washing-  
ton st., ch. 52; to cons. Rev.  
Samuel W. Avery L. M., 100.00  
Bucksport, Moses G. Buck 5.00  
—\$105.00

#### New Hampshire.

Concord, Rev. S. S. Leighton,  
for the Two Karens, 2.00  
New Hampshire State Conv.,  
Gen. Porter tr., via, Con-  
cord, ch., to cons. James Wil-  
ley L. M., 100.00  
Hancock, "a thank offering  
from a friend to missions,  
A. Hammon, B. J. I 6.00  
—108.00

#### Vermont.

Enckeyon, A. Allen 3; Caven-  
dash, Miss Lavinda Parker,  
for sup. of a lad in Karen  
Normal sch. named Joseph  
W. Parker, A; Mrs. Emma  
B. Kendrick 2; Jamaica,  
ch. 13.50; Burlington, Juv.  
Miss Soc., R. H. Coburn  
tr., for Karen Miss., 13  
—38.50

#### Massachusetts.

East Dedham, ch., H. G.  
Smith tr., 25.00  
West Dedham, Miss Betsey  
Baker, for Greek Mission, 5.00  
Boston, Charles st. ch., mon.  
con. 17.30; Tremont st.  
Sab. sch., W. A. Holland  
supt., 6.75; Rowe st. Juv.  
Miss. Soc., Geo. S. Blanch-  
ard tr., 2.11 26.16  
Salisbury and Amesbury, ch.,  
Miss S. T. Osgood's Sab.  
sch. class 4.00  
South Gardner, ch. 7.42;  
South Yarmouth, friends, of  
which 2 is for supt. of Mr.  
Vinton's children, 5 12.42  
Lowell, 1st ch., to cons. Jo-  
seph Tapley and Joseph  
A. Brabrook L. M., 200.00  
Groton, ch. 3.22; Chelms-  
ford, 1st ch. 6.72 9.94  
Scituate, a friend of missions 1.00  
Charlestown, 1st ch., Sab. sch.,  
I. F. Arnold tr., for Assam  
Orphan sch., 22.31  
Cambridge, 1st ch., J. G. Gun-  
derson, for Assam Orphan  
sch., 25; Rev. Benj. Graf-  
ton 2 27.00

Old Cambridge, ch., J. B. Taylor tr., 177.00  
 Malden, Rev. S. B. Randall 25.00  
 Sturbridge Asso., L. Barrett tr., 4.50  
 Middleboro', Central ch., Geo. Ward, to cons. Mrs. Caroline Ward L. M., 100; Elisha Tucker and Allen Thatcher 100 200.00  
 Holden, Samuel Damon, to cons. him L. M., 100.00  
 839.33

**Rhode Island.**

Providence, 1st ch., a member, of which 100 is to cons. Mrs. Susan P. Stone L. M., 200.00  
 Rhode Island State Conv., V. J. Bates tr., viz. Warren, ch. 21; mon. con. 8.62; Providence, 1st ch., mon. con. 111.50; Fem. For. Miss. Soc., Mrs. Sarah N. Bolles tr., 88.50; 3d ch., mon. con., to cons. Nathan Mason L. M., 100; Fem. Miss. Soc., Miss P. Jackson tr., to cons. Isaac Goddard L. M., 100; 4th ch., Gorham Thurber tr., mon. con., to cons. Lucius A. Willard L. M., 100; Warwick and Coventry, ch., mon. con. 16.58 546.20  
 746.20

**Connecticut.**

Bridgeport, ch., to cons. Raymond Whitney L. M., 112.00  
 Waterford, 1st ch. 59.44; H. H. Rogers 34; E. D. Eames 5; Groton, 1st ch. 18.54; 2d ch. 54.73; W. H. Randall 35 cts; 3d ch. 31.67; Dea. Gallop and family 7.50, for sup. of a scholar in Miss Vinton's sch.; Noank, ch. 32.27; do. Bank, ch. 7; Stonington, 1st ch., Mrs. Chesebro 1.50; H. Langworthy 1; C. B. Grant 1; P. Hancox 1; W. Pendleton 2; W. Hubbard 1; S. Bolton 1; Malvina B. Beebe 1; L. L. Tinker 50 cts.; G. P. Collins 1 ct.; Mrs. S. R. Collins 1; Mrs. Sheffield 30 cts.; Esther Grant 25 cts.; Dea. Langworthy 3; Mrs. Langworthy 1; G. Green 35 cts.; W. F. Spalding 1 ct.; C. Brewster 2; Mrs. Brewster 1; Mrs. Pendleton 1; W. J. H. Pollard 1; Mrs. Gonsalves 50 cts.; D. R. Chesebro 50 cts.; Mrs. Chesebro 50 cts.; H. Chesebro 2 cts.; Mrs. S. Tinker 50 cts.; Eunice Hancox 1; H. Shaw 5; A. G. Beebe 1; G. Smith 5; G. W. Collins 1; D. P. Collins 1; Mercy Hinkley 75 cts.; M. A. Hinkley 25 cts.; Nancy Rodman 1; mon. con. 30.33; N. Stonington, 3d ch. 27; Suffield, 1st ch. 13.61; Wm. Pomroy 2; New London, Huntington st. ch. 37; Friend of Miss. 45; P. D.

Irish 15; Conn. State Conv., Wareham Griswold tr., 50, to cons. Henry H. Rogers L. M., per Rev. J. F. Wilcox, agent, 509.38  
 623.38

**New York.**

A friend of missions 20.00  
 Utica, Broad st. ch., Juv. Miss. Soc. 5.15

Chemung River Asso., J. Mather tr., viz., Big Flat, ch. 10.25; Sewing Soc. 15 60; a friend 2; Big Flat and Catlin, ch. 2.44; Catlin and Dix, ch. 4; Caton, ch. 16.63; Campbell and Erwin, ch. 5; Factoryville, ch. 51.62; Horuby, ch. 6.50; Lindley and Lawrenceville, ch. 5; Southport and Elmira, ch. 108.75; collection at Asso., 442.—232.21, less advanced by the treasurer last year 13, to cons. Rev. J. M. Coggeshall L. M., 219.21

Wayne Asso., J. McCarn tr., viz., Lockville, ch. 10.58; Sodus, 2d ch. 2; Walworth, 2d ch. 3.10; Macedon, ch. 7.50; Red Creek, ch. 8.50; Ontario, ch. 1.75; Clyde, Mrs. Whittlesey 2; Coll. at Asso. 3.45 38.88

Ontario Asso., T. Ottley tr., viz., Benton, ch. 61.63; Phebe Angus 1; Bethel, ch. 30.19; Bristol, ch. 17.50; Geneva, 1st ch. 36; Gorham, ch. 12.22; Canandaigua, 1st ch. 5.31; Middlesex, ch. 9.50; Manchester, ch. 54; Naples, ch. 12; Orleans, ch. 7.60; Phelps, 1st ch. 1; C. Balcom 6.88; Rev. C. G. Carpenter and lady 2; 2d ch. 26.75; Seneca Falls, ch. 5.50; Vienna, ch. 17.25; Bristol, Rev. S. Goodale 9; South Bristol, E. Hurlbert 2; Coll. at Asso, 19.17; to cons. Rev. Eli Haskell, Rev. M. P. Forbes and Rev. H. H. Haff L. M., 336.50  
 594.59

Broome and Tioga Asso., E. Stedman tr., viz., ●Binghampton, ch. 42.28; Barker and Chenango 24; Caroline, 1st ch. 5.75; Spencer, 1st ch. 13.12; Tioga and Barton, ch. 3.25; Union, ch. 11;



Union, Vill. ch. 2.50;		
Lisle, 1st ch. 12.50;		
Owego, ch. 83.11;		
Contribution, 12.43, to		
cons Rev. E. L. Bened-		
dict and William P.		
Stone L. M.,	209.94	
Oswego Asso., H. Har-		
mon tr., 4.78; Oswego,		
ch. 41.72; Fulton,		
ch. 26.50; Collosse,		
ch. 16; Mercer, ch. 1;		
James Alexander 10,		
to cons. James Alex-		
ander L. M.,	100.00	
per Rev. Alfred Ben-		
nett, agent,	309.94	
Gilbertsville, H. Hast-		
ings	1.00	
Buffalo, Washington st.		
ch., Sab. sch., for the		
sup. of Latham A.		
Burrows in Assam		
Orphan sch.,	25.00	
Brooklyn, Central ch.		
150; Sab. sch. Miss.		
Soc., Geo. W. Bleeck-		
er tr., to educate two		
Karen children under		
direction of Rev. E.		
Kincaid, named John		
Wesley Saries and		
Cornelius Saries, 50,		
to cons. John Jordan		
and Mrs. Elizabeth		
Pogue L. M.; do., for		
sup. of a native Karen		
preacher under the		
direction of Mr. Kin-		
caid, and to cons. Jo-		
seph Atkins L. M.,	300.00	
100		
Rondout, ch. 93.75;		
Albany, I. G. Root, 25;		
Utica, Young Peo-		
ple's Miss. Soc. of		
Broad st. ch., for sup.		
of a Karen preacher,		
35; Fairfield, Han-		
nah Cole 10; Almira		
Cole 10; Sandy Hill,		
ch. 13.43; Glens Falls,		
ch. 3.09; Kinderhook,		
T. M. Burt 10; East		
Hillsdale, ch. 15.25;		
Saratoga, N. Water-		
bury 7; Ballston, ch.		
35; Burnt Hills, ch.		
26.66; Glenville, ch.		
7.02; Whitehall, ch.		
18.25; Granville, ch.		
49.05; Hartford, ch.		
15.27; Adamsville, ch.		
3.57; Greenwich,		
Thomas Rogers 3; to		
cons. Rev. William		
Hutchinson L. M.,		
per Rev. O. Dodge,		
agent,	380.34	
	1,636.02	
New Jersey.		
Rahway, ch.	20.00	
Amboy, ch. and cong. 13;		
Orange, ch. 11.22; Caldwell		
and Bloomfield, ch. 8.06;		
Scotch Plains, ch. 17.10;		
Plainfield, 2d ch. 100;		
Bordentown, ch. 13.75; Cald-		
well, Presbyterian ch. 7.31;		
Pemberton, ch. 33.57; Thos.		
Swaim, to cons. Mrs. Mary		
Swaim L. M., 100; Mt. Hol-		
ly, ch. 11.05; Fem. Miss.		
Soc. 15; per Rev. J. M. Has-		
well, agent,	330.06	
Paterson, ch. to cons. Henry		
Van Giezen L. M.,	100.00	
	45	
Pennsylvania.		
Centerville, ch. (Pine Creek)		
6.32; Elizabeth Sab. sch.,		
Miss A. Thomas' class 1;		
Freeport, ch. 6.04; Fem.		
Miss. Soc. 19.61; Miss		
Nancy Stoughton 1.50; Sa-		
lem, ch. 5; Mrs. Woods		
3.43; Georgetown, ch. 9.14;		
M. Stancliff and wife 10;		
Daniel McKay 2.25; Carmel,		
ch. 4.05; John Allee 1;		
Erie, ch. 15.32; Meadville,		
ch. 10.50; Newcastle, Fem.		
Miss. Soc. 4.77; Nathan		
Hazen 50 cts.; Cash 50 cts.;		
Providence, ch. 5.36;		
McKeesport, ch. 11.50; per		
Rev. Wm. Penney, agent,	117.79	
Minersville, Welsh ch., mon.		
con., Thomas S. Morgan		
clerk,	10.00	
Upland, John P. Crozer, to		
cons. Samuel T. Walker		
L. M.,	100.00	
Philadelphia, Mrs. Jane Tay-		
lor, for sup. of a child in		
Assam Orphan sch. named		
Alexander Taylor,	25.00	
do. 11th ch., a member	100.00	
do. 1st ch., Thomas Wattson,		
to cons. Rev. John N.		
Brown L. M.,	100.00	
	452.79	
Ohio.		
Cincinnati, 1st ch., Lewis		
Moss tr., to cons. Moses B.		
Fifield L. M., 100; Sab. sch.		
William Stone tr., of which		
25 is to sup. a lad in Assam		
Orphan sch. named Charles		
Hubbell, 30	130.00	
Illinois.		
Warrenville, ch.	22.00	
	\$5,149.28	
Legacies.		
Warwick, R. I., John Allen,		
per Rev. E. K. Fuller,		
Exec., in full,	27.50	
Owego, N. Y., Asa Truman,		
per Rev. A. Bennett, agent,		
in part,	50.00	
Newark, N. Y., James Van-		
derpool, per Beach Vander-		
pool, Exec., in part,	100.00	
Slippery Rock, Pa., Euphenia		
Rose, per Rev. Wm. Penney,		
agent for Burman Mission,		
in part,	100.00	
Caroline Co., Va., Miss Fanny		
Young, for Burman Miss.,	50.00	
	327.50	
	\$5,476.78	
Total from April 1 to Feb. 28, \$50,595.31.		

# MISSIONARY MAGAZINE.

VOL. XXX.

MAY, 1850.

No. 5.

## AMERICAN BAPTIST MISSIONARY UNION.

### GERMANY.

#### LETTER OF MR. PARKER.

[Continued from page 70.]

Berlin.—The pastor, chapel and church—Missionary contributions.

Mr. Oncken had all the while intended to pass through Northern and East Prussia with me, that we might visit the churches which lie scattered among the villages and cities of this region; but our visit to Denmark had laid the dear brother on his bed, from which he had not yet arisen. The time for the meeting of the East Prussian Association drew near, and one great object which I had aimed to accomplish by visiting Germany at this early part of summer, was to meet the brethren who were laboring amid the moral desolations of this field, at their first convocation.

With a heart saddened by the prevalence of cholera in all the cities of this region, I parted with our beloved br. Oncken, and took passage for Berlin. I reached the Prussian capital on the 3d of July, and immediately sought "the Baptist," on *Schmidt Strasse*. Here I found the well beloved br. Lehmann and family ready to receive me. They were all

greatly disappointed that br. O. was not with me.

Br. Lehmann is a warm-hearted, Christian man, and I was soon made to feel at home in his family. He resides in the house built for the sexton in connection with the chapel; which has been erected on the ground purchased by him several years since. The present chapel is intended to be the vestry or lecture-room of the principal church edifice when the plan is complete. The arrangement is a good one; the church only want means to perfect it. The building is in excellent taste, and the chapel will seat more than three hundred persons. Here I met, on the Sabbath, a company of disciples, who had separated themselves from the world and the dead formalism of the Lutheran church. They were devout, and full of Christian affection. Br. Lehmann is most indefatigable in his endeavors to train an efficient band of the followers of the Prince of peace. Though poor and needy themselves, they are not forgetful of the wants and woes of others. Here I had the pleasure of seeing nearly all the members of the congregation interested in, and contrib-

uting to foreign missions. Their meeting was characterized by much spirit. Br. L. and his family were the principal agents in the special missionary movement. They are a whole family of disciples; all are interested in the prosperity and progress of spiritual religion.

**Early intolerance—Bonds of caste broken.**

Br. L. has the charge and oversight of many small churches and mission stations in the vicinity of Berlin. He has been connected with the university for many years as an artist, and is well known in the city. When he became a Baptist, he lost caste among the adherents of the state church. In the capital of Prussia Lutheranism is little less intolerant than Catholicism in Brussels. An incident which happened a few years since, when our countryman Dr. Baird was making an effort to promote the cause of temperance in Prussia, will serve in illustration of this. Our dear brother was quite earnest and laborious in the cause, so that, when by royal consent a society was formed, he was spoken of as a suitable person for some place in its government. On the mention of his name one of the king's ministers came to him, and said, "Do you not belong to a sect who refuse to acknowledge the validity of infant baptism?" He replied that he did. "Do you presume to baptize those who have been christened in infancy by the state pastors?" "I have done so." "Do you still claim and exercise the right to teach and baptize without the authority of the state?" "I do." The minister then turned to the princes and gentlemen present, and said, "Surely we cannot permit such a man to hold a place in this society," and so they cast him out, as of old, because he acknowledged Christ as king. But this state of things could not continue amid the searchings and agitation of recent times. Mr. L. was indefatigable in his advocacy of the temperance cause; his arguments and appeals had great power; and he is now president of the society. The bonds of caste have been broken at this point. Our dear brother

has the esteem and confidence of many who do not feel prepared to encounter the difficulties which a separation from the state establishment would bring upon them.

At Berlin, and in a room of the chapel building is the Bible and Tract depository for Prussia.

If any rich man who reads this letter would lighten the burdens of a feeble but efficient band of disciples, if he would secure a place for preaching "Christ crucified," and for the administration of the ordinances as taught by our Lord and preached by the apostles, in the capital and under the shadow of the palace of Frederick William, let him contribute two thousand or three thousand dollars to br. L. for this purpose. The field here is most promising; it only needs more laborers, many more, for its culture. Here, where the doctrines of the Reformation were preached with much success, and the form of sound words is still retained, there seems to be no spiritual life; the vitality is gone. The little company of disciples in Schmidt Strasse is an oasis in the great moral waste of this region.

**Stettin—An earnest auditory.**

The time for the meeting of the Association drew near, and br. L. and wife left Berlin with me for Stettin. We made no stop at the small churches along the way. When we reached the city, br. Gultzau was at the station to meet us. Several brethren had already arrived from their distant fields of labor; all were anticipating the first meeting of the Association with deep interest. Stettin is one of the strongest and most ancient cities in Northern Prussia. There seems to be nothing new within its environs except repairs of the ramparts. We were led into the heart of the city, to the chapel and residence of the pastor. The church worship still in an upper chamber, which will seat about four hundred persons. Br. Gultzau is a stable and devoted man, and the congregation is large. The church has about one hundred and fifty members.

It was Saturday that we reached the city, and br. Lehmann was to preach the next day. The people assembled at an early hour, greeting each other and the strangers from distant places with earnest Christian affection. The chapel was full; br. L. preached an excellent sermon, from the commission of our Lord to his apostles, as found in Mark. Many persons in the congregation had walked in from villages fifteen or twenty miles distant; they were, of course, earnest and interested hearers of the truth, anxious to receive an equivalent for the labor they had bestowed. When I contemplated this congregation and remembered they had come from regions of darkness or neighborhoods where a perfect apathy prevailed on the subject which had awakened so much interest in them, and reflected they were to return thither with a deepened interest and a more ardent love, I looked with intense emotion on the individuals composing the assembly, and rejoiced at the results which must arise from their influence among their kindred and acquaintance. The Sabbath was a day of deep interest to me.

A Sabbath school gathered; the way.

At noon the Sabbath school assembled, while I was out. I had supposed that in a place like this, where the state religion is stereotyped, and the little Baptist enterprise is so young and feeble, there would be but few children in the school, except those belonging to the families connected with the congregation. What was my surprise when, on reëntering the room, I found about three hundred children earnestly listening to the instructions of affectionate and faithful teachers! This great number of children had been gathered by those who a few months before composed the school. Six months before, only fifty children were connected with the school. These were encouraged to bring others with them, whom they could interest in the object, and this was the result. The school was organized by the judicious

direction and effective efforts of our br. Elvin, of the school in Hamburg.

#### East Prussian Association of churches.

The next day the Association met for the discussion of questions and the transaction of business, pertaining to the interests of the churches in East Prussia. The few brethren who came together, seem to possess much of the primitive spirit. The freedom of the gospel is insisted on by some, while others are somewhat in bondage to the notions of the churches from which they come. There were many questions to be discussed which would never occur to an American mind; and all felt an earnest desire to decide these questions aright. The first day was occupied principally with hearing from the different stations. In several places there was in progress a great work, in which the mighty power of God was wonderfully displayed. On all sides the field seemed white for the harvest, and the call for laborers was most pressing. The following days, questions of faith and practice were discussed, with earnestness, great kindness, and much profit. The brethren came, in the conclusion, to great unanimity on all questions. The interest increased as the sessions continued; and several evenings were occupied in preaching. These meetings were well attended, and very solemn.

During the meeting Mr. Köbner was expected in the place of Mr. Oncken, who was yet ill. Br. K. had spent several months in Stettin as pastor. He came late on Wednesday or Thursday evening. It was soon whispered that br. Köbner had arrived; and when he reached the chapel, he was greeted with that hearty Christian affection which is found among the German and French Christians.

The brethren fell on his neck and kissed him, as Joseph and Benjamin did of old. Some repeated it many times and wept for joy. I looked on the scene with tearful admiration. There were circumstances connected with it, and what was like it, which presented

some of the rarest excellencies of Christian character. They had relinquished br. Köbner to preach in other places and to perform other services, and accepted as their pastor a stranger. This strong attachment was inferior to their love for the cause of Christ.

This meeting formed a bond of union among the brethren of East Prussia, which could not exist without knowledge and intercourse. They have seen each other face to face, who have never met before. They have taken counsel together, and made common cause in the whole field. They see eye to eye, and are cheered by hearing each other's voice proclaiming the same great truths to their countrymen, in the different kingdoms and provinces of the same great empire.

**Baptismal services—Admission to church-membership.**

While we were at Stettin, the pastor baptized several persons. The ordinance was administered as is usual in Prussia. In the dim but pleasant twilight of the summer evening br. Gultzau and several others took a large boat, and went down the Oder two or three miles; and then passed up a little way into a quiet stream which flowed into it. Here, at a convenient spot under the shadow of a copse of wood, they debarked, and under the broad and lofty dome of God's great temple they offered prayer, seeking the divine influence to aid and bless them. All around was hushed to perfect quietness; and with the few witnesses of the scene, apart from the mass of men for fear of their persecutors, these disciples were baptized in the name of the Father, Son and Holy Ghost, and at midnight returned to the city rejoicing in the Lord.

On the Sabbath they were received into the church. The manner of doing this was different from the proceeding in similar circumstances in this country. The persons coming forward to receive the fellowship of the church, kneel, and the pastor imposing his hands on their

head offers prayer, as in the case of ordination with us. The scene was exceedingly solemn and interesting. There are connected with the congregation several soldiers of the Prussian army, some of whom are officers of the church. They are devout men, like Cornelius old.

**Characteristic greetings of German Christians.**

At the close of the meeting of the Association br. Oncken unexpectedly made his appearance, much to our joy. While we were dining with a brother, he stood before us. Then, again, there was an outgushing of earnest, German, Christian affection. There is so much of fervor and pathos in their intercourse and expression, that at first it awakens suspicion of affectation and pretence in the mind of an English or American Christian; but a residence of a few months among them gives assurance that all the outward manifestations indicate a corresponding feeling in the heart. Of them it would naturally be said, Behold how they love one another! This social, religious feeling is one of the great means of influence, as it is one of the best assurances of success, in any place where Christians are found in Germany. A Moravian who was baptized while I was among the brethren, said, he had never experienced or seen so much fraternal affection and religious enjoyment as in a few weeks after his connection with these disciples.

The Association adjourned to meet on the 6th of July, 1850, at Templin, East Prussia. The separation from the brethren was followed with a thousand pleasant recollections. The meeting assumes also great importance, when we consider how much it must influence the future history of the churches.

From Stettin I returned to Berlin, to await the arrival of br. Oncken, and make arrangements for a tour through the Saxon and southern kingdoms and duchies of Germany. Spent the Sabbath with the Baptist church in Schmidt Strasse, and bade them farewell in the evening, about to depart.

## Wittenberg—A contrast.

On the 15th of July, in company with br. O., I left for Wittenberg. Here we paused a few hours. There were no brethren in this old city. We spent some time in the house and church of the great Reformer. As we passed from the house of the gentle Melancthon to the residence of the intrepid Luther, the scenes and excitements which had been witnessed and experienced here, came vividly before the mind. The grass now grows in the quiet streets, where then the pavement was pressed and worn by the feet of kings and dukes. Princes, priests and warriors, then hurried through these crowded thoroughfares, which are now almost as still as the unbroken forest of the west. Herbage and flowers are now growing beside the step on which Dr. Martin stood when he nailed the *Theses* on the door of the church.

## Bitterfeldt—A day's work.

From Wittenberg we went to Bitterfeldt, where our br. Werner is stationed. We reached the place just in the early twilight of evening. A meeting had been appointed, and some of the brethren had already come in from the surrounding country. A few had walked from eight to fourteen miles, from the direction and vicinity of Leipsic and Halle. At about 10 o'clock the people had assembled, and we ascended to the chapel, which was a room in the second story of the house occupied by br. Werner. The room was full, probably about forty persons were present. Br. O. preached with great unction for about one hour. Then the communion of the Lord's Supper was administered, which occupied another hour; so that it was then past twelve o'clock. Then a little time was spent in church meeting; which allowed the meeting to close at about half past twelve o'clock. We were up to a late hour at Berlin the night before, left in the morning at a little past five, had been travelling all day, and as soon as we reached Bitterfeldt, there was earnest consultation on important movements connected with the prosperity of the

cause in this portion of the field; at the close of the meeting br. O. and myself had arrangements to make to leave for Leipsic in the diligence at half past two or three o'clock; so that there was no sleep for us. We soon sallied out into the streets, found the office *du poste*, completed our arrangements in about one hour, and spent the rest of the time in a promenade to keep warm, until the dawn of day. This is the manner in which our dear brother has labored for many years; and he is, in consequence, becoming prematurely old. I will leave you for the present looking at him, as, wrapped in his blue cloak, he is pacing the pavement in front of the old Stadt house, to keep awake and warm, until the diligence departs; occupying the last moment in planning and advising br. Werner, how he thinks his labors will be made more effective in promoting his Master's cause.

## FRANCE.

In a letter of the 11th of January and seq., Mr. Willard has sent us several extracts of letters, of recent date, addressed to him by some of our native brethren in France, in regard to the progress of the work in the fields under their care. We publish portions of them, written with much simplicity and freedom, as indicating, with the results already gained, the encouragements to continued labor, and the inadequacy of the force employed to meet the increasing demand.

With respect to the general aspect of affairs Mr. Willard remarks, "There is not as yet any manifestation of disfavor toward us on the part of the superior authorities. We commence the year 1850 with as bright prospects as any we have ever had." He says, in alluding to candidates for the work of the ministry, "H. Boileau arrived at Douai the 10th of January. There are two or three more young men whom Providence seems to be preparing for us. If our American brethren can enable us to take these youth, it will be well."

MR. FOULON TO MR. WILLARD.

Lafère and Servais.

Dec. 10.—I hope, dear brother, that we shall have a fine church at Lafère.

valescent, and the places of worship which we have ——. Observe all this, I beg of you; observe also the good work at B. and give us some advice. If you say Go, we will go, by faith and not by sight. But if we undertake, there must be, in my opinion, a meeting at B. every Sunday.

MR. LEPOIDS' THIRD LETTER.

Further notices of the young convert of B.

Feb. 2.—When I went to preach at Ugny, in the beginning of the last year, I met every time a young man of B. (then employed as a domestic at U.) whose heart the Lord soon opened to receive the gospel. From that time, as it always is, he was persecuted; driven from the house of his employers; and obliged to go to service beyond G. (four leagues from Chauny). I saw him less frequently; yet he did not forsake the gospel, but came from time to time to seek food for his soul, and to entreat me not to forsake him, but to visit him at the place where he worked. I did not then yield to his entreaty, the Lord knows why; and you too, brother. Afterwards he left his service, came back to his parents at B., and again came to beseech me to visit him in his family, in order especially to make known to them the good news of salvation. I still refused, telling him that we had no time.

But finally, my brother, this young man was baptized at Genlis last Christmas day, in presence of his mother and brother, who came on purpose to witness the ceremony; and when we saw these last weeping and in their turn beseeching us to go to B., to instruct them in the truths which save, or they were lost—what would you have done in our place? I entreated br. Besin to visit that family. He went there with br. Louvet; but instead of the family alone, behold one hundred of their neighbors, who came to inquire for the way of salvation, and to ask for the bible, the new testament. What were our brethren to do? To say to these people—"Go away, we did

not come on your account?" They had not the courage; nor indeed had I the courage myself to say to them—Go there no more; though I did not go personally, on account of your prohibition. You now understand all, dear brother. I hope you will excuse our infraction of your orders, when you closely consider our circumstances.

SECOND LETTER OF MR. FOULON.

"In labors abundant."

Jan. 31.—The number of my occupations alone prevented me from giving you news of my field last month. I have literally no longer any time to write. I am out almost every day; and when I am at home, there is some one with whom I must talk of the gospel. My return is often awaited with impatience. Three weeks ago a man of Fourdrain, persecuted by his wife, waited for me till eleven o'clock in the evening. Never was a man happier than he to see me arrive at that hour. We talked a long time together. I had him lodge at my house; and in the morning before day we were talking of heaven and of the way that leads thither. It was eleven o'clock in the morning when all-joyous like another Philip he went his way.

Things of this kind happen pretty often. You can understand what joy they bring to my soul; of what thanksgivings they are the subject. But, dear brother, my body is worn out with fatigue, and I am afraid of getting into the condition of our br. Crétin. I have been obliged to pass these last days at home. Br. Ledouble labors like a true servant of God. He also has forced his work, and has been indisposed a whole week. I thank God for having given me such a colporteur.

Hostility of priests—Servais and Lafre.

Feb. 4.—You said well, dear brother, "It is necessary to be perfectly in order." The clerical party is again in the ascendant, and if it can, will again persecute us. I attended at Servais the funeral of a little child, whose parents were

beginning to open their eyes to the light. The curé of the village invited the vicar of Lafère and another curé to come to his house. They concerted measures with the *juge de paix* to occasion me embarrassment. Not having succeeded in that, they repaired to the church at the hour of the interment, to hear from thence what I might say and to criticise it afterwards. I preached from John 2: 17. Such a text left no room for controversy, nor did I undertake any. But as they had overwhelmed the parents of the dead by saying to them—"Your child died because it was not baptized; it is given" &c.; in closing I said—"Now we lay the body of your child in the grave, but its spirit, its soul, is with God. Why should it not be there? Because, people will say, the child was not baptized. But, friends, God who said by the mouth of his prophet Ezekiel, The soul that sinneth shall die, the soul of the child is mine as the soul of the father, could He indeed destroy a child because it had not received upon its forehead a few drops of water, and that independently of its own will? Impossible! &c."

I knew that the curés were listening, and I thought they were coming to attack me in discussion. They did not, but my words no doubt displeased them. They wrote to the *préfet* that I had calumniated the Roman church. The *préfet* wrote to the mayor of Servais that I must be prosecuted if I had calumniated. But the mayor knows the wickedness of those men.

The vicar of Lafère is also at bay. One of our brethren, a colporteur of the Bible Society, colported at Lafère and sold extensively, and principally to the soldiers. The *commissaire de police* went into several houses to see the books which had been sold. He said, It is reported that the minister in the Foubourg de Laon causes these books to be sold. Since that time the vicar has a club composed of soldiers. Everything is put in play. There are sent gratuitously every week into the villages around

Lafère journals, which slander outrageously the Protestants and the truth. In one of these journals it was said, lately, that a Protestant woman had poisoned her husband. In that of last week, it was said that there is already one temple demolished at Paris. There was lately in Lafère a seller of popular songs made about the Protestants. A presumptive Protestant woman was introduced saying to God—"I know very well why thou dost not hear me; it is because I am a Protestant." This was sung before our house and before the houses of our friends.

When I received your letter, a woman, accompanied by the daughter of a canteen-keeper (*cantinier*) of the barracks, came to entreat me to go to the hospital and see a soldier about to die. All in tears, she related to me that the vicar had profited by a moment, when her brother was incapable of manifesting his will, to re-baptize him. I promised her that I would go and see her brother, which I did two hours afterwards. I tried to speak to him. A soldier told me that it was forbidden. Still I did not desist from my purpose, but the sick man appeared to me heedless. The canteen-keeper, who is a Protestant, told me that if the sick man suffered himself to be baptized, it was to be tranquil; that they gave him no rest. The news of this re-baptizing of the soldier flies, and you understand why. What tricks! what efforts!

#### LETTER OF MR. LEFEVRE.

##### Inquirers at Crecy.

Jan. 29.—On the 25th I passed a good *soirée* at br. Pagnon's, at Crecy, with nearly forty persons, who for the most part never fail to come, when I go to that bourg, to hear me talk to them of their gratuitous salvation by Jesus if they will submit to the gospel. We were so happy, that, if at eleven o'clock my voice had not failed me, we should not have been ready to quit so soon.

Mr. Willard, in transmitting the later communications, adds the following com-



ments, in terms of no doubtful import. "You see what is the condition of these dear and faithful brethren. May God have compassion, for men evidently have none. May the Lord preserve us, for we are all toil-worn and almost dying. Think of the encouragement to labor, of the calls from perishing sinners; think of the devotedness of this handful of brethren. Yes, dear brother, think of us, and pray for us. We are oppressed with blessings—we cannot profit by them—our hands are too few. And the tempest has settled sullenly portentous upon this land—its mutterings are but too audible. The whole nation is on the *qui vive*. The Roman priests rule. As you see by this letter, they no longer conceal their insolence and diabolical disposition—a sure signal of overturning. Pray for us, that in the evil day God may cover us with the shadow of his wing."

#### LETTER OF MR. GEYER TO DR. DEVAN.

The following letter from the Rev. C. Geyer, a native preacher stationed in the neighborhood of St. Etienne under the general supervision of Dr. Devan, relates to some embarrassments thrown by the civil authorities in the way of establishing public worship at Feurs. The people at Feurs at their own expense had hired and fitted up a place of worship, but a difficulty presented itself in the want of an authorization to open it publicly. "This difficulty," remarks Dr. Devan, "is at present (Feb.) experienced more or less throughout the whole land. Romanist influence has doubtless been, and is now, a great cause of this. But it should not be concealed that the Government dreads very much all meetings of the people, because of the great prevalence of 'Socialism,' and the untiring efforts of its votaries to disseminate its principles and excite dissatisfaction against the rulers." The district of country of which the letter speaks, was at the time, as will be noted, in "a state of siege," the civil authorities being under the control of martial law, administered by a military commandant whose will was supreme.

#### Opening of a chapel at Feurs.

Jan. 1, 1850.—I made my declaration at the mayor's office, at Feurs, according to the formula which you sent me from Paris; but this did not please him at

all, and he did not even reply to my letter; and when the friends assembled and presented to him their declaration, he replied, "Make all the efforts you can, but as for me, I will do all that is in my power to hinder you from opening the chapel, and if you persist in doing so, it on the 27th of January, I will send an armed force to prevent you." He immediately made a declaration before the general at St. Etienne who was then at the siege of the department of Feurs. He is for the moment replaced by M. Montigny, who received me very cordially and said, "You shall have an authorization for Thursday next, 24, 1850." I went accordingly on Friday, 24th, to his hotel to speak to him. He replied, "Your authorization is made out, and here it is, but it will be a hindrance to your opening the chapel, for the mayor of Feurs has refused to the attorney general in order to hinder you, and I cannot do any thing. I have seen the attorney and spoken to him on the subject. I promise you I can for you, and you can call on me to-morrow, Jan. 25th." I called on him to-morrow, and he again received me very favorably, and asked me a number of questions; and then gave me a written authorization. The chief of the police department betook myself to his office and spoke to him from home. I went to where he was, and informed he had gone, and had the misfortune of finding him. After receiving my letter, he asked me if I knew the chief of the police. I replied "Yes;" and he invited me to call upon him the next day, at half past nine o'clock. I went at the hour fixed. He asked me many things respecting our religious position, bore witness to the truth, thank without any fear. At this moment the mayor of Feurs was announcing that he was dismissed with the invitation to open the chapel again exactly at twelve o'clock. I went, and found that, notwithstanding the opposition, the mayor of Feurs had spoken well not only of me, but of the Protestants of Feurs, and could proceed with our worship.

tofore. I replied that was impossible, as we had hitherto met in a kitchen, and that was not a suitable place of worship. He replied that the mayor feared that opening the chapel would give rise to some disturbance among the people. However, he finally promised to protect us according to law, if we only held our meetings in the day time; but that he must close them, if we attempted to meet in the evening. I told him that I wished to submit in all things that are lawful, but in regard to the things of God I must obey Him rather than men. I then read to him a portion of the bible and left him. May God bless his word. I related all this to the commander of the siege, and then announced to him, as I had done to the police officer, the truth as it is in Jesus. I opened the chapel and no disturbance was the consequence. All passed off tranquilly. The work at St. Etienne progresses, and is very cheering.

#### REPORT OF MR. BERTHOND.

The following report, addressed also to Dr. Devan, is for January. For a similar report for October, see p. 55.

*"Taking away the key of knowledge."*

Sold six bibles and eleven testaments.

I had the satisfaction at the commencement of this new year, which the Lord has given us, to see a new family attend the meetings at our chapel; and this new family was that of the former bell-ringer of the Roman Catholic church. He has a married daughter, who with her husband also meets with us. I had the pleasure of seeing them altogether when I visited the father. The son-in-law wished to procure a testament, in which he now reads with his wife. I have also been able to converse with a man who, when I wrote you before, was using all his endeavors to prevent his wife from receiving the gospel. This man so obstinate and violent, has become a mild and attentive listener to the word of God. He confesses that he was led into error by his priest, who told him that the new testament was a dangerous book

to read, inasmuch as it did not proclaim salvation by the blood of Christ, but by that of bulls and goats; and he read to him a passage which he said contained that doctrine. Very much astonished, I asked for the book out of which the priest had read; and you may judge, dear brother, of the malice of this priest, when I tell you the whole of the circumstance. This priest had turned to Paul's letter to the Hebrews, where he says that it is not by the blood of bulls and goats that we are purified from sin, but that Christ has given his precious blood for that purpose. The man was so ignorant that the artful priest could twist this passage to the meaning he wished; and the poor man, believing him, came even to abhor the word of God as a fable and a falsehood; but after I had read to him and explained this and several other analogous passages with much mildness, he exclaimed, "These villains, how they deceive us. I know now that the gospel is true and these priests are liars. Come as often as you can, and talk to us of these things."

I visited Feurs, and called upon a man who had expressed a desire for the visit of an evangelist. But alas! my pen refuses to repeat the horrid blasphemies which he uttered. And even as I left the house, both he and his wife followed me with most terrible imprecations. On returning from Feurs, I held my meeting as usual at Polignais.\* I found there two new auditors, who paid most serious attention, and invited me to call and see them. I did so on the following day, and found in them both excellent dispositions as regards the truth. They asked permission to attend our meetings at St. Etienne. You may readily believe, dear brother, that the desired permission was speedily accorded, as that was just what we wanted.

#### Prospects at St. Etienne.

Dear br. Devan, I see accomplished in part what I told you some time ago. I

\* One of the extremities of the city of St. Etienne, inhabited by the poorer class of workmen.

see amidst all the darkness that surrounds us, that the Lord has a great people at St. Etienne. O, may he give us great occasion for joy in a short space of time. Let us then press into the ranks, pray the Lord for his blessing, and labor in his name. I am generally well received in my visits, and these multiply to such an extent that it is almost impossible to give myself to colportage; however, I do all I can. Our meetings at Polignais are always interesting, and we have been requested to open a meeting on Thursday evenings in another street of the same village. At St. Etienne our congregation increases, and sometimes the benches on the men's side are entirely filled. One man, about whom I wrote you, who was violently opposed to us, now complains that I do not visit him often enough, and at my last visit made use of this singular language;—"I find all good, that you say to me, or that you read; there is only one thing I do not like in your religion, and that is that you do not baptize." I hastened to undeceive him; but did not urge it as his personal duty, as I do not think he is yet prepared.

#### NINGPO.

##### JOURNAL OF DR. MACGOWAN.

###### Professional engagements—Costly revenge.

June 10, 1849. Lord's day.—Urged by the calls of several importunate applicants, I rose at an unseasonable hour before dawn, to employ the stomach-pump in a distant village. Of late, as a general rule, I have been compelled to refuse attendance at the houses of suicides, owing to the great loss of time and the bootless journeys they occasion me. It frequently happens that application is not made until the patient has breathed his last; and sometimes it is all *sham*. A man, to involve somebody else in difficulty, will take a safe dose of opium and then affect to be dying; and further to keep up the imposition, I am sent for, it may be at midnight, to travel several miles. Hence I have required all pa-

tients to be brought to my house;—which is useful to them also, as they are partially roused by the journey.

###### Appeal to parents—Our opportunity the present

Making an exception in favor of the present case, I was about starting without breakfast in my sedan when some messengers came to call my teacher. Poor man! it was to hear of the death of his only son,—or, rather of the second; for his eldest he considers lost to him, being an abandoned character in a voluntary exile. He was deeply affected by the intelligence. Only a few days before, I accosted him thus; "Teacher, you do not truly love your son?" "I do," said he, "very much." "That cannot be, for you do not treat him kindly." "I do all I can for him," replied he. "No, if you were to do as you might do for him, you would try to render him happy for ever; but if you do not embrace that gospel which you say you believe, are you not leading your family to perdition?" His tearful eyes indicated that he felt the force of the appeal, but alas! he never saw his son alive to make amends for past neglect.

###### A deathbed scene—Frivolity and heartlessness

My athletic bearers took me at a rapid pace over a beautiful country and through numerous villages, until we reached the one to which we had been called. We entered the most respectable looking house in the group. Its court was crowded with neighbors engaged in noisy conversation, yet their voices were nearly drowned in the loud lamentations of female mourners bewailing the loss of their relative. They besought him to return to them, employing argument and entreaty, and sometimes indeed menaces. He was about twenty-four years old, and had lately returned from Suchan, where he had lost his situation as an apothecary. His father required him to return to that city. He refused, and on account of the altercation which ensued thereon, he took an enormous quantity of opium. It was not known until midnight, when messengers were imme-

ately despatched to call me. He died perhaps an hour before my arrival. The opportunity was improved to address the crowd assembled in the court.

There is but little solemnity at a death-bed scene in China. The event makes no serious impression, owing doubtless in no small degree to the practice of leaving the dead unburied, or slightly covered with rude mason work on the ground. Turn where you will, in town or country, tombs, coffins and bones meet the eye. This familiarity with death brutalizes the mind, and though it does not remove the fear of death, it leads people to regard the event in others with selfish unconcern.

**A complaisant Buddhist priest.**

Returning, I directed the bearers to take a longer route, to afford me an opportunity to visit several large villages. Our first resting-place was the portico of a temple, in which a solitary priest of the Buddhist sect officiated. He was standing at the door. I accosted him in the style of the country; "My elder brother, have you taken your rice this morning?" "I have eaten, honored sir; have you breakfasted?" "No," I replied. At this stage of a conversation one unacquainted with the Chinese would expect an invitation to partake of something, but the inquiry merely corresponds to our "good morning." I was however invited into the temple, and tea was kindly offered. Over the friendly cup and just under an image of the Queen of Heaven, he and the bystanders were admonished to renounce idolatry and believe the gospel. The priest not only assented to all that was said of the inefficacy of idolatry, but professed a desire to become better acquainted with my "honorable religion," of which he had often heard. He promised to call on me the following day for further instruction.

*Preaching by the way—Religious services at Ningpo.*

The principal village we passed was Shangiau, containing about eight thou-

and people. It was market day, and owing to this, though the rain was falling, I had a large audience under a portico of the temple of the *penates*. My bearers refreshed themselves with tea and raw turnips. It was matter of regret that in my haste I came away without tracts; the opportunity for distribution was an excellent one.

Our next halt was at Asayien, where I addressed several tens of people from the steps of the village doctor's house. Our last resting-place was where tea is not sold, but freely given to all passers-by. Such establishments are common on the thoroughfares of China, and are highly useful. A slate of beautifully carved marble contains the names of all contributors to the original fund by which it is supported. Sufficient land had been purchased to yield an income for the maintenance of a priest, whose duty it is to prepare and give out the beverage, and for the cost of the tea and incidental expenses. Here, too, I found attentive listeners to the gospel.

This ride of sixteen miles and the addresses occupied me till one, P. M. At home, there was just time to attend to the duties which had already accumulated. Some pills were to be made up for a foreigner, and several patients waiting in the dispensary to be prescribed for.

Reached chapel in time for the afternoon service. The subject of my remarks was death; reference being particularly made to the occurrence of the morning, and to the drowning of a boatman the previous evening, who was sculling me up the river. The tide was so strong that I could render no assistance—it was with difficulty I got the boat ashore myself—aided by a native.

Following the public services, on Sabbath afternoon the bible class assembled. Three were absent. Ten recited portions of Scripture.

*An arrival not looked for.*

12.—The priest referred to above called and was supplied with tracts. My

lowers." He had been at the Romish place of worship in the morning, where he had applied for books, but was told they were for disciples only. We supplied him freely, desiring him to examine for himself. The theme of brother Chiu, the native assistant, was sacrifices, their history and object.

False estimates of gain—An illustration not in point.

25.—The deputy coroner who often attends our meetings, was requested to remain with the bible class. He professes to believe the gospel, and seemed pleased with what he heard. He was addressed very pointedly at the conclusion, and urged to become a disciple of Jesus. "No, I cannot do that, for then I must give up deceit; and then how could I live?"—by which he meant he could not possibly survive long. His legal remuneration is two dollars and twenty-five cents per annum, the balance of his income is got by extortion and various base expedients. He was told that, though he would starve the same month by becoming a Christian, it would be far better for him to die thus than to continue his present course. His reply caused some merriment to those present, as he quoted a proverb, which cannot be lucidly translated, but embodies the following; "The watchman of a city gate has orders under penalty of death to allow no one to pass; several armed men approach, and with knives at his throat demand a passage through. As certain death awaits him on refusing; he, like a wise man, suffers them to pass. His life for the present moment is safe, with a subsequent possibility of escape." The application of the coroner was obvious—"Punishment of sin is hereafter, and after all there may be some escape in the crowd."

July 6.—We have lately tried the experiment of an evening service. Thus far it has answered well. A class of people attend who at other times cannot be present. The conduct of evening teachers reminds me of the obstreperous behavior witnessed when meetings were

first commenced, four and a half years ago, before people had learned to distinguish our services from a play. It requires firmness and no small address, to keep any degree of order, but the meetings are gradually improving in this respect.

The missionary not a "judge or a divider"—Christ's kingdom not of this world.

July 14.—Mr. Yih, a wealthy citizen of Tszki, called to solicit my influence with the mandarins, to screen him from persecution. His son, who was a gambler, lost on one occasion several thousand dollars. At the time, the parties concerned considered the game to be merely for amusement; but a misunderstanding having afterwards arisen among them, and Mr. Yih being disliked by the magistrate, a case was made out against his son; who was imprisoned on account of the debt, although the money could not be legally obtained. It was however paid by the father, which procured the liberation of his son, but not until his health was completely destroyed. He survived the confinement but a few weeks. Mr. Yih desired to have his money refunded, which could not be rightfully refused. The magistrates of his own city would give him no hearing, as they had shared in the spoils. He was bringing his case before the authorities here, and to counteract the influence of the Tszki mandarins my intercession for him was requested. The Roman Catholics greedily interfere in such cases; which not only gives them great power, but is a source of some revenue. The mandarins are so anxious to preserve amicable relations with foreigners, that those of them who are unscrupulous in such matters can carry almost any point they please. The power of France is often used by the *pàdre* here for intimidation, and with marked effect.

To show how a mission might amass property as well as influence in Ningpo, take the following. A literary man of some property, named Tsien, called and offered to make the mission a present of a piece of land in the district of Fung-hwa. I thanked him for his generosity,

but told him that, as we could not use it, we should be glad if he would just turn it into *cash*, and present *that* to us, as we could make good use of it at once. This was a short method of bringing the matter to a point. Then came the explanation. This Mr. Tsien and his brother were lawful owners of the land in question, but it was not in their possession, though really unincumbered. Some police men had managed to protect a tenant who cultivated it, for a comparatively small portion of its products. Had it become mission property, a single application to the higher authorities would have put us in possession of the annual rent, a portion of which, say one half, would be expected by the donors. A mission inclined to improve such opportunities and to acquire power in the country, may, with a little cunning, easily accomplish it, and at the same time procure a good supply of the "sinews of war." In this manner the Romish mission has become a little court, an *imperium in imperio*, ever straining, and with no small success, to exercise authority in civil matters.

#### Fatal sickness—A comparison.

Sickness is now very general, especially in the country. Fatal cases of typhus fever are very common. The sad news of my teacher's death, who was taken ill with other members of his family, soon after the funeral of his son, has just reached me. Had I known of it in time, I would gladly have gone to his village to see him, particularly as I regarded him as an encouraging inquirer; but am not without hope that he may have been made meet for the great change before he experienced it.

24.—At our last evening meeting, brother Che addressed the people. He began by saying, "My good friends, you know nothing of the true God, the Maker of all things. It is not easy to comprehend him, but he may be compared to the sea. Mankind are like fish; without water fish cannot exist, nor man without God. The water surrounds the fish, and in like manner God is every where."

## Sickness of Dr. Macgowan—Trip to Lihkong.

Sept. 10.—At Lihkong. Early last month I was attacked by a fever of extreme violence, which suddenly became dangerous from inflammation of the brain. My professional colleague Dr. McCartee was too ill at the time to attend me. Providentially H. B. M. brig Arab was in the river, and I engaged the kind and skilful attention of her surgeon, Dr. Gallagher. Before he came, I all but expired in a spasm, but the presence of mind of my dear wife saved me by instantaneously administering an appropriate remedy. The inflammation of the brain was subdued with difficulty, and my state at one time was considered hopeless; but it pleased God to bless the means employed, and to hear prayer. I am now convalescent, but shall doubtless have a slow recovery. During my illness I experienced every kindness from my missionary brethren. For a long time I required both day and night without intermission to have my head rubbed with ice and fanned at the same time. The Rev. Mr. Cobbold of the English Episcopal Mission scarcely left me. Mr. Hudson, jr., was in like manner particularly assiduous. All were willing and anxious to lend assistance; but this unhealthy season has invalidated many,—brethren Goddard and Lord among the rest. I trust the life thus spared may be devoted with more singleness of purpose to the cause of Christ amongst the Chinese.

On the 31st ult., I was able to embark for this harbor in a Chinese boat, for a change of air. It was a necessary step; I would have remained, could I have been of any service, or were it likely that complete recovery could be effected at Ningpo. The feeble health of the remaining members of the mission made me loth to leave. Since my arrival here, native patients have followed me from Ningpo. Several poor people had come from a great distance, to be prescribed for, just as I was taken ill. They waited my recovery with much impatience, and before leaving I could not but have

their wishes gratified, by admitting them into my chamber. Mrs. M. prepared the medicines. Some were relieved before we came away; the others followed us in boats to this place, and are all doing well.

Lihkong is a small harbor, formed of two islands, about nine miles north east from the mouth of the Ningpo river. It is exposed to the breezes of the ocean and at a convenient nearness to the city. A few foreign vessels are here stationed for the sale of China's bane. We are much indebted to the kindness of the officers of these ships, as shown in various ways.

## Chusan—"Palace of the Water Genii."

October 1.—For recruiting health my plan was to reside in a Chinese boat, where we should be secure from the pirates, until my strength permitted our visiting Chusan to reside on shore, the place being unprotected for a family unable to protect themselves to some extent. We found here the "Arab," with a crew almost wholly disabled with fever and dysentery. Several have fallen victims to these diseases, and others are not likely to recover. The Chinese have suffered still more this year, not less than seventy-five per cent have been ill. Some villages have been decimated. Chusan has been comparatively healthy. We occupy a room in the "Palace of the Water Genii," a temple without an idol. It merely contains the tablet of the Emperor Yu, the "Noah of China," with the inscription of "His Imperial Majesty, the Holy sage Yu." It was erected by Fokien seamen and merchants for the protection of commerce. They think of no other light-house. The best room in this palace, was inferior to a comfortable barn at home. Bats and rats in great number disputed possession with us, the former only have been vanquished. It is now clean and endurable.

## Death of the convert Che—Health of the mission families.

9.—I am now able to visit the people and to take short rides into the country

but cannot converse long. We have been cheered by hearing that Mrs. Lord is recovering from her fever, and saddened by intelligence of the death of our aged brother Che. I have no doubt he is now enjoying the rest of heaven, but could wish he still formed one of our feeble band; for he promised to be a blessing to the cause. He was taken from us by Him who is "too wise to err, too good to be unkind."

15.—Visited the harbor and distributed portions of scripture and tracts among sailors in the fleet of junks about to leave for Formosa and for various points on the coast. Prescribed for some Malay sailors on board an English schooner, the "Spec." I regarded this vessel with much interest. She too was a New Yorker, having begun her career as a pilot boat off Sandy Hook and subsequently earned a name in naval history as the "Flying Fish." The readers of Capt. Wilks' narrative of the United States exploring expedition, may remember that this tiny bark was condemned at Singapore after a careful survey. Since then, she has had numerous adventures on this coast, has buffeted many monsoons, weathered several typhoons, and is not half worn out yet. She has of late been engaged either in the illicit traffic, or in conveying Chinese vessels, to protect them from native pirates. Not long ago she was overhauled by an English brig of war and sent as a prize to Hongkong, an account of an engagement she had with the pirates. But her captain was acquitted and the "Spec" released.

30.—We returned from Chusan last week, my own health quite restored and that of my family much improved. Our mission has been ineffective the past few months, all its members being disabled by sickness. Mr. and Mrs. Lord are absent at Shanghai, seeking the restoration of health. Mr. Goddard is very feeble, and has sickness in his family. The native assistant Chin has been able to keep up the services regularly at

the chapel, though generally some member of the mission has been present.

I have just made out my report to the medical missionary society of China. Twelve thousand nine hundred and fifty-six patients have been treated during the past year.

### CHEROKEES.

LETTER OF MR. JONES.

Our readers will find in the following extracts a continuation of the cheering narrative of the work of the Lord among the Cherokees, commenced in our number for January. It covers a period, as will be seen, of about one month, ending with November; during which meetings of days were held at Dsiyohee, Flint and other places. Two days meetings are held by the native brethren every month at seven different places in the nation, and sometimes at nine. Mr. J. writes under date of Feb. 15:—

I sincerely sympathize with you, in the joy and gratitude expressed in your last letter, on account of the faithful and zealous labors of our missionary brethren, in their several fields, and especially that the Lord is working with them, breathing life and light through the moral death and darkness which have long held the pagan nations under their sway. May the spirit of the Lord be poured out more abundantly, to make his servants more humble and more ardent in the glorious work of exalting the Saviour and rescuing precious souls from the slavery of sin.

#### Awakening at Dsiyohee.

Amid many trials and wearing toils, I cannot but rejoice that the God of glory should stoop so low as to notice and bless such poor and defective efforts among this people;—turning many from the ways of sin, and preparing them by his grace for usefulness and heaven. Since my last, we have been favored with very interesting seasons. The churches of Saquohee and Dsiyohee united in their four days' meeting. At Dsiyohee they have added about twenty-four feet to the length of their meeting-house, making it about seventy-two by



twenty-four feet. They have also made considerable additions to their cabins for the accommodation of the people attending.

Religious exercises commenced on Thursday afternoon, Oct. 25. The congregations continued to increase till Sabbath morning. The great body of the people seemed as if they had come to hear. The attention and interest increased as the exercises progressed. On Saturday they were intense. In the forenoon br. Tanenole preached from Matt. 16: 24. "What shall a man be profited if he shall gain the whole world and lose his own soul?" &c. I followed him from the 24th and 25th of the same chapter;—"If any man will come after me, let him deny himself and take up his cross and follow me," &c. We could not but hope that the Divine Spirit was present, to give efficacy to his own word. Attention, seriousness and anxiety marked the countenances of the hearers, and their emotions appeared to become more and more intense to the last. As the impression appeared so deep and general, we gave invitation to the anxious to come forward for prayer. About twenty-four came up. The hearts of many Christians were strongly agitated with joy and gratitude, to see some of the hard-hearted and the profane melt before the Lord and bow the knee in prayer. Among the anxious were some quite interesting young people, who might be a great blessing to the world if they should now give up their hearts to God. It was a good season. I wish you could have been there, to give them such a closing address as in the hands of the Blessed Spirit should carry the message of grace to their hearts, so as to effect a permanent lodgment there.

Mr. Dsulasky ordained to the ministry.

In the afternoon, in compliance with a request from the Dsiyohee church, a presbytery was organized to consider the subject of ordaining br. Dsulasky to the work of the ministry. The church set apart this day for fasting and prayer on the occasion. The candidate being

approved, the time for performing the ordination services was fixed for Sabbath morning. After an interval of a few minutes br. Downing preached an earnest and affectionate discourse. I followed. All the impressions of the morning appeared to be deepened and extended. The most lively and earnest attention was given to the instructions, exhortations and prayers at the close. This continued at night after the public meetings were over. Many of those in deep distress on account of their sins, wanted to know particularly and personally what they must do to become Christians indeed. We endeavored to point them to Jesus as the sure and only refuge.

On Sabbath morning, Oct. 28, a meeting for prayer commenced at sunrise, and preaching at nine o'clock. The house was crowded, and there were as many outside who could not get in; the whole congregation deeply affected. After an interval I delivered an address to the brethren introductory to the ordination of br. Dsulasky, from 2 Timothy 4: 2. "Preach the word." But who is sufficient to set forth these things in all their importance and urgency? Who can press with adequate plainness and force the duty of showing to perishing souls the preciousness of the blood of Christ, and the ominous consequences of rejecting that medium of mercy? It pleased the Lord to grant us his gracious aid; and the precious promise, "Lo I am with you," seemed in some degree to be realized. A teachable and affectionate spirit appeared to pervade the minds of preachers and people. Brother Downing in a note on this meeting says: "The impression was powerful. Every preacher, every church-member, and even the congregation who had crowded the house, and the hundreds outside, seemed to be riveted in attention to the word spoken. The impression on my own mind was very forcible. I felt the immense importance of preaching '*the word*,'—the pressing duty of ministers to look at sinners as hasting on to eternity: the preciousness of the death of Christ.

I saw the greatness of the field ; the awful importance of the work ; the condition of these crowds of precious souls calling for spiritual help. The other preachers were deeply affected with the same views and feelings ; and even the unconverted seemed to be stopped as it were, to look at the awful subjects of salvation or perdition, which must soon be realized in their own experience. Many wept ; and many more were agitated with strong emotions."

When the time arrived for "the laying on of the hands of the presbytery," br. Dsulasky kneeled down in front of the pulpit, the brethren standing round, all hearts subdued under a sense of the presence of God. A part of the ordaining prayer was offered in English, and it was continued and concluded in Cherokee by br. Downing. The brethren forming the presbytery, were Oganaya, John Wickliffe, Tanenole, L. Downing, D. M. Foreman and E. Jones. In view of the weight of responsibility resting on them, their deepest affections seemed to be aroused, and the expression of every countenance indicated the firm resolve, by the grace of God to be faithful to the sacred trust. On the whole this was one of the most solemn seasons I have ever witnessed.

#### Baptism and the Supper administered.

After an interval we repaired to the water-side, and brethren Dsulasky and Downing buried in baptism nine persons, three Cherokee men, five women, and one black woman. The same interest and solemnity of feeling still pervaded the congregation who crowded round the baptismal scene. At early candle-light the sacrament of the Lord's Supper was administered to a large company of communicants. After the ordinance br. Downing spoke very affectionately of the delightful feelings with which he united with so many brethren and sisters in commemorating the dying love of our blessed Redeemer, and then urged most earnestly on the unconverted the necessity of immediate repentance and faith in a crucified Saviour. About eighty

came forward for prayer. Among them were some in great trouble of mind, weeping and lamenting their lost condition, and some just yielding their hearts to God. On Monday morning the meeting closed. I trust the blessings bestowed on many will be remembered in the ages of eternity.

#### Monthly meeting at Flint.

The following Saturday and Sabbath, November 3d and 4th, was the monthly meeting at Flint, forty-four miles from Dsiyohee. The attention on the part of the church and congregation was quite encouraging. The intervals were fully occupied in answering inquiries of the brethren, and conversing with them about the meaning of passages of scripture which they had been reading, and which had arrested their attention.

#### Gathering of the people at Tahlequah—Observance of the Sabbath.

On the 7th of November a general meeting of the people of the nation, convened by proclamation of the principal chief, took place at Tahlequah, for the purpose of considering the best plan for liquidating the national debt. There being some spare time in the intervals of the public discussions, it was proposed by the Rev. Mr. Willy of the Mission of the American Board, to introduce the subject of the observance of the Sabbath to the attention of the people. Meetings were held every night, and a series of resolutions drawn up by Mr. Willy, were discussed and adopted. I am glad to find in Mr. Willy a laborer of the right spirit.

On Sabbath, religious exercises were conducted in the court house, and well attended. It fell to my lot to preach in the morning. The Rev. Mr. Willy preached in the afternoon, and br. Downing at night. There was quite serious attention given to the preaching.

#### Meetings on Verdigris river.

On Saturday and Sabbath, Nov. 24th and 25th, we had some quite interesting meetings on Verdigris river, near the line of the Creek nation. The congre-

gations were large, although the waters of Verdigris, Arkansas, and Grand rivers were high, so as to prevent a great number of people from coming. On Saturday there was good attention, but on Sabbath the people appeared to be waked up; and as I addressed them from Amos 4: 12, "Prepare to meet thy God," the whole congregation seemed to be affected; several distressed even to agony. On invitation to the anxious, seventeen came up for prayer and advice. The congregation was made up chiefly of Creeks and blacks, with a few whites and Cherokees. I became acquainted with two very interesting and intelligent young men, one the son of the late principal chief of the Creek nation, and the other of the present chief. They had both made a profession of religion, and were baptized the last Sabbath by the Rev. H. F. Buckner of the Indian Mission Association. They both appear well, and promise great usefulness to their people, as they speak the English and Creek languages fluently. On Sabbath night we had a very interesting meeting. The weather was very

cold, but the attendance was good and many appeared much concerned. This neighborhood is greatly in need of instruction, and the people seem quite disposed to hear.

#### State of religion at large.

The smaller meetings which I have attended, as well as those attended by our native brethren alone, in various parts of the country, extending over an area of a hundred miles north and south, and from fifty to a hundred east and west, have been well attended the past year, and in most places the prospect is encouraging; and doubtless it would be more so, if it were possible to make our visits more frequent. The intense and increasing interest manifested at so many places, has compelled me to continue travelling, more extensively perhaps, than my declining strength would prudently justify. I find the long rides through the burning sun of this climate to be extremely debilitating and exhausting. But still it is a delightful work; and all is due and more than due to Him whose right it is to reign.

## MISCELLANY.

### THE WATS OF SIAM.

The sacred places of the Siamese are termed Wats. They occupy spacious grounds in the most pleasant locations.

In all wats of any note there are two idol temples, each of which contains one large idol. These temples are one story high, and are built of brick and stuccoed; having piazzas, with large square pillars on all sides of them. The roofs are peculiar in shape, having horns at each corner, and are covered with richly painted tiles. Great skill, labor and expense are bestowed upon the doors, and the window frames and shutters. The massive doors of many temples are beautifully inwrought with *mother-of-pearl*. The floors of the temples and the piazzas, and even the walks about them, are often of beautiful tessellated marble. Within there is but one apartment. The great object of attraction here is the idol

god. It is generally seated high upon a dazzling throne, and is frequently of gigantic proportions. They are sometime however, in a standing or reclining posture. In one of our visits we saw one in the reclining position, about seventy-five feet long. In another wat there is still a larger one; it is about one hundred and fifty feet long. Its arms appear like the large columns of some public edifice, and upon the soles of the feet, which are over five yards in length, a variety of figures are exquisitely inwrought with mother-of-pearl. These images are built of brick and mortar, and finely gilded. Before idols in the sitting posture are two images of persons in the attitude of worship.

Around one of the temples in a wat are eight small pagodas of a peculiar structure, and the space included within these pagodas is considered entirely sa-

cred to Buddh. It is said to be so sacred, that even the king cannot call it his own, although there is no other portion of Siam he cannot claim.

Surrounding the other temple, at a considerable distance from it, is a range of buildings—a kind of corridor forming a square, in which are built thrones for idols, at short intervals throughout the whole range.

The preaching place is one large, open house, where there is little besides a pulpit, which is an elevated, movable seat, finely carved and gilded.

In the more retired part of the wats are the small, stuccoed, plain, white houses of the priests, which sometimes form a little village of themselves, as in large wats there are often three or four hundred priests.

The remainder of the grounds is fairly covered with a variety of ornaments, among which *pagodas* bear a prominent part. Imagine church spires standing upon the ground, and they will be the best representations of pagodas that I can give you by referring to anything in America. They vary much in size, from a miniature spire to the lofty pyramidal structure. They vary also in workmanship, and in them are deposited Buddhistical relics, for which they are held in great veneration. Pagodas do much to enliven a view in Bangkok, where so little taste is displayed in the dwellings of the people.

Near the landing places are *salas* or *zayats*. These consist of a platform built up two or three steps from the ground, surrounded with pillars, surmounted by a curious roof of painted tiles. These little open houses form resting-places for the traveller, or serve as lounging places for idle priests.

In many of the wats are tanks, or artificial ponds made to appear wild, as if nature had formed them; and artificial rocks share largely in ornamenting wat grounds. They are built of bricks, and are covered with a composition, of the color of stone; and many piles of them are good representations of masses of rock wildly thrown together. Here and there scattered over them will be a little soil, where plants are growing, and around them, and indeed scattered over many parts of the ground, are a variety of animals and men, and fabulous creatures, the most grotesque and ugly giants, cut from stone, or made of coarse porcelain. And there are richly wrought gateways, and beautifully carved spires, and chaste marble seats, and large, elegant vases of flowers and shrubbery—indeed every-

thing ornamental, according to Siamese taste, is collected in the wats; and the stranger upon visiting them, cannot but be surprised at the profusion of the beautiful he sees, although mingled with so much of the grotesque and rude.

Wats are the grand attractions for merit-making among the Siamese. Ah! the poor, blinded devotees of the follies of Gaudama! When will they believe that there is a true and living Jehovah? When will they build temples in which to worship the great I AM? Strong chains bind them to their superstitions in this country, and when they will be broken is known only to Him who hath said: "*I will be exalted among the heathen; I will be exalted in the earth.*"—*Mrs. Mattoon, in Foreign Missionary.*

#### IDOLATROUS WORSHIP IN NORTHERN INDIA.

The following communication under date of April 19, 1849, is from Rev. C. W. Forman, missionary of the Presbyterian Board of Foreign Missions, written after a missionary tour in the Panjab, a part of Northern India recently annexed to the British dominions. The particular object of the tour was to attend a religious festival of the country.

##### The shrine of Jwala.

Jwalamukhi is situated in the valley of the Beyas, a mountain stream, at the foot of a hill, twelve or fifteen hundred feet in height. The appearance of the town is very different from that of the towns on the plains. The streets are paved with stone; the houses are large, many of them detached from one another, and surrounded by little yards or gardens. There are many temples in the place, built of hewn stone, and tombs of the same material, built in commemoration of widows, who were burned with their husbands' bodies. The town belongs entirely to the Fakirs, and is regarded as one of the most sacred places in Northern India. On the side of the hill at the foot of which the town stands, several small flames were discovered, issuing from crevices in the rock. The people, of course, regarded this as the manifestation of a devi, or goddess; and they gave her the name of Jwala, and the place the name of Jwalamukhi, or face of Jwala. Pilgrims began to frequent the place, and fakirs built little huts about it, with the double purpose of being near so holy a place, and collecting alms from the pilgrims. As the numbers of pilgrims increased, the num-

ber and wealth of the fakirs increased. At present there are several colleges of them, living in large, well-built, stone houses, upon the sides of the mountain, and in the town. They number probably three hundred, and own property to the amount of many thousands of dollars.

I have seen no place in India where the evidences of idolatry were so abundant and manifest. In the sides of the houses there are small marble slabs, on which are images of their gods, in bas-relief; on the stones with which the streets are paved, the outlines of the same figures are cut; large stones, which project above the surface of the ground, are hewn into rude images of their deities. The number of their idols is the more remarkable, because they profess to be the followers of Baba Nanak, who founded a spiritualized Hinduism. He acknowledged the existence of all the gods and goddesses whom the Hindus worshipped, and the propriety of worshipping them, but rejected idol worship.

The shrine of Jwala is hewn out of the rock from which the flames issue; the roof, which is about twenty feet in diameter, is in the form of an umbrella, and overlaid with pure gold; the only door is made of silver: and before it two tigers made of gold, are standing, as if to guard the entrance. The poor, superstitious people seem to have great affection and veneration for this goddess. When going to the shrine to worship, they sometimes touch each step by which they ascend the hill, and then touch their forehead with the same hand. The women stand in the streets of the town, in small groups, and sing the praises of the goddess. The men, as they go about the streets, make the welkin ring with shouts of "victory to Jwala-gi." When those who lodged near our tent were preparing to return, had put their packs upon their backs, it was indeed affecting

to see them with clasped hands, look for the last time towards the holy place, or prostrate themselves before it. The confidence of the people must have been greatly increased by an unsuccessful attempt to destroy their goddess. Acbar, one of the Mohammedan Emperors of India, is said to have had a canal made to convey water to the burning mountain, but the water did not quench the fire, and the people most reasonably concluded it could be no ordinary fire.

The confidence of the priests and fakirs in the goddess may be as firm as that of the people, but their desire to fleece the poor pilgrims is much more obvious. At the shrine a chaplet of flowers is thrown around the neck of each worshipper, who is expected in return to make an offering; and the blessings which he may expect from the goddess, are represented as proportional to the offering. At night, the fakirs form themselves into little companies, and placing small silver lamps, representations of the goddess, on the ground, they stand around them and sing songs of praise to the goddess, accompanying their voices with the clashing of cymbals. At these times, she is regarded as very gracious, and her priests are accordingly equally ready to receive offerings. To increase the number in attendance at these melas, and the liberality of their offerings, the brahmans go through the country, to tell the people stories, illustrating the power of the goddess, and to promise them large blessings, if they will be present at the mela, and make liberal offerings. Others go out to bring the people in. These carry a trident, the insignia of their office, and a silver lamp, the representation of the goddess, which is lighted every evening upon the journey, when each pilgrim is expected to make a small donation to their leader.

The Treasurer acknowledges the receipt of the following sums from the Am. and For. Bible Soc., viz.,

For translating and printing Karen scriptures,	.	.	.	\$3,000
" " " Chinese "	.	.	.	1,500
" " " Assamese "	.	.	.	1,000
" " " Teloo goo "	.	.	.	500
" " " Siamese "	.	.	.	1,500
" " " German "	.	.	.	1,000
" " " French "	.	.	.	500
				\$9,000.00

Received also from the Am. Tract Soc., viz.,

For publication of tracts in French Mission,	.	.	.	300
" " " German "	.	.	.	700
" " " Teloo goo "	.	.	.	300
" " " Assam "	.	.	.	200
" " " Siam "	.	.	.	300
" " " Hong Kong "	.	.	.	300
" " " Ningpo "	.	.	.	100
				2,200.00
				\$11,200.00

## DONATIONS.

GIVEN IN MARCH, 1850.

## Maine.

Fem. Miss.	\$10.00
, ch. 3.35;	
t, John Syl-	
; A. Wood 5;	
ch. 6; War-	
mon. con. 50;	
Vill. ch., N.	
, mon. con.	
Elijah D.	
L. M. 100;	
Centre, ch.	
ington, Rev.	
Miller 5	204.35
s Asso., L.	
tr., to cons.	
en G. Trask	
41; Foxcroft	
er, Vill. ch.	
Julford, ch.	
10; South	
ch. 2 58;	
, Mary M.	
; Miss Sarah	
2; Mr. Rob-	
ev. S. Adlam	169.00
, Rev. M. J.	10.00
For. Miss.	
J. White, tr.,	
etna, ch. and	
; East St. Al-	
and soc. 1;	
ch. 9 82;	
James Marsh	
; Hampden,	
B. Williams,	
North Bangor,	
; Bangor, 2d	106.48
r Asso., viz.,	
h. and Soc.	
sch. 10; to	
muel Pilsbury	150.00
Free St. ch.	
ig. to cons.	
Hay, Henry	
r., J. W. Wa-	
and R. L.	
n L. M. 450;	
Josiah Pierce	463.00
. Emery 3	
tta, ch. 120;	
th, ch. 26;	
ham, Vill. ch.	158.00
id, Asso.,	
n, ch. 45.39;	
ck, Maquoit,	54.39
tta, Asso.,	
w Castle and	
l.	20.00
urrrington, R.	
; Richmond,	
very 5;	15.00
aps, ch. and	10.00
id Asso., J.	
r tr., viz.,	
n Falls, ch.	
mon. con. 5.50;	

Sab. sch. 1.16; Yar-	
mouth, ch. Fem. Bur-	
man Miss. Soc. 16;	
mon. con. 7.32; Bath,	
ch. 14; Harpswell,	
ch. 1.50; New	
Gloucester, ch. 16.45;	
Portland, 1 ch. 186.72;	
Sab. sch. 59.39; Fem.	
Burman Miss. Soc. 85;	403.70
Penobscot Asso., J. C.	
White, tr., viz., Le-	
vant. ch., B. T. Cole	5.00
Saco River Asso., I. M.	
Thompson tr., viz.,	
Kennebunk Port, ch.	
a friend,	2.00
Kennebunk Asso., Mr.	
Turner tr., Sidney, ch.	15.03
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tr., Albion, ch.	2.00
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Bradford tr., viz., Cor-	
rinna, ch.	7.00
Hancock Asso., D. Mor-	
gan tr., Surry, ch.	9.00
Bowdoinham Asso., W.	
R. Prescott tr., Win-	
throp, ch. 70; Hallow-	
ell, ch. 9; Litchfield,	
Mrs. M. Huckens 1;	80.00
per Rev. J. Wilson,	
agent,	523.70
	1,893.92
New Hampshire.	
South Hampton, ch.	
mon. con.	16.00
Peterboro', ch.	3.00
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Parsons, to cons. Rev.	
John L. Sanborn, Mrs.	
Damaris Stone and	
Mrs. Patience Cook	
L. M.	300.00
Portsmouth Asso., viz.,	
Exeter, ch. 23 58;	
Great Falls, ch. 39.78;	
Brentwood, ch. 14.36;	
Plaistow, ch. 22;	
Newtown, ch. 12;	111.72
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ford, ch., Mr. Foster	
3; Hudson, ch. 43.37;	
Manchester, 2d ch.	
14	60 37
Salisbury Asso., viz.,	
Pittsfield, ch.	30.00
Newport Asso., viz.,	
Newport, ch. 8.19;	
Claremont, ch. 33;	
New London, ch. 28;	69.19
Dublin Asso., viz.,	
Keene, ch. 5.80;	
Swanzy, ch. a friend	
50 cts.	6.30
Meredith Asso., viz.,	
Rumney, ch.	10.75
per Rev. J. Wilson,	
agent,	288.33
Milford Asso. viz., Nash-	
ua and Nashville, ch.	100.00
	707.33
Vermont.	
Hardwick, ch. 2; Ira, ch. and	
cong., Samuel Griggs tr., 33;	
Grafton, ch. 21.67; mon.	
con. 18.33, towards sup: Rev.	
N. Brown; Bartonsville,	

Mrs. Lucy Lake 2; Miss E. Wetherbee 5; Waterbury, ch. 14; Windsor, ch. 14; mon. con. 23.60; Ladies Sewing Soc. 4.40; Rutland, "a few individuals" 40; Hendrick, ch. 2	180.00	Rowe, ch. 10; Amherst, ch. 13; Chicopee Falls, a poor widow 1; Framingham, 1 ch. mon. con. 12.49; Weekly contributors Soc. 60; Coll. 39.73; Abner Haven 5; per Rev. J. F. Wilcox, agent,	24.00
Vermont State Conv., S. L. Armington tr.,	45.74	Sturbridge, Asso., L. Barrett, tr. viz., Belchertown, ch. (of which 93 cts. is from Sab. sch.)	117.22
Mt. Holly, Mrs. Daniel Packer 5; Shaftsbury, ch. 25; Hinesburg, ch. 23; Saxton's River, ch. 17; Brandon, 20; Burlington, ch. 13.	103.00	Middleboro' Central ch. mon. con. 50; Taunton, Green ch. 75; East Tisbury, ch. 19; Millbury, ch. 50; Joseph Griggs 50, to cons. Rev. Samuel J. Bronson L. M.; New England Vill. Young People's Miss. Soc. 50	8.00
	328.74		
<b>Massachusetts.</b>			
A friend to missions, 1,000, do. 500; "a female friend" 100; "a friend to Africa" 50	1,650.00	Haverhill, 1 ch. 500; Fitchburg, ch. 50; Malden, ch. and soc., L. S. Bates tr., 115; Fem. For. Miss. Soc., Augusta Newhall tr., for sup. of a native preacher, 100.63; Brookline, ch. and soc. 500	294.00
Dorchester, 1 ch. (of which 6.63 is from the Sab. sch.) to cons. Daniel Pierce L. M. 102; North ch., Jacob Davis tr., 30.23; Chelsea, ch., Southworth Bryant tr., to cons. William Manning L. M. 100; Weston, ch., Uriah Gregory tr., 46.83; Sab. sch. for Burman schools 1.60; Osterville, Rev. T. Wakefield 1.50; Lynn, J. Bacheller's Miss. box 7	289.16	Beverly, individuals of 1 ch. and soc., to cons. Mrs. M. L. O'Brien L. M. 100; Woburn, ch. 100	1,265.63
Franklin Co. Asso., J. B. Bardwell tr., viz., Shelburne Falls, ch. and soc. 40; Colrain, 1 ch. and cong. 22	62.00	Mansfield, ch. (of which 1 is from Mrs. Simeon Blandin) 5; Cheshire, L. J. Cole 5; Danvers, Rev. J. W. Eaton 10	200.00
Salem, 1 ch. 384 17; 2d ch., N. Putnam tr., to cons. John Carleton L. M. 153; Bolton, ch. 13; Sab. sch. 4.15	554.32	Fall River, 1 ch. and soc., Edward Warren tr., (of which 14.36 is from the Mehshwayee Soc. of the Infant sch. under the charge of Miss Laura H. Lovell) to cons. Jonathan Hillard, Miss Ellen Borden and Miss Eliza O. Borden L. M.	21.00
Medford, 1 ch. 21.05; Reading, Eben Eaton, 5; South Reading, ch. mon. con. 24.67; Sab. sch. 37.25; New Marlboro', L. Hartwell 5	92.97	Cambridge, 1 ch. 800; South Scituate, John Collamore, to cons. himself and Mrs. Polly L. Collamore L. M. 200	526.93
Roxbury, Dudley St. ch. Kendall Brooks tr., 550; Sab. sch. for sup. of Ko A Bak and to cons. Edward F. Mecuen L. M. 100; Lowell, 1 ch. Fem. For. Miss. Soc., Mrs. E. M. F. Brabrook tr., to cons. Miss Lucinda Miller L. M. 100; Otis H. Morrill's S. S. class, Mrs. A. B. Wright tr., for sup. of Otis H. Morrill in Assam Orph. sch. 25	775.00	Charlestown, 1 ch. Judson Miss. Soc., Miss S. G. Hay tr., (of which 25 is for sup. of a child in Assam under the care of Mrs. Cutter)	1,000.00
Newton, 1 ch. to cons. Mrs. S. F. Smith L. M. 118.96; Gardner Colby 400; Rev. Dr. Pattison, to cons. Mrs. R. E. Pattison L. M. 100; Soc. Miss. Inquiry Theo. Institution 18.50	637.46	South Hadley Falls, viz., Theodore W. Ellis 16; Stephen M. Gladwin 10; Lewis S. Judd 2; Mansel H. Root 1; Jas. A. Amoreux 16; Lewis F. Titcomb 1; C. H. Goodman 1; Alonzo	50.00

Lamb 10; Luther Pierce 1; Miss Nancy Miller 2; Miss Sarah Day 5; Miss Fanny Foot 1.25; Miss Maria Eastman 1; Sumner Preston 1; Joseph Carew 2; Jos. S. Preston 2; Alonzo S. Bardwell 1; Enoch Chapin 1; Preston Graham 50 cts.; Franklin Spalding 25 cts.; Chs. A. Fisher 5; H. H. Judd 1; Wm. I. Pomeroy, 1; G. F. Camp 50 cts.; Allen Church 50 cts.; Miss Amanda Pomeroy 50 cts.; Miss Julia Pomeroy 50 cts.; Miss Catharine Moody 50 cts.; Miss Melissa Sackett 50 cts.; Miss Ida Chapin 50 cts.; Miss Sophia Cooley 50 cts.; Peregrine Waters 2; Ambrose Snow 50 cts.; Francis Pomeroy 50 cts.; Alonzo Bardwell 5; Charles Peck 3; Charles L. Bugbee 1; Chauncy Graham 1; Charles Blanchard 1, to cons. James A. Le Amoiereux L. M.	100.00	
<b>Boston</b> , "A friend to Miss." 10; E. J. S. Corlew, for Mrs. Mason's school 10; 1 ch. and soc. (of which 175 is for sup. of Rev. F. Mason and 25 for sup. of Rev. J. G. Oncken) 200; Sab. sch., Cyrus Carpenter supt., for Mrs. Mason's school, 22.93; Simon G. Shipley, to cons. Mrs. Abby C. Shipley L. M. 100; Bowdoin Square ch. Board Benevolent operations, Wm. C. Reed tr., to cons. James M. Peak L. M. 200; "A friend" to cons. H. R. Wilbur L. M. 100; Baldwin Place ch. Annual Coll. 562.27; mon. con. 162.73; Rowe St. ch. Ann. Coll. 710.81; mon. con. 171.81; Sab. sch. Fem. For. Miss. Soc., Miss S. B. Ford tr., for sup. of Mr. and Mrs. Jewett, 20; Infant Sab. sch. 2.05; South ch., to cons. Miss Mary B. Hill L. M. 450; Charles St. ch., mon. con. 8; Tremont St. ch., to cons. Mrs. W. H. Jameson L. M. 100; Timothy Gilbert, to cons. Mrs. Alice Gilbert L. M. 100; Milton Sab. sch.		
for sup. of a child in Mr. Howard's sch. named Reuben N. Houghton 25; Harvard St. ch. 100		3,055.60
West Boylston, ch. 119.28; Sterling, ch. 14.07; Worcester, 1 ch. 200; Pleasant St. ch. 100; Rev. J. Jennings 5		438.35
Hampden Co. For. Miss. Soc., J. E. Taylor tr., viz., Springfield, 1 ch. (of which 25 is from Sab. sch. for sup. of a boy in the Karen Orphan sch. named Miner G. Clark, and 25 for sup. of a boy in Assam Orphan sch. named Augustus Burt) 104.73; Russell, ch. 34.26; Chesterfield, ch. 5; Westfield, ch. 35; "a dying youth" 2.50; West Springfield, 1 ch. 38.13; Holyoke, ch. 34; Southwick, ch. 10.20; Rev. A. Gates 2; A friend to Miss. 2; Chicopee, 1 ch. to cons. William Thayer L. M. 125.52; East Longmeadow 12; Coll. at Annual meeting 7.42		412.76
per Rev. J. F. Wilcox, agent,		851.11
West Dedham, ch. and soc.		31.80
Methuen, ch.		93.00
Rehoboth, ch. 2.50; Mansfield, ch. 8.70; South Dartmouth, ch. 5.51; Dighton, ch. 3.75; New Bedford, 2d ch. 45.53; Bel-lingham, ch. 5.85; North Attleborough, ch. 26.36; Fall River, ch. 22; West Wrentham, ch. 17.86; Sab. sch. 4; Ladies Benev. Soc. 10; per Rev. J. W. Eaton, agent,		152.03
		11,851.23
<b>Rhode Island.</b>		
Providence, a friend to Miss. 1; do. do. 1; do. 1 ch., a member to cons. Francis Wayland Jr. L. M. 100		102.00
East Greenwich, F. L. Balchelder 5; Bristol, 1 ch. Frederic Baars tr., for the Teloogoo Miss. 9		14.00
Central Falls, ch. and soc. 42; Pawtucket, High St. ch. 1.65; East Greenwich, ch. 10; Hopkinton, 1 ch. 13.50; 2d ch. 44; South Kingston, 1 ch. 43.66; North do. 1 ch. 3.05; Perryville, So. Kingston, ch. 4.06; Valley Falls, ch. 62; Wichford, 1 ch. to cons. Rev. Alfred H. Taylor		



L. M. 100; Woonsocket, ch., to cons. Nehemiah K. Weaver L. M. 131.22; per Rev. J. W. Eaton, agent, 455.14  
 Newport, 2d ch. (of which 50 is to sup. two girls in Mr. Barker's sch. Assam, to be named Betsey Stevens and Rebecca West) 88.00  
 Rhode Island State Conv., V. J. Bates tr., viz., Pawtucket, 1 ch. 68.56; High St. ch. Sab. sch. 7; R. I. Bap. Sab. sch. Asso., G. B. Jastram tr., for schs. in Assam and to cons. John Cannon L. M. 200; Wakefield, ch. D. Burdick tr., 18.74; Exeter, ch. 24; Warren, ch. 9.11; Arkwright and Fiskville, ch. 10; So. Kingston, Miss Sarah M. Baker, 1; Westerly, 1 ch. 35; Ladies For. Miss. Soc. for sup. of a native Karen preacher, 40; James Pendleton 5; Providence, 1 ch. and and soc. 583.75; mon. con. 227.35, to cons. Rev. Zalmom Tobey L. M.; Henry Marchant, to cons. himself L. M. 150; Young Ladies For. Miss. Soc. 36.55; A friend of Miss. for sup. of Rev. E. Willard 10; A friend to Miss., to cons. Miss Lydia Maria Bowen L. M. 100; A family, for Assam Orphan sch. 25.00; Mrs. F. R. Arnold, to cons. Miss Eleanor F. Rogers L. M. 100; Pine St. ch. 111.72; 4th ch. 25; Fem. For. Miss. Soc., Miss Harriet Peck tr., 46; 8th ch. 15; mon. con. 10; Pawtucket, ch. 25 1,883.78  
 2,542.92

## Connecticut

Waterford, 2d ch., to sup. a Karen preacher 40; Stratfield, ch. 5; Voluntown, ch. 35; per Rev. James F. Wilcox, agent, 80.00  
 Suffield, Conn. Lit. Inst. Fem. Miss. Soc., Miss Sarah Parker tr., for sup. of a child at Karen Normal sch., 5; Hartford, a lady 10; Brookfield, ch. 5 20.00  
 Conn. State Conv., W. Griswold tr., (of which 100 is to cons. Rev. Francis Darrow L. M., 100 from the Mansfield ch. to cons. Rev. A. S. Lovell L. M., 300 from Suffield, 2d ch. to cons. William W. Woodbury L. M., 150.82 from Deep River ch. and 102 from New Britain ch.) 987.00  
 North Colebrook, ch., viz., Rev. David Wright and wife 5.09; P. Sage 1; L. Bidwell 25 cts.; S. Chappel 25 cts.; Mrs. B. Osborne 1; P. Hawley 50 cts.; Mrs. A. Hawley 25 cts.; Miss H. Parker 6 cts.; A. Bunnell 1; Mrs. R. Bunnell 30 cts.; Miss A. R. Bunnell 30 cts.; Mrs. Beebee 10

cts.; E. Bacon 1.50; M. Z. Bacon 50 cts.; Mrs. A. Peck 75 cts.; Erastus 50 1; S. Bunnell 25 cts.; M. C. M. Sage 40 cts.; S. G. wold 2; H. B. Hamilton cts.; J. Stillman 25 cts.; Smith 25 cts.; C. W. Hill cts.; Mrs. C. Babcock 1; W. Hawley 50 cts.; S. Simons 1; H. S. Hamill 25 cts.; M. Smith 50 cts.  
 New London, Mrs. Grace T. ner, for the Kemmes sch. Arracan 25; Stoningt Asa Miner 5; Nancy M. 5, for Karen Miss.  
 Stamford, Ezekiel Archer

## New York

Greenport, ch. 25.80; Wheatfield and Pendleton, ch. 12; Buffalo, Rev. C. P. Sheldon, for sup. of a child in Assam Orph. sch. 25  
 Chenango Asso., Chas. York tr., 29.31; South New Berlin 25.25; Coventry and Green 11.50; Fayette 21.25; Coventry 30; Oxford and Green 13.25; Preston 6.41; Mc Donough 23.50; Plymouth 18.88; Guilford, 2d ch. 8.73; Sherburne Vill. 12.72; Sherburne 35; Oxford 20; Mrs. Gale, for the French Miss., 2; Norwich Vill. (of which 7 is for education in Assam) 212; to cons. Ralph Johnson and Daniel M. Randall L. M., William B. Rose and wife 2; Mr. Myrick 50 cts.; North New Berlin 1.60; B. J. Waight 5; Coll. at Asso. 12.16; to cons. Augustus Simons, Rev. Albert Grey and Rev. Olney Bennett L. M. 49  
 Cortland Asso. 4.78; Homer, ch. to cons. Jacob T. Stone L. M. 120; Sempronius, 2nd ch. 4.50; McLean, ch. 19.21; Groton and Lansing 10; Cincinnati, ch. 2; Rev. J. F. Stark 1; Virgil, ch. 3.14; Milan, ch. 7.75; H. W. Hall 1; Groton, ch. and soc. 18.10; Fem. Miss. Soc. 16.31; A. Atwood 5; McGrawville, ch. 32.12; Juv. Miss. Soc. 4.75; Etna, ch. 5.83; Truxton, ch. 38; Fabins and Truxton 13.75; Cortlandville, ch. 12.50; Homer and

Cortlandville, Juv. M. Soc., for Telooogo Miss., 33.85; Solon, Samuel Mabery 50 sts., to cons. Rev. J. V. Dewitt and Rev. T. J. Cole L. M.	354.09
Cayuga Asso., A. Case tr., 11.26; Sennett, ch. 71.99; Cato, ch. 44.69; Weedsport, ch. 12.75; Skaneateles, ch. 4; A friend to Miss. 1; Auburn, ch. 70; Jordan, ch. 44; Springport, ch. 17.50; Montezuma, ch. 5.25; Port Byron 5; Rhoda Clark 1; Sempronius, ch. 5; Thomas Green 1; Rev. C. P. Wyckoff 5; Mary Daniels 1; Fleming, Fem. Miss. Soc. 5.25, to cons. Rev. Samuel Adsett, Rev. Alexander M. Beebe, Jr. and Oliver W. Gibbs L. M.	305.69
Madison Asso., William Cooledge tr., Madison, ch., to cons. Richard Smith L. M. 100; Lebanon, ch. 18; Fenner, ch. 14.12; Baton, ch., to cons. Lester Joslin L. M. 100; Hamilton, 1 ch. to cons. Monroe Weed and William Dibble L. M. (40 being from Rev. T. Bevan, for sup. of a Karen preacher) 215.50; Cazenovia, 1 ch. 61.60; Cazenovia Vill., ch., to cons. Mrs. Elizabeth Nickerson L. M. 100; Hamilton, 2d ch. 3.25; Lenox, ch. 17.01; Morrisville, ch. 9.75; Erieville 12.89; Georgetown, ch. 20; Stockbridge, ch. 10; Brookfield, 2d ch. 20; Cash 1; Delphi, ch. 11; Mrs. Abigail Knowles 2; Hamilton, Seminary ch. 127; Soc. of Ing. in Madison University, 23; to cons. Rev. Nelson Palmer and William Ward L. M.	866.12
Onondaga Asso., A. T. Holmes tr., viz., Letitia H. Randall 5; Canton, ch. 40.98; Fabius, ch. 44.55; Fayetteville, ch. to cons. Porter Tremain L. M. 100; Manlius, ch. 65; Marcellus, ch. 25; Onondaga, 2d ch. 9.48; Vesper, ch. 10.77; Coll. at Asso. 12.67; Rev. H. Warner 1; Elbridge, ch. 72; Rev. L. O. Grinnell	
18, (the two last sums with the Bequest of Lemuel Crossman of 10, is to cons. Rev. Levi O. Grinnell L. M.) Elijah St. John 1; Tully, ch. 16.41; Syracuse, 1st ch., to cons. Jerathmael Hunt L. M. 100; 2d ch. 22.47; to cons. Rev. Alexander Smith and Rev. Barton Capron L. M.	544.33
Oneida Asso., viz., Sangerfield, ch.	10.00
per Rev. Alfred Bennett	2,571.29
Franklin Asso., Coll. at Semiannual meeting, per Rev. A. Dodge, agent,	45.17
Springfield, A. Smith 1; Portland, ch. 4.42; Braman's Corners, C. A. Quick 3; Westport, ch. 20	23.42
New York City, 1 ch. Miss. Soc., to cons. Jacob Charlock, Henry Oldring, Joel Hatt, Rev. George F. Hendrickson, Rev. William Rollinson, Rev. Lewis Roussy, Rev. Narcisse Cyr, Rev. Leon Normandeau, Rev. Toussein Riendeau, Joseph Durbrown, William H. Burgher, Alfred Jones, Francis W. Moore, Miss Louise F. Rostan, Edward B. Underhill, Rev. Charles Geyer, Rev. I. E. Foulon, Rev. D. Mulhern, Mrs. Mary Withington and John English Smith L. M.	2,000.00
Do. Oliver Street ch. and soc. (of which 100 is from a friend to cons. Rev. Jeremiah Cells L. M.)	2,100.00
Do. 6th ch.	100.85
Do. 16th ch., E. Davis tr., to cons. Alfred Martin L. M.	132.00
Do. Amity St. ch. (of which 5 is for the Karen Miss.)	180.31
Do. South ch. Fem. Miss. Soc.	46.89
Do. Tabernacle ch., Young Men's Miss. Soc., 301.85; Fem. Miss. Soc., 130.99; William Colgate, to cons. Prof. M. B. Anderson, James S. Dickerson, James B. Colgate and Mary Colgate L. M. 400	382.84
Do. German ch.	6.00
Kingston, James Wells 10; Staten Island, 1 ch. 15; Mrs. Lucy Bushnell 2.50; Dover Plains, ch. 31; Somers	

ville, ch. 100; Brooklyn, Armstrong Juv. Miss. Soc., for sup. of schools in care of Mrs. Jewett, 10; 1st ch. 173.37; Pierpont St. ch. 207.10; Strong Place ch. J. E. Southworth, tr., to cons. Moses B. Savage and Edwin C. Burt L. M. 200	748.97	R. Prichard's class in Sab. sch. to sup. an assistant among Indians 25; Sab. sch. "to sup. Justin A. Smith and Jane A. Smith in Karen sch. under Miss H. E. Wright," 40; do. 2d ch. 24; Sab. sch. towards sup. of a native teacher in Burmah, 8; Rush, Rev. H. Stanwood 3; to cons. Rev. Justin A. Smith L. M. 282.44
Hamilton, Eastern Asso. of Madison University, D. Elliot Sec., 1.40; Reeds Corners, J. G. Stearns 5; Port Jervis, ch. 22; Hannibal, ch. 2; Edwards, Wesley Harmon 5; Paul O. Harmon 10; Castile, ch. for Burman Miss., 16	61.40	Niagara Asso., H. Flagler tr., viz., Lockport, ch. 51.00
Manlius, friend 14.15; Martinsburg and Lowville 34.43; Black River Asso., Rev. O. Wilbur tr., 50; Rome, ch. and soc. for As-sam Mission, 36	134.58	Ontario Asso., Thomas Ottley tr., viz., Canandaigua, Prof. Geo. Wilson 10.00
Buffalo Asso., D. Williams tr., viz., Sardinia, ch. 1.50; Springfield, ch. 18.25; Strykerville, ch. 25;	44.75	Orleans Asso., B. Farr tr., Murry and Gaines, ch. Salmon Dibble 2; Sherman Dibble 2; O. Vankirk 1; Albion, ch. 144.72; Philip Green and Son 2; West Carleton, ch. 6.61; East Carleton 8.25; Kendall, ch. 9.50; Shelby, ch. 42.12; Holley, ch. 7; Yates, ch. 37.51; Medina, ch. 22
Cattaraugus Asso., P. Burlingham tr., viz., Rushford, ch. 52.50; Fem. Mite Soc. 7.50; Hinsdale, Coll. at Mass Meeting, 7.82; two young ladies 50 cts.; Emma A. and Sarah E. Ostrander 16 cts.; Orleans, ch. 6.18; Sab. sch. 1.97; Franklinville, ch. 8; Mr. Baldwin 50 cts.; Rev. V. Bemis 5	90.13	Seneca Asso., J. M. Lellen tr., viz., Ithica, Berean ch., Fem. Miss. Soc. 25; Bennettville, ch. 5; Farmersville, ch. 11.50; Fem. Karen Soc. 10; Meclenburgh, ch. 6; Trumansburg, ch. 36.52; Geo. W. Sackett 1; Elmira Fosset 4 cts.; Coll. at Asso., 5.12; Covert, ch. 5; Romulus, ch. 26.08; Lodi, ch. 3.75; George Eausset 10; Peach Orchard 15
Chemung Asso., S. Mather tr., viz., Big Flat 3; Hamilton, Mr. Leat 1.56	4.56	160.01
Genesee Asso., Smith Chapman tr., viz., Elba, ch. 17.06; Leroy, ch. 5; Pavilion, ch. 61.35; Middlebury, 1 ch. 74.33, to cons. Ashly Townsend L. M.	157.74	Chautauque Co., For. Miss. Soc., J. B. Burrows tr., viz., Pine Grove, ch. 1.89; Pomfret, 1 ch. 64.38; Randolph, Misses Bowen 50 cts.; Freedonia, J. Moore 2; Nashville, ch. 3.37; Harmony, ch. 84; Dewittville, ch. 4.06; Cherry Creek, ch. 7.50; Sherman, ch. 2.36; Clymer, ch. 18.84; Frewsbury 6.32; Ellery, ch. 3.11; Carroll 2.50; Stockton 2; Busti 15.75; Rev. F. Kidder 2.13; Maysville 15; Cassadaga, A. Lyon; 1 Coll. at Asso., 6.52; West Portland 11.06; Dunkirk, John Grant 1; St. Clearville, ch. 3.58—
Genesee River Asso., J. B. Bennett tr., viz., Portageville, ch.	2.00	
Livingston Asso., D. W. Stone tr., viz., Richmond, ch. 23; Livonia, ch. 9; East Avon, ch. 41; Moscow, A. H. Harris 1; W. F. Bainbridge 12 cts.	74.12	
Monroe Asso., Wm. N. Sage tr., viz., Wheatland, ch. 77.44; Penfield, ch. 5; Rochester, E. Woolcott, to cons. Mrs. Naomi Woolcott L. M. 100; 1 ch. A.		

258.87 less counterfeit bill, 3, to cons. George W. Lewis and Daniel G. Powers L. M. 255.87  
 Wayne Asso., I. McCarn tr., viz., Lockville, ch. 6.00  
 Steuben Asso., M. Jackson tr., viz., Dundee, ch. 10.06; Milo, 1 ch. 8.50; 2d ch. 18.90; Bath, ch. 10 47.46  
 per Rev. S. M. Osgood, agent, 1.470.79  
 West Hoosick, ch. 6.50; Roudout, ch. 6; Half Moon, 2d ch. 37.28; do. 1 ch. 32.33; Norway, ch. 14.25; Jefferson Tillinghast, to cons. himself L. M. 100; Galway, 2d ch. 28.88; Penny-a-week Soc. 10.37; Fem. Mite Soc. 22.75; Sandy Hill, ch. 29; Granville, ch. 16.95; Hoosick Falls, ch. 10; Hebron, ch. 25; Schenectady, ch. 16; Fem. Mite Soc. 24; Saugerties, ch. 12; Colesville, ch. 12; Hudson, ch. 63; Burnt Hills, ch. 8; E. D. Garnsey 25; Utica, Broad St. ch. 26.78; Sab. sch. Miss. Soc. 25; Brewster, M. Shue 1; Stanfordville, C. U. T. and daughter 15; A. A. Kennedy 50 cts.; Tunis M. Higby 10; Marcy, Berean ch. 2.18; D. Colby 50 cts.; Parkman, C. M. Gilbert 2; Andover, A. Gilbert 2; Stillwater, 2d ch. 10; Kingsbury, ch. 40; Clifton Park 59.50; Waterford, ch. 12.25; Hartford, ch. 21; Whitehall, ch. 21.18; Troy, 1 ch. 55; Sab. sch. Miss. Soc. 55; Fem. Burman Miss. Soc. 70; Young Men's Miss. Soc. 20; to cons. Samuel E. Gibbs and Edward Carter L. M.; North Troy, ch. 77.02; Fem. Miss. Soc. 64.28; S. S. Miss. Soc. 7; to cons. Rev. Josiah G. Warren L. M.; Thos. Hopkins, to cons. himself L. M. 100; Whitehall, Mrs. P. Blinn 25 cts.; Tunis, E. H. Ragon 20; Newton Corner, ch. 4.25; Gloversville, ch. 20; Fem. Karen Miss. Soc. 35; Albany 1 ch. to cons. William Soulden L. M. 100; State St. ch. 50; Pearl St.

ch., to cons. Josiah G. Root, Jared A. Post and Orrin M. Beach L. M. 310.39; South, ch. 35.62; Waterford, Elizabeth M. Rathbone 50; Sandlake, Agnes Foster 1; Ballston, Spa ch. 40; Camden, W. D. Wightman 50; Lansingburgh, ch. 60; to cons. Elizabeth M. Rathbone, Rev. Wm. Garnett, E. D. Garnsey, Alrick Hubbell, Rev. Isaac Keach, David M. Burr, and Rev. C. W. Hewes L. M. per Rev. O. Dodge, agent, 1,973.01  
 12,495.32

## New Jersey.

Cohansey, ch., "balance of annual subscription" 12.00  
 Moorestown, a friend 12; Sandy Ridge, ch. 5.13; Pemberton, ch. 47.80 64.93  
 Plainfield, 1 ch., per Rev. J. M. Haswell, agent, 100.00  
 176.93

## Pennsylvania.

Miss Margaret Binns 65 cts.; Miss Mary Binns 72 cts.; Mt. Moriah, ch. 5.25; Connelville, ch. 1.50; Sewing Soc. 5; Monongahela Asso., 15; Donegal, ch. 4.88; Burman Miss. Soc. 3.88; Rebecca Hoyd 1; Mt. Pleasant, ch. 22.07; Flatwood, ch. 11.17; Washington, ch. 33.55; Pleasant Grove, ch. 8.87; Ten Mile ch. 11.58; Beulah, ch. 4.97; South Ten Mile 7.37; Monongalia Union 11.70; Mt. Morris 75 cts.; East Bethlehem 7.25; Goshen 7; Brownsville, ch. 12; Sewing Soc. 10; Carmel, ch. 6; Red Stone, ch. 2.50; Sewing Soc. 10; French Creek Asso., 8; Miss Mary Hogg 181; Muddy Creek, ch. 5.39; Amanna, ch. 1; Pittsburgh, 1 ch. 75; South Pittsburgh 2; to cons. Rev. J. White L. M., per Rev. Wm. Penney, agent, 297.86  
 Philadelphia, Spruce St. ch. mon. con. 63.12; William Bucknell, Jr. 100; J. M. Linard 100; Mrs. Jemima Welsh 5 268.12  
 Montrose, ch. 5.60; New Milford, ch. 7.21; Abington, ch. 19.02; I. Dean and Sibil Dean, 2; Wyoming, 3.63; Huntington, ch. 4.28; Hartboro', ch. 20; Philadelphia, Johnson Tolman, 10; do. 10th ch. 50; Blackley, ch. 27; per Rev. E. Kincaid, 148.79  
 Hartboro', ch. 15; Upland, Miss Crozier's Sab. sch. class 60 cts.; Great Valley, ch., Rev. J. F. Brown 20;

Hollidaysburg, George Ul-  
lery 6.20; Lower Merion,  
ch. Rev. H. G. Jones 40;  
per Rev. B. R. Loxley 81.80  
Shirleysburg, ch. William B.  
Leas tr. 20.00  
Logans Valley, ch. 36; Dun-  
cansville, ch. 14; Hollidays-  
burg ch. 3 53.00  
Sharon, ch. 54; Achsa Quimby  
towards sup. of Dr. Judson,  
10; Zoar, ch. 15; New Cas-  
tle, ch. 10.62; West Salem  
4.13; per Rev. J. Stevens,  
agent, 93.75  
Philadelphia, 1 ch. 114.41, to  
cons. Isaac H. O. Hanna  
L. M.; mon. con. 60.88;  
"Male Dep't of Sab. sch. to  
cons. Edwin Hall L. M. 100;  
Infant Dep't 3.45; for sup.  
of Samuel J. Smith of Bang-  
kok, Female Miss. Soc., Miss  
Mary Hallman tr., for sup.  
of Mr. Smith of Bangkok,  
151 75; 25 for sup. of a child  
named Ann Rhees in Assam  
Orph. sch., making her 2d  
instalment; 25 for sup. of a  
child in do. named Mary  
Hallman, completing her 3d  
instalment; 25 from the  
Schuylkill Branch of the 1st  
ch., for sup. of an African  
boy named Park H. Cassady,  
making his 5th instalment to  
cons. Wm. Duncan, Charles  
George and Joseph Keen L.  
M." 505.49  
Do. Coll. at Union meeting in  
1st ch. 28.45  
— 1,497.26

Ohio.  
Eastfork Asso., viz.,  
Eastfork, ch. 3; Rev.  
I. Ferris and others of  
Newtown 11 14.00  
Coshocton Asso., viz.,  
Tomica, ch. 50 cts.;  
Cash by Mr. Ely 4.70; 5.20  
Geauga Asso., viz.,  
Annual Coll. 2.67;  
Cash 8.05 10.72  
Huron Asso., viz., Ber-  
lin, ch. 5.00  
Miami Asso., W. R.  
Collett tr., viz., Cin-  
cinnati, 1 ch. Sab.  
sch. 10; 9th St. ch.  
mon. con. 73.01; Leb-  
anon, ch. 21.73; Day-  
ton, Wayne St. ch.  
5.17; Lockland, ch. 5;  
Mt. Carmel, Mary  
Jane Crosby 1; Frank-  
lin, ch. (of which 5 is  
for Siam Miss.) 20;  
Coll at Asso., 13.10;  
W. R. Collett 5 154.01  
Portage Asso., viz., Ak-  
ron, Mrs. Brown 5;  
Twinsburg, Junia  
North, for Indian  
Miss. 5 10.00  
Rocky River Asso.,  
18 31; Bath, ch. 3.75;  
Columbia, ch. 9.17;  
Euclid, ch. 12.50;  
Granger, ch. 80 cts.;

Lafayette, ch. 50 cts.;  
Medina, ch. 19; Liv-  
erpool, ch. 11.20;  
Royalton, ch. 2.78;  
Strongville, ch. 1;  
Westfield, ch. 2.56 81.67  
Zanesville, Thomas  
Shepard, for bible in  
Burmah, 3; Hanover-  
ton, Flora Bell, 50  
cts.; Ravena, Mrs.  
Hall 1.10 4.60  
R. River Asso., B.  
Rouse tr., 60 cts.;  
Columbia, Liverpool  
and Mt. Vernon, chs.  
11.50 12.10  
Maumee Asso., S. John-  
son tr. 24.50  
Strait Creek Asso., viz.,  
West Union, ch. 2.62;  
Greenfield, ch. 22 24.62  
Columbus Asso., 5;  
Welsh Hills, ch. 5;  
Johnstown, ch. 4;  
James Eaton and fam-  
ily, mon. con. 4 18.00  
Ohio Asso., W. H. Kel-  
ly tr., 27.13; Ebene-  
zer, ch. 2; Beulah,  
ch., Thos. Gardner  
10; Jackson, ch. 2.37;  
Hales Creek, ch. 60  
cts.; Cash 97 cts.; P.  
Leonbarger 2; Mr.  
Brice 1; D. H. Min-  
ard 1; Rev. Joseph  
Brown 1; E. Cling-  
man 1; P. Howard 1 50.07  
Meigs Creek Asso., viz.,  
Coll. 56.62; McCon-  
nellsville, ch. 12.06;  
ch. and Sab. sch.  
16.87; Olive Green,  
ch. 2; Four Mile, ch.  
61 cts.; Mrs. Johnson  
5 cts.; Liberty, ch. 2;  
Marietta, ch. 12; Wa-  
terford, ch. 1; Brook-  
field, ch. 5; Adams,  
ch. 1.50; Duncans  
Falls, ch. 2.60; Miss  
Mather 10 cts.; Zanes-  
ville, Ann Fox 50 cts.;  
Mrs. E. Meritt 1;  
Mrs. A. Gallagher 1;  
Marietta, D. G. Stan-  
ley, for the circulation  
of the Bible in Ger-  
many and cons. him-  
self L. M. 100 214.71  
Wills Creek Asso.,  
14.82; Bushyfork, ch.  
5.50; Concord, ch.  
2.31; Mrs. Larue 25  
cts.; Centre, ch. 1 23.88  
Mohican Asso., viz.,  
Loudonville, ch. 4.06;  
Henry West 8 cts.;  
Joseph R. West 12  
cts.; Monroe, ch.,  
John Allison, for Bur.  
bible, 2 6.26  
Zoar Asso., 10.38; Still-  
water, ch. 4; Sarah  
Pitcher, Eliza A.  
Sedwick and others,  
1.35; Corinth, Eliza-  
beth Shotwell and

1 cts.; Pine  
1.97; M. R.  
Fem. For.  
Bible Soc.  
1, ch. 3; Bea-  
; Jefferson 30.25  
asso., 18.75;  
1 ch. 3.14;  
on, ch. 5;  
. 13; Thom-  
ell 2; Mec-  
Crowell 50  
geville, ch.  
Miss. Soc.  
anna, ch. 50 59.71  
ver Asso.,  
New Lyme,  
Way 5;  
ch. 3.41;  
ch. 10; S.  
5 cts.; Mrs.  
5 cts.; Mary  
ter 10 cts.;  
Webster 10  
h 1; Mrs.  
1; Kings-  
becca C.  
5 cts.; Mrs.  
cts.; Madi-  
8.06; Mrs.  
25 cts.; A.  
; Sheffield,  
; Sab. sch.  
ash 25 cts.;  
Sab. sch.  
Kemmeees,  
67.05  
asso., 6.76;  
rick 25 cts.;  
aman 25 cts.;  
ch. 8.13;  
ch. 42 cts.;  
ch. 4; Ha-  
ch. 1.20;  
em. B. M.  
; Mrs. An-  
cts. 36.01  
., Lancaster,  
ong. 16.10;  
awn 25 cts.;  
Grove, ch.  
Updegraff  
ev. J. Spen-  
cking, ch. 5;  
sso. 11.40 37.35  
1 ch. Sab.  
Granville, 1  
Pendleton,  
Lugibill 1;  
1, Rev. C. A.  
cts.; Achor,  
55.71  
Anniversary 45.25  
fiss. and Bi-  
D. A. Ran-  
ro tem. 35.65  
10; Cincin-  
St. ch. mon.  
; Cincinnati  
ty, friend. for  
e's outfit 65 98.41  
J. Stevens,  
1,125.63  
. 2; Zanes-  
rket St. ch.

100; Sab. sch. 10.39;  
Willoughby, Rosina  
Lyon 4; Wooster As-  
so., B. Rouse tr.,  
viz., Mohean, ch. 1;  
Clark Township, ch. 1 118.39  
Miami Asso., viz.,  
Franklin, ch. 100; J.  
N. C. Schenck 3.75;  
Robert Schenck 25  
cts.; Mrs. N. C. Boynton 2.50; Hamilton,  
ch. Mrs. Rigdon 12;  
Rev. William Ash-  
more 1; Cincinnati,  
Mr. Russell, for Ka-  
ren scriptures, 1; 9th  
St. ch. Mrs. J. S.  
Miles, for sup. of a  
Karen assistant, 40;  
Lebanon, ch. mon.  
con. 5.45; Lavinia,  
Van Horne, 5; Miss  
S. Ross 1; W. R.  
Collett and family  
13.65; Middletown,  
ch. (of which 5.25 is  
from Sab. sch. to be  
expended by Mr. Vin-  
ton) 50; Lockland,  
ch. 13.50 249.10  
Auglaize Asso., viz.,  
Amanda, ch. 10; Celi-  
na, ch. 50 cts.; Ka-  
lida, ch. 5.81; Lima,  
ch. 13.43; Mercer, ch.  
1.45; Mt. Gilead, ch.  
1; Mt. Zion, ch. 1.98;  
New Hampshire, ch.  
1.50; Van Wert 1.87;  
Willshire 1.96; Rev.  
D. Crall 1; Isaac  
King 2; S. Talbot 50  
cts. 43.00  
Huron Asso., viz., Ber-  
lin, ch. 10.00  
East Fork Asso., viz.,  
Blair Kincaid 1; New-  
town, Lewis Campbell  
1; Cheriot, Bethel ch.  
80 82.00  
Meigs Creek Asso.,  
Marietta, ch. Coll. at  
Mass. meeting (of  
which 100 is to cons.  
Mrs. Grace D. Ewart  
L. M.) 144.17; mon.  
con. 29.81; Sab. sch.  
8.04; Good Hope, ch.  
1; Rev. G. C. Sedwick  
1; McConnellsville,  
ch. 24.07 208.09  
Wills Creek Asso., viz.,  
Adamsville, ch. 14.20;  
P. Shoff 2.50; Zanes-  
ville, Market St. ch.  
Geo. James 25; Miss  
Harriet James 1;  
Miss Sarah Davis 1;  
H. Beard 5; Mrs.  
Beard 3; D. Chand-  
ler 25 cts. 51.95  
Mad River Asso., viz.,  
Springfield, ch. 25;  
Beaver, ch. 5.58; New  
Carlisle, ch. 5; Belle-  
fontaine 2 37.58  
Caesar's Creek Asso.,

vis., Centreville, ch.	
Jas. Wilson	5.00
Columbus Asso., Johnstown, ch.	1.50
Grand River Asso., Kingsville, ch.	62
Lorian Asso., C. R. Sage, Jr.	5.00
Miami Asso., a friend for the purchase of books for a Karen Miss. Library	25.00
Ohio Bap. For. Miss. Soc. Rev. O. Allen tr.	125.00
To cons. Rev. J. G. Bowen, D. E. Strathem and Rev. Ezra Ferris L. M., per Rev. J. H. Vinton	843.84
Mt. Vernon Asso., J. Beirs tr.	22.08
Mohecan Asso., 10; Monroe, ch. 2; Hayesville ch. 2; H. Mercer 20 cts.; Mrs. Balkly 3	17.20
Lorain Asso., J. Borer 1; Mrs. Jameson 1	2.00
Huron Asso., Norwalk, ch., mon. con. 46.72; Auburn, ch. mon. con. 13	59.72
To cons. Rev. H. B. Fuller L. M., per Rev. S. B. Webster	101.00
	2,188.86
Indiana.	
Terre Haute, ch. 10; Blairsville, A. Marsh and family 10; Franklin, ch. 10; a friend to Miss. in S. W. Indiana 10	40.00
Indianapolis Asso., 11.35; Marion, Bethel, ch. 3.90; Fall Creek 3d ch. 2.20; Crooked Creek, ch. 4.55	22.00
Economy, ch. per Rev. J. Stevens, agent,	3.00
	65.00
Logansport, ch., viz., S. A. Hall 10; Mrs. Julia D. Potter 10; A. Nash 5; Rev. D. Robinson 2; Mrs. Aurora Merriam 1; Harriet D. Wolf 2; M. H. Thomas 1	31.00
Madison, ch. 7; Evansville, ch. 20.85; New Albany, ch. 3.45; Lawrensborg, ch., Rev. E. P. Bond 5; Coll. 45.05; Ebenezer, ch. 8.75; Miss. Soc. 2.55; Manchester, ch. 13.30; Cambridge, ch. 1; Aurora, ch. 3; Mrs. S. Wicks 10; Mrs. Wicks 7; Rev. D. Stogdell 1; Greensburg, ch. 14.37; I. Edkinson 4; Shelbyville, ch. 8.16; Mt. Pleasant, 2d ch. 7.40;	

I. Garrison 5; Franklin, ch. 8.55; a friend 1; to cons. Rev. Asa Marsh L. M., per Rev. J. H. Vinton	176.43
	272.4

## Illinois.

" Association of various Christians in Albion, Wanborough and Boulting House Village, Burnt and Little Prairies," Wm. Hall tr., per Rev. J. H. Vinton	31.50
Upper Alton, a friend to Miss. 1; Bristol, James McClellan 5; Blackbury, ch. 10	16.00
Georgetown, For. Miss. Soc., per Rev. J. Stevens, agent,	7.00
Lyndon and Como chs. 5; Bellville, ch. 5; Woodburne, ch. 1.80	11.80
	66.

## Michigan.

Mich. State Conv., Rev. M. Allen, tr., to cons. Joel Knapp L. M. 200; Adrian, ch. Sab. sch. for sup. of Sarah Wilcox in Assam Orphan sch. 25	225.
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## Iowa.

La Motte, Rev. J. Currier 10; D. O. Montague 175; G. McDowell 5; B. P. Lambertson 2; D. Waldoe 1; Jane E. Bagley 25 cts.; Mrs. Wright 1	21
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## Legacies.

Fairfield, Me., John Mendell, per Reuben Tozier, Exr.	100.00
Providence, R. I., Arnold Whipple, per V. J. Bates tr., R. I. B. Con.	11.00
Deep River, Ct., Sally Scovel, for Burman Scriptures, per George Read, Exec.	95.20
Elbridge, N. Y., Lemuel Cressman, per Rev. A. Bennett, agent, (in part)	10.00
Green Co., Pa., Jonathan Morris, for Burman Scriptures, per Rev. Wm. Penney, agent,	100.00
Philadelphia Co., Pa., Eleanor Leach, per John Hanna	187.25
Slippery Rock, Pa., Euphemia Rose, per Rev. Wm. Penney, agent, (in part)	100.00
Westfield, Ohio, C. Young, per Rev. J. Stevens, agent,	30.00
Lebanon, Ohio, Anna Van Horne, per W. R. Collett, Exec.	50.00
Ebenezer, Ia., William Morgan, per William Dills, Exec. (in part)	50.00
Belvidere, Ill., Jacob Whitman, per Nath'l Crosby (in part)	100.00
	83
	\$36.25

Total from April 1 to March 31, 1  
\$86,553.00.

THE

# MISSIONARY MAGAZINE.

VOL. XXX.

JUNE, 1850.

No. 6.

## AMERICAN BAPTIST MISSIONARY UNION.

### GERMANY.

#### LETTER OF MR. PARKER.

The following communication closes the interesting narrative of Mr. Parker's late tour abroad.

[Continued from page 133.]

An affecting retrospect—A reformation begun—  
Leipsic.

At the close of my last letter I left the reader looking at brethren Oncken and Werner walking in open court near the office *du poste*, engaged in earnest consultation about the measures to be used in this region to give the gospel to the people. A strong desire had been expressed that Mr. Werner should remove from Bitterfeldt and open a place of worship in Leipsic or in Halle.

While these brethren were thus engaged as I stood apart from them, the profound stillness of the hour and the scenes which I had witnessed the day before hurried my mind back to the early part of the sixteenth century, when all this now indifferent population were in a state of earnest religious feeling. Only a few leagues distant, Luther had his residence, and many a time had he

proclaimed the same great truths where I had just heard them from our dear br. Oncken, but to which the people of this and other cities in this vicinity were at the moment strangers.

Now there was beginning a purer reformation by much humbler instrumentalities. Here now as at that time another Tetzels might sell indulgences to persons who would require only that the name of Luther should be substituted for that of the pope. The leaven of error which was left in the constitution of the church, that sprung up under the hand of the great reformer has well nigh displaced the truth with which it was mingled. As my mind was pondering the great lessons which these events inculcate at the earliest dawn of morning the diligence came in, and we were called to take our places.

Our way led us through a pleasantly undulating country, but we were too much exhausted to take notice of the interesting views which often presented themselves. We arrived at Leipsic before noon. Here we expected to meet Taulknitz. I had anticipated great pleasure from this interview.



He was not at this time in Leipsic, so we failed to meet him. Taulknitz is an eminent publisher in this great book mart for Germany and the world. He has embraced views which agree essentially with those held by baptists, but like many of his countrymen he is in religious things a theorist rather than a practical man.

*A true disciple—Laborers needed.*

After the failure in our endeavor to find Taulknitz, br. Oncken sought for and found an artist of whom he had heard as in an unsettled state of mind. After some search we found him, and a most interesting man he was. His soul seems fully imbued with the spirit of the gospel. He is heartily interested in every endeavor to extend the knowledge of pure religion. Most thoroughly disgusted with the cold formalism and philosophic infidelity of the state church he has no confidence in its power to furnish the people with the bread of life. He is quite capable of taking charge of a little company of disciples if the character of his mind were more practical. He seems to be waiting for some special interposition which shall bring out of the Lutheran church all those who have any piety and impel them to establish an evangelical communion, which shall at once gain access to all religious minds.

Had the brethren a man to spare for Leipsic who could open a chapel for worship and call together those who might sincerely love the Saviour and desire to follow him there would soon be a flourishing church there. The field in all that immediate region waits the reaper's hand. Where the bloody Moloch of war has in past time found so many victims the Prince of peace may now enlist many recruits. When all the persons whom br. O. had the purpose of visiting had been seen and he had done all he could for the Master, he visited the observatorium from the top of which there is a fine view of the surrounding country. From this position we overlooked the battle-field on which the French under Napoleon and Ney met the Allies. On

this field, and in and around the city about eighty thousand persons made their exit on that day, from time to eternity.

*Halle—Interview with Prof. Tholuck.*

The next place at which we proposed to make any considerable stop was Halle. There had recently come to reside in that city an officer of the Prussian army to whom the labors of our dear br. Stroube in Silesia had been greatly blessed. We reached H. late in the afternoon and immediately sought the residence of this officer. He was not at home. We went from this place to the house of Prof. Tholuck. We were informed he was at home, and after waiting a few moments he entered the room in a very careless undress. He met and welcomed Oncken with all the earnestness of fraternal Christian affection. They immediately entered into conversation in regard to the prosperity of the Christian enterprises in which O. was engaged. Dr. T. seemed much interested, and expressed great gratification on learning the success which had attended the labors of our baptist brethren in different parts of Germany and Prussia. He expressed great sorrow at the influence of the recent revolution on the state of religion generally. He said that as far as he knew the congregations were greatly diminished, and in many places almost broken up. The people seemed to have lost all interest in religious things and their sanctuaries were forsaken.

He assured us that he was fully convinced of the propriety of a union between the church and state, and more deeply impressed with its absolute necessity than ever before. The government were bound to furnish a religion for the people, he said. Then they could not do otherwise than direct the church, in some of its proceedings. It would by no means do to allow the people freedom to support religion or not to support it as they might choose. It could never be. The inquiry was made of him, if he knew how this matter was left in America and the

success which attended the arrangement? While he seemed quite well informed on this subject, the knowledge which he possessed made him nevertheless sceptical in regard to religious freedom and church independence. Like most men who hold their places under appointment of government he is predisposed to uphold the government in its politico-religious acts. As we arose to depart Dr. T. invited us to return to tea and spend the evening with him.

*A first meeting—An evening at Dr. Tholuck's.*

We again called at the house of the Prussian military officer and found him at home. He and Oncken had never met, but he had heard much of O. from Stroube and others. The officer was greatly rejoiced to see him. From this family we learned much of that excellent brother and his labors and persecutions in Silesia. This officer and his wife had become disciples of Jesus Christ through the influence of br. Stroube and were deeply interested in the prosperity of the cause of pure religion. They had not been baptized, but were ready to receive this seal and badge of discipleship when circumstances should favor it.

We passed the evening, agreeably to invitation, at Dr. Tholuck's. The time was spent in very free conversation. Mrs. Tholuck, a second wife, and connected with a noble family in the duchy of Weimar, was present. She is a very superior woman and an eminent Christian.

She had known little of the character or purposes of the German baptists. She frankly, but very courteously expressed her disapprobation of their object and the manner of their attaining it, to br. O. This drew them into an interesting conversation which continued for about two hours, in which he corrected the mistakes into which she had fallen, and explained to her more fully the nature of the church as the baptists understood it and the manner in which he and others were endeavoring to build up such a church among their countrymen.

Madame T. listened with the most earnest interest and seemed much gratified with the interview. Her prejudices were abated and she rejoiced at the success which had attended the labors of Oncken and his coadjutors. From her warm Christian heart there have, I doubt not, many earnest prayers gone out that the word of the Lord preached by them may have free course. When we left O. spoke of Madame T. with sincere Christian affection and of the interview with deep interest.

*A work to be done at Halle—Erfurt—The Martin Stift.*

The officer referred to accompanied us to our hotel about two miles distant. On the way we learned from him that the influence of this evening's conversation had made him quite in earnest to take a position before the world as a baptist. He urged Oncken to come or send some one else to pass a month in Halle; his house should be opened for meetings and he would come forward at once and engage in the work of establishing and sustaining a church. This is a most promising field, and there cannot fail of being a rich harvest if it can be cultivated, which I am confident is before this time attempted by our brethren there.

The questions which distinguish the baptists have recently been up for discussion in some of the universities and some strong men adopt our sentiments most fully, but there is little to be expected from those men; for while they may without hesitation adopt the truth in theory they seem to be insensible of any obligation to conform their practice to it.

But this so far as relates to the Christian ordinance of baptism is perhaps not so peculiar to the Germans as a people as it is to all pedit-baptists. They admit as scholars that the new testament teaches that Jesus Christ was baptized in Jordan, and that the practice of the early Christians was to immerse believers in water, but they deny the obligation to administer this ordinance in the

same way, or in this respect to follow the example of our divine master.

From Halle we went to the city of *Erfert*. We did not expect to find any baptists here, but br. O. had a dear friend here, with whom he had spent some time in England, who was in charge of an Orphan asylum and Charity school. On reaching the city therefore we repaired at once to this place. It is called the *Martin Stift*, and is on the site of the old convent into which Luther entered as a monk. A part of the convent remains as it was at the time he occupied it. Here O. met a most ardently cordial reception from the director of the institution. He enters heartily into Oncken's feelings and is deeply interested in his movements, though a most decided Lutheran and pedo-baptist.

#### Luther—Relics and memorials.

At this place are gathered more relics and memorials of Luther than can be found in any other place in Germany. The pulpit in the chapel of the institution is made of the wood of the beechen tree under which he was when taken as a prisoner by John the wise. The sword which he wore on his person while he dwelt at the castle of the Wertburg as a knight, the Greek testament which he used in making his translation and the first editions of the tracts which he wrote against the corruptions of the Catholic church and papal power are deposited here in this desk. When we entered the cell where he was so deeply convinced of his sins, and where so often he had fallen on the floor in an agony of supplication, or enfeebled by protracted abstinence and severe penance for the purification of his soul, there seemed a sacredness in the place which awakened deep feeling. This dreary cell has been an ever memorable battle-field of truth and error for the mastery of a human soul, and here the powers of darkness waged a terrible warfare, to defend a strong hold of which they had gained possession; but the *old bible*, chained there in the chapel below, gave assurance that there was one mightier

than the strong man, who kept the castle of Luther's heart; to his care he committed himself.

These scenes were now for the first time visited by Oncken. He did not fail to feel a new impulse from the associations. The heart that should not be deeply moved and strongly impelled to great resolves and generous sacrifice, in the cause of Christ and the truth, in such a place, where so many sacred memories cluster, must be cold indeed and scarcely capable of religious emotion. But this is not the place to detain the reader with an account of men or institutions except as they are connected nearly or remotely with the cause in which the Missionary Union are engaged and the interests which they are endeavoring to advance in Germany.

#### Eisnach—Frankfort O'Main.

We left Erfert about 8 o'clock, and reached Eisnach that evening. The Wertburg, an old baronial castle about one thousand feet higher than the city, standing on the summit of a rocky and precipitous hill, is the place where Luther translated the bible. This was as others supposed his prison, but really it was his castle and refuge. It was in this place he made the translation of the scriptures which our dear br. Oncken has been so long engaged in circulating, and from which he has so often and so successfully inculcated the great doctrine of the reformation—justification by faith in the Lord Jesus Christ.

Our next stage was to Frankfort O'Main, distant about twenty-six hours in the diligence. We left E. about 9 o'clock in the evening. We reached F. the next night much exhausted, but were refreshed by a night's repose. Our dear br. O. seemed to improve on all the journey. On Saturday he visited a few brethren in the vicinity of Frankfort, and on Sabbath preached to them ready to depart the first of the week for Hesse.

#### Parting company for a time.

The time drew near when we were to separate from each other for a time, with

the hope of meeting on the first of September at the west Prussian association which was to meet at Bremen. After much conversation on the general interests of the German mission, and interchange of views on some points which had occupied our thoughts before, I separated from this dear brother with whom I had been for much of the time for nearly two months. We had passed through some of the most interesting scenes and visited some of the most important places in Europe in company. I had seen much of him at home and been with him in different and distant parts of the field which had been by the providence of God assigned to him. We had often bowed together at the family altar and often in our room when we were companions for the day and night. I felt a strong attachment to him as a Christian brother. While with him and we were engaged in the common cause of our divine Master together the unwelcome thought that I was a stranger in a strange land did not force itself upon me, but now to go out of a field of so much interest and promise and to part company with him I found to be not a little painful.

He went to the north and I to the south. He was visiting some scattered churches in Hesse on his way to Hamburg. I expected to pass through Switzerland and France and met him again the first of September in Bremen at the Western Association. Commending each other to the grace of God we separated as we hoped only for a season.

*The Baptists in the South of Prussia.*

In the south there are few baptists in any properly organized churches. Along up the Rhine in the neighborhood of Strasbourg and the province of Alsace, there are many persons, who are thoroughly baptist in sentiment; there are also many in the cantons of Basle and Zurich, but hitherto all efforts have failed to bring them into any proper organization or harmonious action. Were not all our most efficient German laborers required in fields already occupied this

region would yield a rich harvest to the culture of an experienced and able hand in a few years. There are strong views of great truths, mingled with feeble glimmerings of light on some important doctrines, or lying in fragments scattered in different cantons and departments.

I have hope the year 1850 will see something done toward collecting these fragments and giving them completeness and form. This will be the more difficult as some weak and unworthy men have attempted it within the last few years. They must I think depend on German baptists to do this work. The revolutions of '48-9, render this the more probable. The reasons will be obvious to those who have studied the character and purpose of European movements for the last two years.

*The brethren in France.*

I have already given an account of what I saw in France on my return from Switzerland, in different parts of that interesting field under the charge of br. Willard.

I should do violence to my feelings and injustice to the beloved brethren with whom I became acquainted in France, if I should close this account without speaking of them again. They are most laborious men. The fields which they occupy are increasing in promise every month. These men are under most efficient direction and are prepared to put forth all their power in the evangelization of that part of France. They are expecting persecution and are ready to meet it. They are to be the pioneers of a great work.

Let no Christian man grudge the amount given to the French mission, but rather seek to double the sum. No money is better invested. None will produce a larger income. Means to increase the number of laborers in this field are greatly needed. The *Dep't de l' Aisne* is to be pervaded with evangelical influence. Jesuits and infidels are to be disappointed. Who will aid in the work, by fervent prayer and liberal contributions?

*The survey of the field pleasant.*

The three months which I spent in looking over the missionary field which the Am. Bap. Miss. Union are attempting to cultivate, and in forming acquaintance with the men to whom they send a partial or entire support, are among the most pleasant of my life. The one desire which urged me forward amid the difficulties and discouragements, caused by that terrible pestilence, and by numerous revolutions, added to those which a foreigner always encounters among a strange people speaking an unknown tongue, was to make myself able to spread before my brethren at home a more like-life picture of the field and introduce them to a more familiar acquaintance with the men who were at work in it, that they might feel a deeper interest in the work itself and possess a fuller knowledge of some of its details.

If the endeavor to do this has been in a good measure successful, my purpose has been accomplished at home, and perhaps some encouragement has been given to those who are fainting with weariness in the field abroad.

I could have said much as an American, and much as a man of what I saw, but I preferred to speak of all as a servant of the Lord Jesus Christ, and a missionary Christian. Much more might have been said of some persons and places, but all these letters are perused by those of whom I have spoken.

If the eye of any whose names are mentioned in these letters should detect any inaccuracies of statement, they will attribute it to the disadvantageous circumstances under which notes were often taken, and the difficulty of transferring the idea from one country and language to another. My purpose has been to magnify the cause and to bring the men who are laboring to promote it, nearer to American Christians.

The laborers, all in France and Germany, I would most earnestly commend to the confidence and support of the churches in America. Read their journals, acquaint yourselves with the fields

of their labor, and seek for them the blessing of the God of missions,

"Till o'er our ransomed nature,  
The Lamb for sinners slain,  
Redeemer, King, Creator,  
In bliss returns to reign."

## LETTER OF MR. LEHMANN.

*Churches and out-stations—Numerical increase.*

Feb. 19, '50.—With respect to our church in Berlin I have not much to communicate that is more favorable than what was contained in my last quarterly letter. It had not pleased the Lord to give us increase at that time, on the contrary we were diminished by the exclusion of several and the loss of others by death. At the close of the year some desired fellowship with us whom we are now about to baptize, with others the date of whose conversion is still more recent. But a number of our churches in Prussia have enjoyed great blessings while the experience of several has been similar to that of our own church, which on the whole has had a clear increase of thirteen, more than we expected on account of the number of exclusions and deaths. The clear increase of all the churches in Prussia was one hundred and seventy nine and the number of members of our fifteen churches with fifty-four stations at the close of the year was one thousand and sixteen.

*The church at Holzenberg most blessed.*

The church at Holzenberg, a village in eastern Prussia has been most blessed; having been constituted within the last year and numbering at its close seventy members. Our dear brother Weist whom we sent out as a missionary at our own charges was the instrument in the work of grace at H. to which we have referred and the Lord continues to smile on his labors; and he is also honored by persecution. A very interesting letter from him was inserted at my request in the missionary paper which we have lately published, which I hope will be forwarded to you by our dear br. Oncken.

The church in Templin under the pastoral care of our dear br. Kemmity has had a very considerable increase and the tokens of the divine favor have been in some respects more signally manifest with reference to them than any other of our churches. Our dear brother has himself been sick for a length of time and his health continues feeble, but he does what he can and is I fear wearing himself out prematurely. Some serious trials in the church have been overruled for good, so that at present they enjoy peace and prosperity. The church have bought and fitted up a house of worship. The attendance at their meetings has since then been much increased much to the spite of one of the priests who is a very malignant man.

As to the church in Stettin they have had severe trials. A number have been excluded, but they have yet had an increase of fourteen and are of good courage as to the future.

#### New interests—Building of chapels.

Several new interests were begun during the year which are of some promise, such as Seehausen in the Altmark, where br. Altenstein sows with patience the good seed and not without some fruits. Br. Klinker labors in Silesia where there has been some increase, but a very unsettled spirit seems to prevail and our brother finds it necessary to oppose with earnestness old and rooted errors of the Lutheran system. He needs very much patience to maintain his post.

I regret that I have not received a report from br. Straube of Voigtdorf and Breslau, who has also as I learn found trials and encouragements in connection with his work. And the same in general is true of other churches of ours not here named.

Our main business at present and that in which most of our churches are engaged is the building of chapels or meeting houses. We feel also greatly indebted to your Committee for the generous aid we have received during the last and present year. It has been much

for our encouragement and we have been thus enabled to lessen the amount of our indebtedness, which is still about five thousand Prussian dollars. The annual rent of the dwellings is one hundred and seventy-two dollars, so that the sum to be raised to meet the balance of interest on the debt is still considerable; besides this there are debts to be paid and extra expenses of the church to be met so that the liberality of our *mostly poor* members must be acknowledged. I hope to furnish you a full view of the freewill offerings of all our churches and regret that but few have yet made returns in this respect.

By your continuing to aid us in paying our chapel debt we shall be greatly relieved and encouraged, but without help it would be hard for us to get rid of it soon. But we still hope that our payments will yet be not in arithmetical but in geometrical proportion. Then we must think of enlarging our chapel according to the primitive plan.

#### Holzenberg—Templin—Memel.

Our br. Weist in Holzenberg has also been diligently engaged in building, and as a joiner in preparing the materials. He breaks through all difficulties, and hopes with the aid of five hundred dollars to raise the building soon. I rejoice that br. Oncken has lately placed in my hands one hundred dollars toward that amount, but any additional aid which you might enable him to render would I have no doubt be very acceptable and timely. And it would be no less so to our br. Kemmity in Templin. Our brethren in Memel also are building a chapel. I regret very much that the sad event in relation to br. Doerksen has diminished our sympathy for that church. They have desired my interference in their behalf and I think that without compromise you could assist them in building a chapel. As to the case of br. D. I regret very much that neither br. Oncken nor myself have been able to propose any brother fit for the place. Under the circumstances the church

have desired br. D. to continue his labors among them, which he has done as it appears with acceptance.

I hope at length to visit Memel within the year; which though for years desired both by the people there and myself, I have been prevented from doing by the great distance, about five hundred miles. But when in Elbing I hope to find time to go as far as M. and to arrange matters there. The main difficulty always has been in leaving the church in Berlin for so long a time for the want of a brother here in my absence who preaches with sufficient acceptance. Our dear br. Weist has done his best, but he is rather old and deaf which greatly diminishes his usefulness.

*An unjust law—Itineracy.*

As to the general aspect of things here it is good so far as respects the dealings of God with us; but with respect to men we have occasion for fear. A law has just been enacted which threatens entirely to destroy religious liberty. It is directed against the political clubs, but by one paragraph all religious associations are placed under the same rules which are exceedingly vexatious, as all are placed entirely at the discretion of the police. If the law shall prove less oppressive in Berlin and other large towns it will be much against our progress in the country and in forming new interests. Our help must be in the Lord who made heaven and earth.

I have resumed my itinerary labors; have visited our out-stations some of which are at a considerable distance, and every where see the fields promising a good harvest. To-day I intend going to Stettin, while our dear br. Gulzau comes from there to preach here on Sabbath. Meantime I also purpose to go to Neustadt, Eberswald, and Tornow, and may the Lord go with me.

I close this letter with feelings of deep gratitude to our beloved brethren in America for the invaluable good they have bestowed upon us and in which they are not wearied. How many souls wrested from the bonds of Satan and

brought into the fold of Christ, will be counted to their triumph in the day of his coming. May it still be given to them to continue long in this work of paramount love. We all feel deeply indebted and pray that the grace of the Lord may crown your efforts and give you to bring much fruit for eternity.

LETTER OF MR. ONCKEN.

Grand duchy of Oldenburg—Evangelical labors.

March 13, 1850.—I now proceed to state what the brethren connected with the Board have been permitted to do for the spread of the gospel in various parts of this country. I commenced with the grand duchy of Oldenburg where two brethren are now engaged: br. Schiebeck at Seefeldt on the Jahde, and br. Remmers at Jever. Br. S. is gratuitously boarded at the farm of br. Gerdes at the above place whom I baptized at my native place two years ago. This brother is therefore as it were only half supported from the funds of the Board.

Br. S. has about fourteen stations for preaching extending over a considerable space, from Seehausen to Vassel, from thence more inland, and then the whole neck of Saur laying between the Jahde and the Weser. The attendance has been generally most gratifying and varying from thirty to three hundred. He conducted one hundred and ninety-nine services in about ten months. Thousands of our fellow-men who never heard the glad tidings of salvation before, have been directed by your missionary to the cross of Christ, and to some at least his testimony has been made powerful by God's spirit to their conversion.

From the authorities br. Schiebeck has met with no interruption; but more than once he had to flee from ill-disposed persons, who threatened to injure him. Here as almost everywhere the harvest is great, but alas! the laborers are few. There are no less than fourteen stations to be occupied in a marshy country and



our brother has to make all his tours on foot. I need not add that two devoted brethren would have more than enough to keep them employed in this part of Oldenburg. The whole expense incurred by this brother during the past year amounted to about eighty-six dollars.

At the house of br. Gerdes a Sabbath school has also been opened. Much has also been done for this part of the country through the zealous labors of one of the colporteurs of the A. and F. Bible Society. The precious seed has been sown in various ways and we must now pray for a rich harvest of souls. I visited this and other parts of Oldenburg last summer, and had the privilege to preach everywhere to large assemblies especially at Vasel my native place. The grand duchy of Oldenburg obtained a liberal constitution before the present reaction took place.

To the north of the Jahde br. Remmers has been chiefly engaged, but in his protracted missionary excursions he has visited many places in the interior as also different parts of East Friesland bordering on the grand duchy. The cause more especially under his care at Jever is in a prosperous condition. A Sabbath school was formed there last autumn which gives much encouragement.

#### Halsbeck—Baptisms.

The most interesting field of labor in this part to which br. R. frequently resorted lies between Oldenburg the capital and Moorburg, called Halsbeck, where not less than twenty-seven converts were baptized. I also visited this place where I preached to large audiences and constituted the church. Since then the church there have commenced to build a chapel, the first in this part of the country which it is expected will be opened next September. The Lord has crowned the various efforts made in this part of the missionary field, with his rich blessing. Upwards of seventy converts having been added to the churches during the past year.

#### MAULMAIN KAREN MISSION.

##### LETTER OF MR. MOORE.

##### Two Karen school.

Sep. 22, '49.—Under the kind watch-care of our heavenly Father we are brought to within five days of the close of our first term in a Karen school. The average number of pupils in daily attendance has been thirty—twenty-one boys and nine girls. Three of the most advanced, (two of them members of the church) have been excluded from the school for bad conduct. The others with two or three exceptions have made satisfactory progress in their studies.

##### Baptisms.

Since I last wrote you four who we trust found Christ precious to their souls have followed him in baptism. All the members of the school are now members of the church, but one young man and two small boys. Notwithstanding our instructions have been very imperfect, a growth in religious knowledge is manifest and in some instances a growth in grace. For the last month the blessed influences of the Holy Spirit have been seen and felt in exciting a good state of religious feeling in our midst.

##### Help in time of need.

Looking after the physical, mental and religious interests of a company of thirty Karens with all the comers and goers, with our limited knowledge of their habits and character and language, has proved a more arduous task and caused more anxiety than was anticipated before entering upon it. We here have difficulties that our friends at home cannot know; but our best Friend understands them all and what is more blessed knows how to be a very present help in time of need. It is a blessed privilege to engage in the service of *such* a Master any where.

##### Two Karens from the jungle.

Many Two Karens who come to town on business from various sections of the jungle, have visited us and our people within the last six months. In most



common one of Christians killing animals, and that he did not urge very strongly. I pressed upon him the necessity of being born again; and then passed on.

In a boat near one of the landing-places, I found a person recently from Rangoon with whom I conversed till he put off down the river.

A thorough going pharisee.

On my return through an obscure lane, I noticed through an open door a white-headed man reading in a palm-leaf book to a woman as old as himself.

I introduced myself by inquiring what book he was reading, expecting of course that it was a religious book, but to my astonishment I found it was a work on mathematics. The old man had very little to say, but a neighbor who had noticed my coming soon joined us and he took the lead in the conversation. He proved to be a thorough going pharisee. He contended that some men kept the law and had no sin, and asked, "What need have they of the merits of Christ?" None at all, I told him, but Christ died for sinners. He seemed rather nonplussed at this reply, as he evidently came fortified to defend a point which he was disappointed to find I would not attack; and when I fell back on the ground that none were sinless, no, not one, he found it rather difficult to make out that any were; and suddenly turned the conversation to politics, observing that the people were dissatisfied with the English government.

Disaffection toward kings.

"There is a general dissatisfaction," he remarked, "with kings all the world over. There was lately a rebellion in Ceylon; and the English have just been engaged with another in the Punjaub, and it was only last year when the French rebelled against their king and drove him out of the country: and they now elect people to govern them from among themselves, two from one district and three from another. That is the way to do, what is the use of kings

who only take money out of the pockets of the poor? If we must have a king give us one who when he stretches out one hand scatters gold, and when he stretches out the other, scatters silver, not a man who robs the poor." I endeavored to show him that I wished him to become the subject of a king of the character he desired; one who was constantly showering blessings upon him with both hands and taking nothing from any one.

"Ah! that is the king I like!" he said and we parted.

## ARRACAN.

LETTER OF MR. C. C. MOORE.

A visit to Ramree.

Akyab, Jan. 3, '50.—Last month's overland has quite disconcerted my plans. We had heard by the Baptist Register and otherwise that brother Kincaid was re-appointed with a prospect of coming here. Consequently I had prepared to go to Ramree and put the house in a habitable state with a view of making my abode there for the present. But the news that he is not coming at present leaves me no other way but to remain here as br. Ingalls leaves in this month's steamer for America. Still it was thought best to visit Ramree, to let the people who have been so long disappointed know there is a teacher designed for them. Also to see Kyook Phyoo, with a view of ascertaining the desirableness of making that the principal station of the district. This seems to be the opinion of all the mission brethren who have seen both places. Ramree it is true has its associations of sacredness and of interest. The labors of Comstock and the sleeping remains of his lovely devoted wife, and precious tender babes, slumbering in their quiet retreat, have immortalized the place and the name of Ramree in the American mind.

A cheerless Sabbath.

Notwithstanding all its pleasant associations, the Sabbath I spent there was

one of the bitterest days of my life. Never did so many and so varied emotions struggle for mastery in my agitated bosom. I arrived late Saturday evening and slept in my little boat, and repaired early the following morning to the mission house. Here memory commenced with the history of the past. I thought of the prayers and tears it had witnessed, of the scenes of sacred joy and mournful bereavement which had been there experienced, and as I passed from room to room, and at last left the house, I went with a heavy heart and with difficulty restrained my emotions enough to inquire for the grave of sister Comstock. As I approached and stood beside this my emotions entirely overcame me, and I wept without restraint. And I was there conscious of feelings to which I had hitherto been an almost entire stranger. I had for myself passed scenes similar to those I there contemplated. I had for myself known the bitterness of a 'reft and torn spirit, left destitute by the hand of death in this dark land—thinking only of myself. But when all these sorrows were recalled by the power of association and sympathy with br. C. as he passed the fiery ordeal, my strength well nigh failed me. There was a new ingredient in the cup and I hardly knew what passed within or around me.

*Painful reminiscences.*

From this spot I repaired to town and from thence to my boat and again to the house where I met the few who had received intelligence of my arrival and had come out.

I talked with them as well as I could and the native preacher read a chapter, prayed, and made a few remarks, closed the meeting by prayer, and we left the place. But I went with a heavy heart and measured tread. I repaired to the house of the English physician in town and remained till ten o'clock and then to my boat to be ready to leave with the falling tide for Sandoway. Memory was busy with the past. I thought of Comstock and his trials,—trials such as few in our happy land ever know. I

thought also of the multitudes who had heard the gospel at his mouth and without believing had gone to meet that gospel in the day of accounts. I thought of the little band of disciples he had gathered now scattered. Some of them gone to be with him and his loved ones in glory—some yet bearing the scoffs and opposition of the world, and holding up the gospel light in the midst of the surrounding darkness and idolatry, waiting and praying year after year for a teacher. Others gone back to the world for want of some one to feed and lead them along, and instruct them in the ways and doctrines of the gospel, and of others who almost persuaded to be Christians, had come to the narrow way and had passed by for want of some one to conduct them in. I thought also of those who were then in an inquiring state and of their bitter disappointment when told that they must wait yet another year for a teacher, and in the insupportable agitation of my spirit I referred the whole matter and all its responsibilities to the great day of final accounts.

*Return to Sandoway—A day at Kyouk Phyoo.*

While thus engaged with my reflections, nature weary and exhausted gave way to a disturbed dreamy slumber from which I was awoke at 12 o'clock, by the men in their efforts to lose the boat from shore. I reached Sandoway about 8 o'clock on Monday evening, having made the journey in a very short time by the aid of a strong wind, which, by the way, came very near capsizing us some distance out at sea. But God was there and no harm came near us.

The friends at Sandoway are well with the exception of Mrs. Beecher-Brother Abbott is in the jungle. I came on my return as far as Kyouk Phyoo by the invitation and kindness of Lieut-Chase of the Arracan local Battalion in the Government schooner Swift. The voyage was rather long but much more pleasant than a trip at sea with a little craft, which the first strong breeze is like to upset. I spent one day at Kyouk Phyoo and upon the whole I concur in

the opinion of the other brethren of the mission who have seen the two places, that it is preferable to Ramree as the principal missionary station of the Ramree district. The native and English parts of the town are separated about half a mile and a locality on the separate and unoccupied district would catch the people on their way to and from court. This is the principal military station of the Ramree district. It has more English residents than Akyab. It has also the advantage of communication with the monthly steamer, which is not a small consideration in this country.

#### Responsibilities felt.

As br. Ingalls will soon be with you I refer you to him as a standard work on these provinces. I hope you will authorize the erection of a house at Kyouk Phyoo, as soon as any one shall be at liberty to go there who is qualified for labor. Br. I. is soon to leave and I tremble in view of the responsibilities about to be devolved on me. I feel much alone and every thing wears an aspect of loneliness. But I am cheered in looking upon the fields and to hear the calls to reap and gather in the ripening falling grain, and could I feel at home in the use of the language I should be quite happy. I hope not to be long alone, but in such an event there is no place which I would prefer to Akyab. The conviction that this is my field of labor is daily growing stronger; and I hope soon to feel much at home, and to do something for this people.

#### Increased facilities for labor.

15.—The mail of to-day brings us cheering news. We are glad others are coming to our aid. We think best not to build here or at Ramree at present, as this house will accommodate one of the brethren and myself, and the house vacated by br. Beecher may be occupied by the other brother. And moreover we hope you will authorize the erection of a house at Kyouk Phyoo instead of Ramree. And we think too that harm rather than good would result from br.

Campbell's going to Ramree before he has acquired the language, and hope you will favor us with the direction of the Committee upon the point of removal to Kyouk Phyoo, so that we may be able to commence building where you shall decide soon after the close of the next rains.

As br. I. will write you upon this subject, I need not say much. The opinion of novitiates commonly sells quite cheap. Still I am confident that few enjoy equal facilities with myself for acquainting themselves with the language and system of the Burmans. I believe also that were I to go to Ramree now, I could accomplish more by the close of the year than I could have done in two years had I gone there upon my first joining the mission. And were it now my purpose to labor there for two years I think it would be profitable for me to remain here at least for six months, if I might be with br. I. during the time. I understand most of his words and am learning more of the character of the people, and becoming familiar with their religious system and the manner of treating it, and let me assure you that this is indispensable.

#### Conditions of success.

A man with no knowledge of their religious system, but a poor knowledge of the language and knowing still less of native character, could not be useful. The people come for a while, carry their point, get no instruction and set the missionary cause down as poor stuff, and go away to stir up opposition and excite prejudice which might be the occasion of much evil. But let a man on entering the field be familiar with the language and system and opposition soon yields, objections are silenced, inquirers instructed, and a church is built up.

Br. Ingalls would do more to advance the cause at any new place, in a month, than a man with my knowledge of the language could do in two years. Why, the people of Akyab have given up the contest, they are ashamed of it. They do not pretend to come to discuss. They

say we cannot maintain our part. He is right and we are wrong. By hearing these discussions I have gained knowledge which I hope to use to good effect when I shall be more familiar with the language; which I am now learning pretty fast as I seldom engage in discussion myself or hear others without getting new ideas and new words. I hope by the mercy of God I may still enjoy health and strength to do something for this people.

*The disciples and their teacher.*

21.—Br. I. is busy in preparing to leave. I both tremble and weep in view of the responsibilities I am to assume. The scenes of yesterday, Sabbath, remind me of the separation of chief friends—of parents and children. The disciples cling to him and call him their father, and seem unwilling to let him go. From him they turn to me and utter their griefs and sighs and my heart weeps for them. I feel a very strong attachment to them, and were I to leave them now I presume I should feel more unhappy than when you bade me adieu on board the Cato. But it must be a length of time before I can fill the place of the friend they are about to lose. One who has been no longer in the work cannot expect to accomplish much. But I trust God will assist me and make his strength perfect through my weakness, and his wisdom through my ignorance. I trust I shall have your prayers and I anticipate much pleasure in connection with my future labors.

LETTER OF MR. INGALLS.

*Arrival of missionaries anticipated.*

Akyab, Jan. 15, '50.—Your letter of Oct. 25, '49, was received to-day and has afforded us unmingled pleasure. I rejoice that my life has been protracted to see this day; God has purposes of love and mercy to be developed in this pagan land; this new embassy will be fraught with blessings. The prayer of the Kemmee has been answered and I rejoice for

them. "We want a teacher to come out for us," has been the oft-repeated remark. But I must not take up time with the expression of the deep feelings which agitate my soul.

As to the accommodation of the new brethren permit me to say, I am expecting to return this season which will make room for one family with br. Moore. Br. Burpe has left a house close by this which will afford accommodation for the other, so that no new building will be required this season. The new brethren can be of no service until they have acquired the language, and as this station is in all respects the most suitable to pass the first year they will no doubt settle down and go at the language at once.

*A suggestion—Moung Pyoo.*

I suggested to br. Moore in his visit south to look in at Kyouk Phyoo and judge for himself as to the propriety of making that the head quarters of his mission in that region. He is fully satisfied as to the propriety of so doing, and as he will state fully his reasons I trust they will meet fully your approbation.

Ramree demands immediate help and that kind of help which a new missionary cannot render. We have in order to meet this ordained Moung Pyoo, one of our best assistants, and he will leave tomorrow for his field. This responsible, yet delightful duty was attended to on the first Sabbath of the present month. He appears well, and will, I have no doubt, do well, for God will bless him.

*The Kemmees.*

We have a school teacher among the Kemmees and the school has been commenced. The teacher and the scholars have been sustained thus far by our missionary society. How much we shall be able to raise for them I know not. This people like the Karens depend upon the mission for their all. If they have books you must provide them, if knowledge you must instruct them, and is it not for such that schools and books are demanded? The Kemmee chief with several of his people has just left,

and we have a young man in readiness to come to instruct the new teacher. I will mark what you have said with reference to extra expenses.

**A regret expressed—A duty not to be deferred.**

You will perceive by my last letter that I have no idea br. Kincaid will be permitted to go to Ava at present, and regret he has not come out to Arracan for the time being. The man we have ordained is the one to whom you referred; if the way was clear he would go at once, and would now with my permission, but it would be sending him to certain disappointment.

With reference to my return I am confident that the cause to some extent will suffer, but it would be wrong for me to defer this duty unless it would be right for me to expose my child to certain ruin. She begins to suffer morally from her constant connection with the natives, and I know of no time when I can leave better than now.

**Whole expense of chapel—Charitable aid rendered.**

32.—I have transferred the treasury department to br. Moore. I am happy to inform you that your appropriation is sufficient to cover expenditures, and leave an unexpended balance in the treasury. The whole expense of the chapel, including furniture, has amounted to rs. 1,187, 1 an. 3 p. all paid excepting 15 rs. which is covered by uncollected subscriptions to the amount of rs. 37. In addition to this we have expended above 40 rs. raised by the missionary society for the Kemmees. The only duty that was left me was to make some provision for the poor of the flock. To meet this, God has put it into the heart of Mr. Crawford, former commissioner of Arracan, now agent of the Gov. General for the N. W. to send me 50 rs. for this express purpose. I have had the rich pleasure of calling on the poor widows of the flock and of giving them substantial aid. This with 50 rs. given me before, makes 100 rs. expended in charity the past year, so that we have expended for the chapel and other mission-

ary purposes as much money as you appropriate for our extra expenses. God has helped us in a most signal manner, and I can but hope that greater and richer blessings await this mission.

**A change apparent—Boddhism shaken.**

A great change has most certainly taken place in the feelings of the people with reference to Christianity. Boddhism has received a blow that has shaken it to its centre. Its merits have been tested by fair argument. The strongest combatants of Gaudama have entered the lists in its defence. The result is that a wide-spread feeling prevails that it is a system of lies and deception and that the religion of Christ *will* soon prevail. Many have forsaken idolatry who have not yet embraced Christianity. Among them is the civil judge, the first native officer in the land. He has been a stated attendant at worship. I told him a few days since that I proposed returning for a short time to my native land, and wished him to give me one of his gods to take with me. A day or two after he called with an idol and gave it to me saying, "Tell your people that I no longer worship such things." So of many of the first men. Never have I felt the conviction more strongly than now, that the assailing of idolatry in its strong holds by the simple preaching of the cross, is the only effectual means for supplanting it. I find it hard indeed to leave even for a time the land where the best years of my life have been past, but it is *duty* and God has thus far made the way plain.

#### ASSAM.

##### LETTER OF MR. STODDARD.

**Nowgong and Gowahatti—Comparative claims for help.**

Jan. 21, 1850.—My last date to you is Aug. 18, '49, but you no doubt have heard from us since that time by way of others. We are still in most excellent health, and if our health for the coming five years might be insured, and such

beautiful weather as we now enjoy continue throughout the year, we will ask for no one to join us for three years, which will give the Board ample time to reinforce the other stations in Assam. But this cannot be. We would like therefore some one to join us to-morrow for the work in hand is great and important, and there is not an individual with us who could be trusted even for a day to look after the interests which it has taken years to establish.

Miss Christie was taken ill in October, and has been removed to Gowahatti as the only means of her recovery. Whether she will be able to resume her labors in two or three months we cannot tell. The girls are now in our bungalow, entirely under the care of Mrs. Stoddard. All this works well during this cool weather, but it will be quite another thing in the hot season.

We had hoped that the last mail would bring us definite intelligence concerning a missionary to join us in the spring, but no intelligence came. Perhaps a helper is now on the way, and perhaps not; we are in doubt about it.

But as much as we need some one with us at Nowgong to-day, yet while we are still in health I think br. Danforth at Gowahatti, needs assistance more than we do, and I hope he may have the first man, as he can give him work at once. And furthermore br. D. with an associate with him would be able to go to work in the villages about him immediately. Br. D. cannot be idle and if some one does not soon come to his aid and give him the opportunity of devoting his time to native preaching he will of necessity turn his attention to something else. I am inclined to ask help for Gowahatti first and then for the other two stations, before we plead for the Nagas, Mikirs, &c. Until these stations can be supplied with the help positively necessary to their existence, what use in trying to enlarge our borders?

You are doubtless well acquainted with the population and condition of the Gowahatti district, also of Nowgong and

Sibsagor, and know fully their perishing condition for want of preaching missionaries. At Sibsagor there is none, br. Brown is engaged in the work of translating, and br. Cutter has his duties in the printing department. At Nowgong station there is none, Stoddard is engaged in the school. And at Gowahatti br. Danforth can do comparatively nothing alone, and will eventually I fear become teacher instead of preacher. He should, I think, have an associate immediately; that he be not hindered from prosecuting the one great object of preaching the gospel to the surrounding heathen.

*The Orphan school—An interesting pupil.*

The orphan school continues about the same. A poor African lad, whom br. Barker brought from Calcutta last spring, has been with us eight or nine months and was baptized on the first Sabbath of the new year. He gives the clearest evidence of a change of heart. Why he has been directed from his own heathen land to this far off heathen land is not yet evident to the eye of man. His love, zeal, piety and uprightness of character were a great astonishment to our Assamese disciples. As a man they looked upon him as vastly inferior to themselves, but as a Christian they all acknowledged that he was something superior, and seemed astonished, that such a poor wild jungle boy, as they called him, could entertain such exalted views of Jesus Christ and of the way of salvation. When he first came among us our house was visited daily for many days, by hundreds of the Assamese who came to see the "wild man." They would not believe that he belonged to a large nation, but considered him as some curious animal found in the jungles. They even counted his fingers and toes to see if he possessed all the properties of a man, and were anxious to know if I could understand his words,—for he spoke English a little.

He is now studying English, and is very anxious to be a preacher of the gospel. As near as I can get hold of his history it is as follows: He was a slave

to a hard master in his own country. About two or three years ago he made his escape and fell in with some missionaries where he heard the first words about Jesus. From what I could ascertain, one of those men of God was Rev. Mr. Saker. But the lad had been with him only a short time when he was seized and taken back to slavery. He did not remain long in this condition, but escaped to Fernando Po, where he boarded a Dutch ship for Calcutta. As soon as he arrived there, which was in the fall of 1848, he left the ship and went in search of Christians. He soon fell in with some of our Baptist brethren who befriended him and sent him to school. But as the temptations of that heathen city are great and there was no suitable school for him, they sent him to Assam last spring by br. Barker. How long he will remain with us I cannot tell, but I think if he could be sent direct to the charge of some missionary family in his own country, it would be the best thing for him and for the cause. He is about sixteen years old, and perfectly honest and trustworthy,—which cannot be said of all the Assamese.

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### TELOOGOOS.

JOURNAL OF MR. JEWETT.

#### Visit to Doovoor.

Nellore, Jan. 5, 1850.—Started for Doovoor myself on horseback, and Mrs. Jewett in a palankeen. After crossing deep rivulets without much fear, and passing in safety through many a narrow pass—and many quagmires,—we reached our tent about dark. It was pitched close to a heathen temple; being constantly disturbed by the noise of the worshippers by night and day, we sought on the following Monday, a more eligible spot.

7.—Spent the day in fasting and prayer, (as in former years) for the spread of the gospel through the world. We have come here to take possession of

this land for the Lord of hosts. While none for many miles around can sympathize with us, tens of thousands at home are praying and laboring for the same object; and the triumphs of the church as seen through the medium of prophecy, bring sufficient comfort and hope to make this strange place appear quite attractive.

#### Making known the gospel.

13.—Sabbath. Early this morning a number of people came to the tent, induced partly by curiosity, and partly by a desire for books. After explaining the contents of our sacred books, we held our morning devotions in Teloogoo. After a fervent prayer by Nersu for his countrymen, we spent four hours incessantly making known the gospel to large numbers who were coming and going. Among the rest a young man came who seemed to listen as one whom the spirit of God had touched. He made many inquiries about the new religion, and according to promise, came for the second time that day to hear further on this subject.

Towards evening Mrs. Jewett and myself went into the village; finding it emptied of its inhabitants we went in search of a congregation, which after a long walk we found assembled under a tree by the road side, around an idol in the form of a brazen horse placed on a wooden frame, and adorned with flowers, and various trappings. A company of musicians were playing on rude instruments—and the multitude were wondering. Many of them probably had never seen a European lady before. All white people are called Europeans here. The crowd forsook the idol and gathered around us. We spoke to them plainly of the vanity of idols and the sin of idolatry. In contrast to its debasing rites, we explained to them the gospel of Christ—told them of the great love of God in giving his only son to die for sinners—dwelling upon the holiness of God whose law all have broken—the impossibility of escaping punishment by works of our own or of becoming holy



thereby, and showing how all this is secured by the incarnation and atonement of Christ to all who repent of their sins and obey him. At length the leaders in the ceremonies becoming jealous of the honor of the idol marched into the village bearing it upon their shoulders.

14.—Crowds of all classes came to the tent to hear more about the eternal God. The women for the first time ventured near us. A brahmin came with his whole school, and towards evening a large company of brahmins with whom we conversed till dark and then dismissed with books. How am I straitened till my knowledge of the language will allow me to tell them all that is in my heart.

15.—During the day many came to the tent, and at evening we went into the village, and took our station near a group of boys, who were learning their lessons. I soon saw we had come into the quarters of the brahmins—the pharisees of India, proud of their birth and ancestry. I imagined myself standing on Mars Hill, confronting the proud Greeks and declaring unto them the unknown God. I was applauded or condemned, according as my doctrines appeared in harmony or at variance with the creed of their ancestors.

Thoroughfare to the Pennar river.—A contrast.

20.—Sabbath. Went in the morning to a village near by and took my station near a great tree where a platform two and a half feet high had been made of stones and earth. This is the thoroughfare to the Pennar river, whose waters are called holy. Several listened on their way. I spoke of the inefficacy of those waters to take away sin and pointed them to the true fountain of cleansing. One Hindu seated near the tree, was writing over and over a great many thousand times the name Brahma, one of the Hindu Triad, to obtain *pūnyam* (merit). He was too self-conceited to inquire after further light or to listen with any interest. Having given books to the few who could read I returned home

feeling this to be a day of small things. In striking contrast with this case was that of a man of the same caste who called upon us during the day, and listened to a full account of scripture history, including that of Christ's character and mission to save men from sin and punishment. I felt as in former times when standing in sanctuaries in my native lane—"when the truth seemed to hit the minds of the hearers." At his request I gave him a copy of the gospel by Luke; he then left for his distant home. In the evening we went into the market-place and preached to a large company.

A village without caste.

22.—Leaving a good congregation to be instructed by Mrs. J. set off at 4 o'clock P. M. for a village in the western part of the town, accompanied by Nersu a native Christian and Ating who says "he believes inwardly"—that the gospel is true—but "is not ready to break caste and believe outwardly." The rice fields on either side of the road looked green and beautiful, while in several places the ripe grain was falling by the hand of the reaper. The trees were clothed in deep green. We passed through a large tope (orchard) covering many acres, and of gigantic growth. Their shade however is not a sufficient protection against the rays of the noon-day sun. In the distance the shepherd was tending his flock, and the horizon was bounded by the mountains. As we approached the village a man drew near and entreated us to follow him. Thinking the Lord might have sent him we consented. After riding through much mud and water we came to a cluster of houses, sixty in number, made of mud, inhabited by those who have no caste—outcasts. The men and boys soon collected. The females eyed us over the walls and around the corners of the streets—some ventured near, then fled. A few listened without fear; and finally they became less timid and prepared to listen. I told them what I had seen by



ay—fields of rice, flocks and men ;  
stant mountains and the sun giving  
and heat to all. Who made all  
? Did idols make them ? No, no,  
replied, God made them. I then  
ined the character and attributes  
great Creator, and how we had  
a great distance on purpose to tell  
how they could be delivered from  
isery they were in, and obtain  
ess in the coming world. After  
ng of the blessing of the gospel of  
, Nersu addressed them. "If your  
' said he, "should turn from you  
ay to another man, You are my  
; would you not be greatly dis-  
d ? Yes, yes, they replied. You  
forsaken God your father and  
to idols and worshipped them,  
ot God be greatly angry for this ?"  
assented. "Tell us about the  
e of the vineyard," said our guide.  
ained it as he requested and also  
rable of the sower. This man  
ent one month in Nellore, heard  
pel preached and seen our schools.  
ired the same blessings for his vil-  
 which no one could read. Leav-  
s place we soon came among the  
telligent classes. Offered books  
ool teacher, for his boys ; but he  
raid to receive them. One lad  
r insisted upon keeping a copy of  
alms which I had put into his

As the darkness was coming on  
e obliged to leave them with a  
religious book for their guide to  
r.

-A good supply of reviews, mag-  
and papers via Calcutta, reached  
ging good news from the friends  
ons.

-Sabbath. Rode several miles in  
ning to visit a new village. On-  
w came near us. To these we  
d the gospel, gave books to those  
ld read, and returned home un-  
scorching rays of a tropical sun.  
ffort to do but little. Hinduism  
t seem to crumble very fast to-  
but it will one day be no more ;  
t time be hastened.

Bucherreddy palem—Verandah of a brahmin—  
Indications of progress.

28 — Went early this morning to  
Bucherreddy palem, the principal seat  
of brahmanism in these parts. I took  
with me a number of the gospels, tracts  
and religious books composed in Sanscrit  
verse ; designed to meet the wants of  
the proud race of Brahmins, who con-  
sider the Sanscrit language a gift of the  
gods. It was soon noised abroad that I  
had come, laden with treasures of sacred  
books. At first the lower classes, coolies,  
&c., came, few of whom could read ; but  
they heard me tell them the object of  
my visit to their village, and how those  
whom the brahmins called outcasts,  
could become kings and priests unto  
God. At mid-day the head men of the  
place came and asked me why I had not  
brought a chair with me, and a table.  
I told them I did not think to bring  
them, and therefore made a bundle of  
straw and a blanket serve my purpose.  
They invited me to leave the sutrum  
(open shed) for the verandah of a brah-  
min near by. I accepted their invita-  
tion after telling them the object of my  
visit—to make known the gospel of  
Christ, which my people embraced a  
great while ago and which is now spread-  
ing in all parts of the world. Why said  
they, did your countrymen forsake the  
religion of their ancestors and embrace  
Christianity. This is a great question.  
If you will hear me patiently I will in-  
form you. I was soon seated in the ve-  
randah. A crowd of people at my left  
and in front—the head men at my right,  
and at the further extremity, far away  
from all possible danger of defilement  
by touching one of a different order,  
were the brahmins examining my San-  
scrit books. The lofty tower and small-  
er buildings devoted to idolatry were a  
few rods distant ; the intermediate space  
was occupied by a tank or artificial lake  
with an island in the centre containing  
an idol.

"The truth" declared.

I began to answer their question  
by giving them an account of the

creation and fall of man and the means employed by God for his recovery in giving his son to die for our ransom. The religion of Christ was first established by miracles wrought in the presence of friends and enemies for the good of man. Wherever it is received it gives strength to do the will of God and gives its possessor that chief good which all desire. When it was first preached to my ancestors they were ignorant and wicked, it came to their hearts as the balm of healing—the medicine the soul needs, therefore it was received. By idolatry they found nothing but sin and misery, by Christianity they have become a wise and happy people. By Hinduism you cannot obtain forgiveness of sin nor a good mind, your very gods are licentious and cruel. For three thousand years the Hindoos have been groping in darkness down to eternal misery. From pure love, my people have sent us to tell you how you can be saved from sin and coming wrath. They listened to these words and many others about the object of our mission and the essential things of religion—the progress of missions, &c., with considerable interest. They attempted no defence of idolatry, admitted there is one God only, possessing a spiritual nature and absolutely perfect. Still they have no mind to forsake the road so long travelled by their ancestors and so pleasing to fallen humanity. As respectful, intelligent and polite as they appeared, their secret practices cannot be told—they are too revolting.

Now the gospel can be preached everywhere—even in the very precincts of the temples almost without let or hindrance; all this indicates progress. It was not so formerly; by persevering effort and prayer the gospel will prove entirely successful.

Feb. 1.—Returned to Nellore just in time to receive the sad intelligence that another dear brother is gone. My brother Sumner, leaving two orphan children and our aged mother to feel especially his loss. Could I comfort them by kind

words and acts, it would be a great relief; but as I have made the Lord's interests mine he can make mine his, and do all for them. That brother first urged me to become a missionary to the heathen. The parting struggle between us was painful, but cheerfully made for Christ.

#### GREECE.

##### LETTER OF MR. BUEL.

Feb. 28, '50.—We have had our hearts gladdened by the receipt of the favorable decision of the Board respecting the Greek mission. May the Lord now send prosperity and cause his mercy to abound for the salvation of this people.

The number of my congregation continues to be about as last reported. They are from a class of the community most likely to be benefited by our efforts. I am now preaching a few sermons on the subject of the Sabbath.

##### The Sabbath desecrated.

The desecration of the Lord's day is the national sin; and is acknowledged to be so when the truths of the bible are brought to bear upon it. On Sundays the markets are opened at eight o'clock in the morning, the hour when most of the people leave church. Then the public places are thronged with buyers and sellers and loungers who "spend their time in nothing else, but either to tell or to hear some new thing." Then the loud voice of the auctioneer and all the tumult of the market place begin. In country places where newspapers are not published the notices of these sales and other secular advertisements are made in the church as the law directs. The people have not even the patience to say as did the Jews of old, "when will the Sabbath be gone," but rather when will church be over—"that we may set forth wheat making the epha small and the shekel great and falsifying the balances of deceit." Sunday is the fashionable day for visiting, social enter-

tainments, calls of ceremony and various amusements. The public promenade, the resort of all the gay and devotees of fashion occupies the evening hour until sunset. Sunday night is the customary time for balls both public and private. And even Saturday night when the Greeks begin their Sabbath is scarcely better kept. The Sunday in the Capitol is also grand with the military parade in the forenoon.

*The evil widely prevalent.*

In fine the Greek Sabbath is the same as that which prevails throughout papal Christendom. The legitimate and inevitable fruits of Sabbath desecration abound here also as they do in papal countries. Would that the Lutheran Protestants and even some of the Calvinist communities on the continent were freer from this moral sin. The multitude of other sacred days completely overshadows the Sabbath, and robs it of its peculiar sanctity. The only day in the year that is carefully kept by social cessation from pastime as well as labor is the "great Friday," or as the Catholics call it "good Friday." But for the self-denial the people are abundantly remunerated by the season of feasting and rioting on the following Sunday or Easter. Thus they "put darkness for light and light for darkness;" keep common days as sacred and the only real sacred day for the most part as a common day. Let our brethren and our churches beware of the beginning of evil. If any think to keep holy the day of our Saviour's birth, why not also the day of his death and the day of his ascension? And after such a beginning where will they find an end to the observance of "days, months, times and years?" What a burdensome load of fast and feast days and religious ceremonies,—all unauthorized by divine example or precept, has been imposed upon four-fifths of Christendom in consequence of the early departure from the scriptural principle, that Christ, "The Head of the church,"—"the author and finisher of the faith,"—is the *only Lawgiver* in

Zion; and that the bible is the sole depository of his will! "In vain do they worship me teaching for doctrines the commandments of men." Hence the night of the apostasy still hangs over the entire Greek church, and the "man of sin," still holds an iron sway." "Whose coming is after the working of Satan with all power and signs, and lying wonders and all deceivableness of unrighteousness, in them that perish, because they received not the love of the truth that they might be saved."

*Papal superstition.*

Some three or four months since we had a specimen of these ghostly pretensions of the "man of sin." A Russian nobleman, probably a political emissary, brought from the East a precious relic and deposited it with the consent of "the Holy Synod of the kingdom of Greece," in the church of St. Andrew at Patras. "It was the veritable hand of the apostle Andrew." In due time we shall hear that special miracles have been wrought by the hand of St. Andrew, the patron deity of Patras. This farce did not pass off without meeting its merited rebuke from the Athenian press. One of the newspapers having become particularly obnoxious to the devotees of St. Andrew during that controversy, was excluded from the public reading room in Patras.

*Infidelity the gainer.*

Infidelity has been the gainer from all this exhibition of degrading and drivelling superstition, on the part of those whose "lips should keep knowledge." A large edition of a work by the infidel Cairis was soon afterwards published and rapidly sold or distributed. This seed will take root in a genial soil and bear fruit in due time, and the Greek church will find the truth of that saying—"They have sown the wind and they shall reap the whirlwind."

*Sins punished.*

National sins must be followed by national punishments; and Sabbath breaking seems with most fatal certainty to draw down the curse of the Almighty.

May the people of Greece learn righteousness when the judgments of God are abroad in the land. The unexampled severity of the cold has destroyed most of the orange and lemon trees, and in other ways produced extensive damage. For six weeks past the harbors of Greece have been blockaded—the coasting trade stopped, and the shipping seized and towed into the bay of Selmis under the guns of a British squadron consisting of seven ships of the line and as many steamers. Meanwhile the British minister having retired on board the flag ship is waiting the effect of these measures to compel the Greek government to acknowledge and pay some English claims of long standing, for wrongs done and injuries inflicted on British subjects and for insults offered to the British flag.

It appears that the Greeks have failed to obtain that sympathy and succor that was confidently expected from France

and Russia, (the other two protecting powers,) and it is believed therefore that the demands of the English will be yielded to and the matter speedily settled. The mail of to-day will probably decide the course that the government must adopt.

These events have not thrown any hindrances in our way nor do I expect that they will. The public tranquillity has not been in the least disturbed. What is very much needed for the efficiency of our labors here is a supply of good popular tracts on the Sabbath. I know of nothing so suitable as the four or five permanent documents of the American and Foreign Sabbath Union. They could be easily adapted to the state of society in this country. The expense of translation would amount to about twenty dollars a document; and that of publication would not vary much from that of similar works in America.

## MISCELLANY.

### GEOGRAPHICAL DISCOVERIES IN SOUTH AFRICA.

The following letter is from the Rev. Mr. Livingston, of the London Missionary Society, stationed at Kolobeng, South Africa. Mr. Livingston founded the station at Kolobeng, two hundred miles beyond Kuruman, the advanced post of the Mission. The late exploration was successful; and a point was reached more than three hundred miles beyond Kolobeng in a northwesterly direction. Mr. L. writes as follows, under date of September 3d, from the "banks of the river Zonga:"

I left my station, at Kolobeng, on the 1st of June last, in order to carry into effect the intention, of which I had previously informed you, viz., to open a new field in the North, by penetrating the desert, the great obstacle to our progress, which stretching away on our west, north-west and north, has hitherto presented an insurmountable barrier to Europeans.

A large party of Griquas, in about thirty wagons, made many and persevering efforts at two different points last year; but though inured to the climate, and stimulated by the prospect of much gain from the ivory they expected to procure, want of water compelled them to retreat.

Two gentlemen, to whom I had communicated my intention of proceeding to the oft-reported lake beyond the desert, came from England for the express purpose of being present at the discovery, and to their liberal and zealous coöperation we are especially indebted for the success with which that and other objects have been accomplished. While waiting for their arrival, seven men came to me from the Batavana, a tribe living on the banks of the lake, with an earnest request from their chief for a visit. But the path by which they had come to Kolobeng was impracticable for wagons; so, declining their guidance, I selected the more circuitous route, by which the Bermangueato usually pass, and having

Bakwains for guides, their self-interest in our success was secured by my promising to carry any ivory they might procure for their chiefs in my wagon; and right faithfully they performed their task.

When Sekhomi, the Bermangueato chief, became aware of our intentions to pass into the regions beyond him, with true native inhumanity he sent men before us to drive away all the Bushmen and Bakalihari from our route, in order that, being deprived of their assistance in the search for water, we might, like the Griquas above mentioned, be compelled to return. This measure deprived me of the opportunity of holding the intercourse with these poor outcasts I might otherwise have enjoyed. But through the good providence of God, after travelling about three hundred miles from Kolobeng, we struck on a magnificent river on the 4th of July, and without further difficulty, in so far as water was concerned, by winding along its banks nearly three hundred miles more, we reached the Batavana, on the lake Ngami, by the beginning of August.

Previous to leaving this beautiful river on my return home, and commencing our route across the desert, I feel anxious to furnish you with the impressions produced on my mind by it and its inhabitants, the Bakoba or Bayeiye. They are a totally distinct race from the Bechuanas. They call themselves Bayeiye or men, while the term Bakoba, the name has somewhat the meaning of "slaves," is applied to them by the Bechuanas. Their complexion is darker than that of the Bechuanas; and, of three hundred words I collected of their language, only twenty-one bear any resemblance to Sitchuana. They paddle along the rivers and lake in canoes hollowed out of the trunks of single trees; take fish in nets made of a weed which abounds on the banks; and kill hippopotami with harpoons attached to ropes. We greatly admired the frank, manly bearing of these inland sailors. Many of them spoke Sitchuana fluently, and, while the wagon went along the bank, I greatly enjoyed following the windings of the river in one of their primitive craft, and visiting their little villages among the reed. The banks are beautiful beyond any we had ever seen, except perhaps some parts of the Clyde. They are covered, in general, with gigantic trees, some of them bearing fruit, and quite new. Two of the Boabob variety measured seventy to seventy-six feet in circumference. The higher we ascended the river, the broader it

became, until we often saw more than one hundred yards of clear deep water between the broad belt of reed which grows in the shallower parts. The water was clear as crystal, and as we approached the point of junction with other large rivers, reported to exist in the north, it was quite soft and cold. The fact that the Zonga is connected with large rivers coming from the north awakens emotions in my mind, which make the discovery of the lake dwindle out of sight. It opens the prospect of a highway, capable of being quickly traversed by boats to a large section of well-peopled territory. The hopes which that prospect inspires for the benighted inhabitants might, if uttered, call forth the charge of enthusiasm—a charge by the way I wish I deserved, for nothing good or great, either in law, religion, or physical science, has ever been accomplished without it: I do not mean the romantic flighty variety, but that which impels with untiring energy to the accomplishment of its object. I do not wish to convey hopes of speedily effecting any great work through my own instrumentality; but I hope to be permitted to work, so long as I live, beyond other men's line of things, and plant the seed of the gospel where others have not planted; though every excursion for that purpose will involve separation from my family for periods of four or five months. Kolobeng will be supplied by native teachers during these times of absence; and, when we have given the Bakwains a fair trial, it will probably be advisable for all to move onward.

One remarkable feature in this river is its periodical rise and fall. It has risen nearly three feet in height since our arrival and this is the dry season. That the rise is not caused by rains is evident from the water being so pure. Its purity and softness increased as we ascended towards its junction with the Tamunakle, from which, although connected with the lake it derives the present increased supply. The sharpness of the air caused an amazing keenness of appetite, at an elevation of little more than two thousand feet above the level of the sea, (water boiled at 207 1-2 deg. thermometer,) and the reports of the Bayeiye that the waters came from a mountainous region suggested the conclusion that the increase of the water at the beginning and middle of the dry season must be derived from melting snow.

All the rivers reported, to the north of this, have Bayeiye upon them, and there are other tribes on their banks.

To one of these, after visiting the Batavana, and taking a peep at the broad part of the lake, we directed our course. But the Batavana chief managed to obstruct us, by keeping all Bayeiye near the ford on the opposite bank of the Zonga. African chiefs invariably dislike to see strangers passing them to tribes beyond. Sebitoane, the chief who in former years saved the life of Sechele, our chief, lives about ten days north-east of the Batavana. The latter sent a present as a token of gratitude. This would have been a good introduction; the knowledge of the language, however, is the best we can have. I endeavored to construct a raft, at a part which was only fifty or sixty yards wide but the wood though sun-dried was so heavy it sunk immediately; another kind would not bear my weight although a considerable portion of my person was under water. I could easily have swam across and fain would have done it; but landing without clothes, and then demanding of the Bakoba the loan of a boat would scarcely be the thing for a messenger of peace even though no alligator met me in the passage. These and other thoughts were revolving in my mind as I stood in the water, when my kind and generous friend Mr. Oswell, with whom alone the visit to Sebitoane was to be made, offered to bring up a boat at his own expense from the cape, which, after visiting the chief, and coming round the north end of the lake, will become missionary property. To him and our other companion Mr. Murray I feel greatly indebted; for the chief expense of the journey has been borne by them. They could not have reached this point without my assistance; but, for the aid they have rendered in opening up this field, I feel greatly indebted; and should any public notice be taken of this journey, I shall feel obliged to the directors if they express my thankfulness.

The Bayeiye or Bakoba listened to the statements made from the divine word with great attention, and, if I am not mistaken, seemed to understand the message of mercy delivered, better than any people to whom I have preached for the first time. They have invariably a great many charms in the villages; stated the name of God in their language without the least hesitation, to be "Oreeja;" mentioned the name of the first man and woman, and some traditionary statements respecting the flood. I shall not, however, take these for certain, till I have more knowledge of their language. They are found dwelling among the

reed all round the lake, and on the banks of all the rivers to the north.

With the periodical flow of the rivers great shoals of fish descend. The people could give no reason for the rise of the water, further than that a chief, who lives in a part of the country to the north, called Mazzekiva, kills a man annually and throws his body into the stream, after which the waters begin to flow. When will they know him who was slain, that whosoever will might drink of the water of life freely!

The sketch, which I inclose, is intended to convey an idea of the river Zonga and the lake Ngami. The name of the latter is pronounced as if written with the Spanish ñ, the g being inserted to show that the ringing sound is required. The meaning is "Great Water." The latitude, taken by a sextant on which I can fully depend, was 20 deg. 20 min. S. at the north-east extremity, where it is joined by the Zonga; longitude, about 24 deg. E. We do not however, know it with certainty. We left our wagon near the Batavana town, and rode on horseback about six miles beyond, to the broad part. It gradually widens out into a frith about fifteen miles across, as you go south from the town, and in the south-south-west presents a large horizon of water. It is reported to be about seventy miles in length, bends round to the north-west, and there receives another river similar to the Zonga. The Zonga runs to the north-east. The thorns were so thickly planted near the upper part of this river, that we left all our wagons standing about one hundred and eighty miles from the lake, except that of Mr. Oswell, in which we travelled the remaining distance. But for this precaution our oxen would have been unable to return. I am now standing at a tribe of Bakurutse and shall in a day or two re-enter the desert.

The principal disease reported to prevail at certain seasons appears, from the account of the symptoms the natives give, to be pneumonia, and not fever. When the wind rises to an ordinary breeze, such immense clouds of dust arise from the numerous dried-out lakes, called salt-pans, that the whole atmosphere becomes quite yellow, and one cannot distinguish objects more than two miles off. It causes irritation in the eyes, and, as wind prevails almost constantly at certain seasons, this impalpable powder may act as it does among the grinders in Sheffield. We observed cough among them, a complaint almost unknown at

Kolobeng. Mosquitoes swarm in summer, and the Banyan and Palmyra give in some parts an Indian cast to the scenery. Who will go in to possess this goodly land in the name of him whose right it is to reign?—*Miss. Mag.*

#### A PERSECUTED PROTESTANT GREEK.

Rev. Mr. Holmes, at Constantinople, missionary of the American Board, under date of January 28th, 1850, gives in interesting detail, facts connected with this case of persecution.

##### The arrest.

You have already learned that there are three or four Greeks, who have lately been led to a knowledge of the truth in this city. One of these is Yanco, a tradesman, who has been intimate with evangelical Armenian brethren for more than nine months past. He is a man of about fifty years of age, with a wife and five children, some of them grown up. As soon as he became acquainted with the living way of salvation, he began to preach it to his neighbors in his own house. As he showed himself obdurate to the solicitations of the priests, he was about six months ago excommunicated by the Patriarch; and all his means of livelihood were cut off by his countrymen. After the anathema, he was received as a member of the Protestant civil community.

He had been registered for five months as a Protestant, when suddenly, on the 17th of January, while he was selling merchandise with his son at one of the daily fairs of the city, two beadles from the Greek patriarchate summoned him to rise and go with them to the Patriarch, who wished to see him. He replied that he had nothing to do with the Greek Patriarch, for he was registered as a protestant. Upon this the beadles fell upon him, and dragged him along by force through the streets; while he cried out, in the hearing of the multitude, "I am a protestant; I do not belong to the Greek Patriarch." But so much the more did they use violence, beating the poor lame man, and tumbling him along upon the pavement, with such severity that he was all bruises. So ferocious were they, that after they had succeeded in drawing him into a retired street, the Mussulman women called out from their windows, as they witnessed the scene, "Will you murder the poor man?"

##### Justice triumphant.

At last the beadles came to a station of police officers, when Yanco appealed for protection, and providentially was able to persuade the chief officer that he was suffering injustice, and induced him to take them all to the central police. Thus he was delivered from the Patriarch for the moment; but both he and the beadles with him were detained in prison.

As soon as the civil agent of the Protestants was informed by Yanco's son of the occurrence, he drew up and presented a petition to the Minister of Foreign Affairs, claiming the man as unjustly detained, and more unjustly seized. The Pasha's heart was also led most promptly to order the police pasha to examine the case, and, if he should find it to be as stated in the petition, to set Yanco free. The police pasha, after examination, became convinced that Yanco had been for a long time a Protestant, and that he had not claimed to be one to save himself from punishment; and he ordered him to be set free.

Yanco now became plaintiff in claiming redress for an assault and battery. The beadles attempted to exculpate themselves as being under the orders of the Patriarch. The pasha replied that "not even a pasha of three tails could strike a man without being liable to be called to an account for it;" and he sent the beadles to be tried before the grand council of the police. Here they denied the accusation of Yanco; but men were immediately sent to the quarter whence Yanco had been brought, and returned with the testimony of Greeks, Jews and Mussulmans, that the man had been violently treated. Then the council condemned the beadles to imprisonment and to pay damages. Thus, for the first time since persecution has been oppressing our brethren here, have we seen some little punishment awarded to the evil doers.

##### A new plot.

As soon as the Patriarch heard that his prey had escaped his hands, he commenced the second act of the drama. Although it was already sunset, he made his grand vicar mount his horse, and go to the chief secretary of the minister of foreign affairs. He represented to him that a month since the Patriarch had obtained a firman from the Turkish government, to exile Yanco to Mount Sinai on account of his "bad conduct;" that they had been a whole month hunting for him; and that the very day when they had safely got him into their hands,



lo! the man declared himself a Protestant, to save himself from punishment, and on that pretence was set free from confinement by the police.

To understand this plea, you must know that the Greeks for months back, seeing that the anathema had not affected Yanco, were determined to take vengeance upon him and all other Greek Protestants. They contrived, therefore, to examine the Protestant civil register; but they found that Yanco's name was fairly recorded. Nevertheless, disregarding this fact, the Patriarch and his council put their seals to a petition to the Sublime Porte, requesting that the Sultan would exile Yanco to Mount Sinai for "bad conduct." The government, not suspecting the falsehood and deception, naturally issued the firman; and if it had been carried into execution, in all human probability, Yanco would never have returned home from his wanderings in the desert, though he might have reached the heavenly Canaan.

#### A second seizure.

The chief secretary, when he learned from the grand vicar what had occurred in regard to Yanco's being set free, having been originally the instrument in procuring the firman, became most furiously angry, until he learned from one of his commissaries that his own pasha, the minister of foreign affairs, had brought about the man's liberation, through the police. The case was so important in the secretary's estimation, that he sent the commissary to the police pasha's house the same night, and from thence to the police, for the documents upon which Yanco had been liberated. Satisfied that it had been by the action of the Pasha himself, he went in the evening to him, and persuaded him that the Protestants had deceived him by claiming a Greek as a Protestant, after there was even a royal firman for his exile. To make everything sure, the Pasha orders a commissary to seize Yanco that night in his house, and bring him a prisoner to the police.

At ten o'clock at night the constables of the quarter, accompanied by the Greek head of the quarter and a gang of grog-shop Greeks surround his house. Yanco delivers himself up without fear; but none the less do the revengeful Greeks rush into the house, and shamelessly insult the women, and carry off Yanco's son for endeavoring to defend his father; and before midnight of the day in which he was first seized, he is a second time in prison. What zeal to

bring about the punishment, for this "new heresy," of one in a flock of millions of Greeks, when all the violations of the decalogue are left unpunished!

Friday morning an agent of the Patriarch applied at an early hour, to the chief jailer, to give up Yanco, whom he deceived by showing the original firman for our friend's banishment; and with the same laxness and irregularity with which things are managed in Turkey, this official not only delivered over Yanco to be the Patriarch's prisoner, and even perhaps to be sent off that very day as an exile, but as a special favor, gave up also the imprisoned beadles.

#### Conduct of the Pasha.

Again, therefore, we were obliged to make efforts to get the poor persecuted man out of the hands of his enemies; and though the details are interesting to us, I must condense them. It was Friday, the Mohammedan Sabbath, when no business is done at the Porte, and when the pashas receive no petitions. But a favorite servant of the Pasha had his heart touched with compassion, and offered to present the petition. The Pasha, however, did not leave his harem till afternoon; and then he did not come out of his bath till towards evening. All this time we were anxious lest the prisoner should have been shipped for Egypt. Just as the Pasha came out of his bath, his chief secretary called also on business. The petition was adventurously brought in, and the secretary read aloud its detail of accusations against the Greeks. They were charged with having wilfully and repeatedly deceived the Porte in the matter, down to the very last point of their having carried him off to their own patriarchate. The suspicions of the Pasha, in regard to the impositions practised upon the Porte, were now seriously aroused; for the representations of the Protestants in their petitions had never turned out to be false. He ordered his most experienced commissary, therefore, to take with him kavasses, and bring Yanco back from the patriarchate to the police prison.

#### Events at the Patriarchate.

At the patriarchate, during the day, Yanco had been called up by the grand vicar; and efforts were made to elicit words from his own mouth to justify the course his enemies were taking with him. To all the insidious questions addressed to him the sum of his answers was: "I am a Greek. I am a *Cristianos*; but I am a *diamartouromenos*, a



ter, against all additions to the of God and what is found in the of the Apostles." "So then you Greek and a Christian. You must o prison and exile, till you abandon our errors," was the reply.

ious preparations were made for departure of Yanco, with guards, for nd of exile; and late in the after- the Patriarch, in his sympathizing ess, sent him a pound of snuff and st to confess him. But his exhort- again awakened the holy indigna- f Yanco; and he abjured all felp with a base catalogue of priestly s, which he repeated in plain Greek priest.

it was not the will of God that he l go into exile, any more than that ould make a hypocritical and fatal sion. The wily commissary, sent Pasha, first stationed his constab a distance from the patriarchate, to take away from the priests all ice for a sham complaint that their ses had been violently invaded. en went in alone, and with some ously contrived story, *à la Turque*, ed the jealousy of the clergy of triarchate; and, instead of demur- or requesting a delay till the mor- they immediately gave up their er. In the street, to keep up the tion, and to prevent the Greeks forcibly falling upon Yanco to in- im, he calls out aloud that he is to be carried into exile for being a stant. Thus, with only a few huz- contempt, Yanco was safely trans- l for the third time, in thirty hours, prison at the police.

#### An appeal for justice.

urday morning Yanco's wife and of her children, one of them hav- mained at home sick from fright oned by the invasion of their , went with a petition to the Minis- Foreign Affairs for her husband heir father. She was joined also r eldest son, just let out of prison ant of an accuser, and by the civil of the Protestants. As the Pasha ached, they fell on their knees, and out, "Mercy, my Lord, I want my nd;" and "Mercy, my Lord, we our father." The Pasha took the n which they gave him, and passed h it, calling after him the agent of otestants. He asked, with a vexa- alf true and half forced, "How long e suffer so much trouble from you stants? You purchase proselytes at dollars a month, and then defend

their petty causes." "God forbid," was the reply. "If we obtained men by money, should we not have had more than the case of this single Greek to defend? For many months this man has been an enrolled Protestant; and the Patriarch had excommunicated him, and knew that he was thus enrolled. He is the cause of all the difficulty." Finally the Pasha said, "Come on Monday, and you shall have a final answer. But do not let the woman and those children come again."

#### Final release.

Next day an official agent of the Pa- triarch came to see Yanco in prison, and tried to elicit from him a promise that when he should be brought before the Pasha, he would call himself a Greek, promising him that in that case it should all go well with him, and he would not be obliged to go into banishment. But the insidiousness of this request he well understood, the plan being to give the Patriarch the power to assert his claims over the heretic. He refused, therefore, saying, "I am a Greek, but a protesting Greek; and if you cut me in pieces, I shall die protesting that there is no sal- vation, but in Christ, and the command- ments of the gospel. So he left, also disappointed.

On Tuesday, the first time the Pasha was to be found, the civil agent of the Protestants called in behalf of Yanco. First of all the Pasha sent a commissary to see if the police had found all the representations in the petitions, about the deceptions of the Greek Patriarch, and the real Protestantism of the man, to be true. Satisfied on this point, he agreed to order his being set free, provided Yanco would give good securities not to preach. "But that is impossible," said the agent, "it is the duty of every one of us to preach." "No," said the Pasha, "that is only the business of the mis- sionaries." "But we are all of us bound to make known what we believe." Still, do not let Yanco insult the Greeks by saying that they are idolaters, and that their church is an idol temple." The agent answered that he hoped he did not use such language, unless excited by bitter words; that he was a discreet man. Finally, the Pasha wrote a model of the document of suretyship, by which he promised not to treat the Greek wor- ship with contempt, and even an Arme- nian of the old church was found who be- came surety for him; and Yanco was at last set at liberty.

I have seen Yanco since he came out

of prison. He thanks God, not only for the opportunity of preaching the gospel in prison, but that in this strange way the gospel has been preached in his own

house, and that his whole family are avowedly declaring themselves to the Lord's side.—*Miss. Her.*

## AMERICAN BAPTIST MISSIONARY UNION.

### LATEST INTELLIGENCE.

#### ARRACAN.

Letter of Rev. H. E. Knapp.

The following letter from Rev. Mr. Knapp contains intelligence from the missionaries who sailed in autumn last, that will be of interest.

"Madras, Feb. 7, '50.—Early Sabbath morning we came in sight of this town, and cast anchor at about 10; where we remained and enjoyed the usual services of the Sabbath, yet not without considerable molestation from the natives who came around in great numbers in their boats.

"If we except the customary healthful sea-sickness, we have all been well, and have had a very pleasant and for the most part prosperous voyage.

"We passed the coast of South America after being about one month out, and from thence made a direct course to the Cape of Good Hope, which was passed when fifty days from Boston. Some ten days later we fell in with quite a severe gale, which continued for two days. Near the equator we were considerably delayed by calms, which disappointed the fair prospect we had of reaching Calcutta in less than one hundred days from Boston. In lat. 6 deg. N., long. 87 deg. E., we encountered one of those terrible hurricanes not uncommon in the tropics. It was so cloudy and rainy for a week that we hardly saw the sun. The wind raged two days. The storm was most violent on Wednesday, 23d January, when the rain and spray were driven like snow in fierce winter, and every spar trembled as if ready to let go and fly away. Yet the ship hove too with every sail furled, rode safely through all, and not a rope was broken.

"When the storm was passed we all enjoyed the privilege of ascribing praise to God for his merciful preservation, while,

as we have since learned, many were cast away and perished.

"Capt. Thurston has been unkind and obliging. Much has been by him and our fellow-passengers for our meetings on Sabbath place. The latter part of the voyage they appeared thoughtful and ready to converse on the subject of religion. Some of the men have been quite attentive. The ship-carpenter is a praying man, a member of a Baptist church. A man who once made a profession but who has been profane and intemperate, evidence of conversion. Two others manifested some concern for their salvation. We think there is reason to think they may yet be led to the Saviour. God has blessed us and made our voyage glad.

"Yesterday, at the kind invitation of our brethren here, we all went out to see the ship. We have all enjoyed a very interesting interview with them. We are all now at Dr. Der's house, who gladly entertained us last night. Since commencing their journey our hearts have been made sad by the intelligence of the death of sister O. How sad must be the heart of a living husband, who so recently left his native land so joyously. But it is that hath bereft us."

Since the above was in type, letters have been received from Calcutta, announcing the arrival of the missionaries at port Feb. 25, after a passage from Madras, protracted by head winds and of 17 days. The missionaries re-embark in the Maulmain steamer Akyab, &c., March 10, and were while enjoying the most kind hospitality of Mr. Thomas, of the English Mission, and other Christian friends.

Mr. Ingalls had sailed for the U. S. a few days before their arrival.

## MAULMAIN.

## Sickness of Dr. Judson.

We are deeply pained to learn, by a letter from Mr. Ranney of Feb. 20, that the health of Dr. Judson was not essentially improved by his sojourn at Amherst; and measures were in preparation to secure as speedily as possible the benefit of a voyage to the Mauritius or Singapore. A note from Dr. Judson of the same date has also been received; and under the existing circumstances, we cannot hesitate to lay it before our readers. Dr. Judson writes:—

"Feb. 21, '50. I cannot manage a pen, so please excuse pencil. I have been prostrated with fever ever since the latter part of last November,—and have suffered so much that I have frequently remarked, that I was never ill in India before. Through the mercy of God I think I am convalescent for the last ten days; but the Doctor and all my friends are very urgent that I should take a sea voyage of a month or two, and be absent from the place a long time. May God direct in the path of duty. My hand is failing, so I will beg to remain, &c."

## SANDOWAY.

In a letter of Mr. Beecher, dated Feb. 11, a few brief notices are given of a visit recently made by him to Ongkyoung and the neighborhood of Baume river, from which we make the following extracts. Fuller accounts of the school are expected from Mr. Abbott in a future communication.

## School for native Preachers.

"On arriving at Ongkyoung I found br. Abbott, though convalescent, still suffering severely from a debilitating cough, and well nigh worn out from the excessive labors of the season. Br. Van Meter was also there, having just returned from a visit to the Pwo villages farther down the coast. It was thought best, after a few hours' consultation, that I should remain and aid br. Abbott in instructing the native preachers, instead of proceeding to visit the churches as I had expected when leaving home. The great majority of the churches in Burmah have never been visited by any missionary, but

so far as we can learn, are quite as prosperous as those on the coast, who have enjoyed annual visits from their teachers.

"Besides, there were several native preachers present whom I had never seen, and with whom it was highly desirable that I should form an acquaintance.

"The two weeks spent with br. Abbott and these native preachers, was to me a very pleasant and profitable season. Such seasons as these afford the best opportunity for acquiring the language so as to be able to use it with effect, for the discussions which naturally arise in a course of familiar lectures disclose their habits and modes of thought, without a knowledge of which it is impossible to interpret the language and doctrines of Scripture in a clear and forcible manner.

"These native preachers have enjoyed a better opportunity for becoming acquainted with the great doctrines of the gospel this season than they ever have had before, and we have reason to believe that great good will result from br. Abbott's well directed and faithful labors with this chosen band of men, whose labors have been blessed to the conversion of so many in Arracan and Burmah.

"The native preacher who stood as the more prominent candidate for ordination, was taken ill with fever a few days before the time appointed for the laying on of hands. Some of the other candidates, in whom we and their brethren had entire confidence, were so deeply impressed with a sense of the great responsibility of the office, that they shrunk from it, and manifested such a settled unwillingness to be ordained this year, that it was finally concluded to defer the subject altogether till next year.

## Churches on Baume river.

"Immediately after this conclusion the native preachers were dismissed, and I started for a short visit with the churches at the head of Baume river. Nearly one hundred disciples from Burmah were awaiting my arrival at Koukadin. They said when first taking my hand, that many of them had worshipped God six or eight years but had never before seen one of their teachers.

"The greater portion of them were fe-

males, who had travelled two or three days over the rugged Yomada mountains to see those who seem to be the highest objects of their earthly interest. They were not a little disappointed in not meeting br. Abbott, and had many inquiries to make respecting him. They often spoke of the interest they felt in us, of remembering us in every prayer, and especially of praying for the "mamma" after they heard of her illness; the desire they had to see her was greater than they could express. Some of those who came from Burmah appear to be much more devoted than any that I have seen in any other place.

#### Christian salutations.

"Some of them have a singular form of Christian salutation. They take their teacher's hand and before speaking to him spend a few moments in silent prayer, then warmly and repeatedly press his hand, and when this is done will inquire after his health and answer his questions.

"This company, together with those from the villages and vicinity, forms an attractive and highly interesting audience. It was easy and truly delightful to preach to them.

#### Baptismal scene "for the pencil."

"There were seventeen candidates for baptism from Burmah and one from the vicinity. After being formally received by the respective churches with which they wished to be connected, a good congregation assembled on the bank of the river near the chapel, to witness the profession of their faith in Christ. Immediately from the opposite bank of the river rises a hill covered with majestic trees, whose shadow, slowly retiring before the rising sun, added not a little to the pleasant solemnity of the occasion. Good order and quietness prevailed throughout the congregation. The candidates were gently led down to the water by one of the native preachers, and, as each rose from the baptismal grave, praises were sung to "Him who died for our sins and was raised again for our justification." The commemoration of the death of our Lord in the afternoon of the same day, was also a solemn and interesting season. In the evening, bade the dear disciples

farewell, each saying as we took the parting hand, Pray for us, O teacher!"

#### Health of Mr. Abbott.

Messrs. Abbott and Beecher returned to Sandoway Feb. 14, the former much reduced by excessive labor and sickness. Mr. Abbott writes, Feb. 17: "The Doctor hardly knows what to do with my cough, debility, chills, fever, *night sweats*, &c., but thinks they may be symptomatic of a sub-acute inflammation of lungs, &c. I have shut myself up, and am going to keep quiet a long time." He writes again on the 18th, "I have had no fever for thirty-six hours, and trust I am improving. I suppose Sandoway is as good a place as I could be at for the improvement of health, excepting upon the sea; but I have no idea of taking a voyage at present."

We publish these particulars that our Christian friends may judge for themselves of the critical state of Mr. Abbott's health, and lest more distressing intelligence may by and by take them unawares. Our beloved brother, we greatly fear, may be taken from us and from his work before another year closes. May the churches "help together by prayer" for him, that for the gift (of life) bestowed on him by the means of many persons, thanks may be given by many on his behalf.

#### SIAM.

##### Death of Hongkit.—"Three questions."

The following letter from Mr. Jones, of Feb. 12, was received the 17th ult. It indicates but too plainly the extremity of destitution and discouragement to which the Chinese department of the Mission had become reduced; while to us its sombre character is partially relieved, from knowing that on the day of its reception a missionary (Mr. Ashmore) was being set apart to this special service, to join the mission, with leave of Providence, before the close of the year.

Mr. Jones, addressing the Foreign Secretary, writes:—

"Those were melancholy tidings in your letter, which told us that no men could be found who would come and help us here. Is not God aware of this posture of affairs—and interposing to meet the exi-

gency? No one will come to guide, train, and teach the disciples, who have been gathered here—they can have no human teacher—so he will take them where he can instruct them himself. In July Pe Kong died,—Aug. Chek Samhong, Oct. Chek Tio, Dec. Pe Su; on the 1st inst. Pa Nie Ko—and on the 10th Sinsay Hongkit. Pe Su has been regularly employed as assistant for three or four years, and his services were valuable though not showy. Sinsay Hongkit was baptized Dec. '44, received much biblical instruction from br. Goddard, and for the last four years has been constantly in service to the mission either as preacher, or teacher of the language to br. Goddard. He was a learned man, but no one of the disciples ever complained so much and so pathetically of his ignorance in regard to religion. Since br. Goddard's departure his services have been invaluable to the church; but what they are to now do, God only knows. There are still about twenty members here, (some are gone to China;) some are aged, others can read or write but little, and understand still less. Some five or six persons are seeking connection with us and we have hopes of them, but who shall examine them? Baptizing is easy, but who shall teach? Alas for the Chinese! Alas for the Siamese! Alas for all the inhabitants of the land! Is it for this so many who loved Christ have labored and sickened and died? Is it for this the few who remain struggle on in weakness without sympathy, without aid? Or shall we do as the A. B. C. F. M.,—withdraw and leave the field to others,—give up our printing department, with the 2nd edition of the New Testament nearly completed, —our houses—our fellow Christians in their desolate state—and the whole land to continue as it is in the power of Satan, or reform and instruct itself as it can? These thoughts may draw no tears from our brethren at home, but they rack our hearts with agony; and in such circumstances how can we have clear heads and courageous hearts to labor wisely and efficiently? Three questions;—Shall we have help? Or shall we carry on this unequal contest thus forsaken and alone? Or shall we abandon it at once? Tell us."

## ASSAM.

## Excursions for preaching—German missionaries.

Mr. Brown writes from Nowgong, Feb. 13, '50.

During the latter part of December I had the pleasure of taking a trip for preaching through the Jorhat district in company with Mr. Hesselmeier, the German missionary at Dibrugar, and our native brethren Nidhi Levi and Bipsu. We found multitudes of people willing to listen to the truth, and I trust a good impression was made on many minds. This occasional preaching however is not what the people require. They need a missionary who should spend his whole time among them. We cannot expect that a visit once a year will be attended by any permanent results.

"Mr. Hesselmeier I found to be an excellent and evangelical brother, who seems to possess the true missionary spirit. Having been in the province less than a year, he has not, of course, that command of the language which is desirable, and which can only be acquired by long study and use. Our native brother Nidhi Levi is an energetic and excellent preacher, and well qualified to meet the arguments by which the brahmins endeavor to defend their system.

"After returning from Jorhat, I concluded to improve the remainder of the cold season by making a trip as far as Tezpur and Nowgong, in which Mrs. Brown accompanied me. We found our dear friends, the Bruces, at Tezpur in a very afflicted state—both of them having been confined to their beds for several weeks.

## Change of views on baptism—Nowgong station.

"Here we met with Mr. Daeuble, the other German missionary who came into the province with Mr. Hesselmeier. He offered to accompany us to Nowgong; and since his arrival, has disclosed to us the result of his investigations on the subject of baptism, and, finding the doctrines of his church untenable, has requested to be baptized by us in the primitive mode. He has arrived at his present conclusions solely by the study of the

Scriptures, having as yet examined no work of controversy on the subject. He informs us that his doubts respecting infant baptism were excited while at college in Basel; but knowing that the Baptists were universally regarded as a very corrupt and pernicious sect, he felt no anxiety to examine, much less to embrace, their sentiments. On becoming acquainted with the missionaries in Assam, he perceived that they were an entirely different people from what they had been represented; and hearing also of the renunciation of Pedo-baptism by the Rev. B. W. Noel, (whom he had seen at Basel,) he determined to give the subject a thorough examination.

"This has resulted in the full conviction that he has never been baptized. He has accordingly related his experience and views before the church in this place, and has been received as a candidate for membership; but it was thought by br. Stoddard and myself that it would be best to have the baptism administered at Tezpur, the place of his residence. We have written to br. Danforth, and expect him to be present on the occasion."

## DONATIONS.

RECEIVED IN APRIL, 1850.

## Maine.

West Jefferson, ch. and cong 28 67; Young men's mon. con. 7.33; Wiscasset, John Sylvester 3 \$39.00

## New Hampshire.

Hanover, ch. 4; South Hampton, a friend to missions 3 7.00

## Vermont.

Brattleboro', ch. 30; Berkshire, H. M. Smith 5; Saxton's River, ch. "balance of March collection," 3; Mrs. C. C. Hayden 20; Mrs. M. L. Mason 5 63.00

## Massachusetts.

North Adams, ch. 90; Westford, Abel Rugg 5; Marblehead, ch. 12; West Marshfield, ch. 11.57; South Reading, a friend 10; West Cambridge, ch. and soc. 36.94; Foxboro', ch. mon. con. 26; West Dedham, ch. 8.35 199.86  
Boston, "a friend" 50; Charles St ch. mon. con. 10; Baldwin Place ch. Sab. sch.

Miss. Soc., J. Sawyer tr., 3 months' collection, (of which 5 is from the Infant class for Mrs. Benjamin,) 31.36; Tremont St. Sab. sch. W. A. Holland Supt., 5; South Boston, Mary Elizabeth Safford, "her mission fund left at her death," 70 cts. 97.06  
296.92

## Rhode Island.

Rhode Island Baptist State Conv., V. J. Bates tr., viz., Providence, 1 ch. mon. con. 5.10; Pine St. ch. to cons. Mrs. James Brown L. M. 114 119.10

## Connecticut.

Hadlyme, ch. mon. con. 6; Colchester, H. Abel 1 7.00

## New York.

Fairfield, Miss Louisa H. Briggs 5; Mrs. Prof. Briggs 2; Schoharie, George W. Briggs 2; Jamestown, ch. 10; LeRoy, ch. mon. con. 1; Brooklyn, Pierrepont St. ch. Fem. For. M. Soc. Mrs. Jane Tiebout Sec. 50; Hector, ch. 5.25 75.25  
New York City, Amity St. ch. D. Haynes tr. 344.26  
419.51

## New Jersey.

Elizabethtown, ch. 10.00  
Columbus, ch. 12.37; Jacobstown, ch. 13; Rahway, ch. 9 Penn's Neck, ch. 31.07; Samptown, ch. 30, from Rev. J. M. Haswell, agent, 95.44  
105.44

## Pennsylvania.

Eaton, ch. 5.00

## Maryland.

Baltimore, Mrs. Virginia A. Wilson, for Assam mission 20.00

## Ohio.

Cleveland, 1 ch. to cons. Hanford Congar L. M. 117.00  
Granville College, For. Miss. Soc., D. C. McClay Sec. 10.00  
127.00

## Illinois.

Ottawa Baptist Asso., Norman Warriner tr. 35.00  
Lafayette, G. Buchanan 1.00  
Griggsville, Sab. sch., L. Eastman supt., for Assam miss. 5.00  
Napierville, ch. 34.00  
75.00

## Michigan.

Ann Arbor, a member of the ch., to cons. Rev. Samuel Graves L. M. 148.50  
\$1,432.47

## Legacy.

Gardner, Ms., Joshua Tucker per Seth Tucker, Executor in full, one half for the Burman Mission and one half for Indian Missions 548.21  
\$1,980.68

THE

# MISSIONARY MAGAZINE.

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No. 7.

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## AMERICAN BAPTIST MISSIONARY UNION.

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### MEETING OF THE BOARD OF MANAGERS.\*

The Board of Managers of the American Baptist Missionary Union held its thirty-sixth annual meeting with the Washington Street Baptist Church, Buffalo, N. Y., commencing on Tuesday, May 14, 1850. Hon. James H. Duncan, Chairman of the Board, being absent, Rev. Elisha Tucker, D. D., of Ill., was appointed Chairman, *pro tem*. After a season spent in devotional exercises the roll of the Board was called, and twenty-six ministers and laymen appeared to be present.

The Annual Reports of the Treasurer, the Auditing Committee, and the Executive Committee, were read and referred to the following committees:—

*On Obituaries.*—H. J. Ripley, L. Raymond, J. B. Olcott.

*On Finances.*—D. R. Barton, D. M. Wilson, J. Borden, L. D. Boone, B. Greenough.

*On Publications.*—A. S. Train, H. Fletcher, H. V. Jones, J. T. Seeley, W. Bucknell, Jr.

*On Agencies.*—C. B. Davis, E. Cushman, J. L. Moore, S. Tucker, D. Bowen.

*On Burmese Missions.*—E. G. Robinson, N. G. Lovell, H. Davis, T. Wattson, S. N. Kendrick.

*On Karen Missions.*—S. F. Smith, E. E. Cummings, J. G. Collom, R. R. Raymond, M. Allen.

*Siam and Chinese Missions.*—O. C. Comstock, W. Clarke, S. J. Drake, J. C. Foster, T. D. Chollar.

*Assam and Telooogo Missions.*—D. Ives, J. Smitzer, H. I. Parker, J. Jennings, S. Haskell.

*Bassa Mission.*—R. Babcock, D. C. Eddy, S. B. Page, N. Hooper, S. D. Phelps.

*German Mission.*—L. Tucker, B. T. Welch, I. Wescott, W. Douglass, T. O. Lincoln.

*French and Greek Missions.*—L. F. Beecher, I. Harris, H. Seaver, G. W. Harris, J. Hall, J. Reed.

*Indian Missions.*—J. N. Granger, N. Colver, A. Bennett, A. D. Gillette, S. W. Adams, J. N. Wilder, Jesse Elliott, E. E. Cummings, T. O. Lincoln.

\* We present an abstract of the proceedings of the Board and Union. The full report will be published in a separate form.

A report from the Executive Committee on the Comparative Claims of Missions to Reinforcement was read, and referred to Rev. Messrs. J. Stevens, L. Tucker, D. D., A. Wheelock, L. Stone and A. P. Mason.

#### REPORT ON CLAIMS OF MAULMAIN MISSIONS.

The Committee appointed last year, on the Claims of the Maulmain Missions, presented the following report which was adopted.

The committee appointed at the last meeting of your body, with instructions to inquire into the relative claims to reinforcement and support of the Maulmain Burman and Karen Missions, and to offer such suggestions to the Executive Committee, relating to these missions, as the facts in the case might seem to require, respectfully present the following report :

Your committee have attended to the duty assigned them : several meetings have been held, and a sub-committee have visited the Missionary Rooms, in Boston, where every facility was afforded them for obtaining a full understanding of the whole subject. They have also been favored with a personal interview with both the Corresponding Secretaries, and with Rev. Messrs. Vinten, Osgood and Haswell, returned missionaries. They also addressed a fraternal letter to the Executive Committee, whose reply, your committee are happy to state, shows that that body entertain similar views to those to which your committee have been led.

Your committee believe that the Executive body are prepared to sustain both these important missions, to the fullest extent allowed by the contributors to the Union. Your committee do not find that any further action of the Board, upon the subject assigned to them, is required.

All which is respectfully submitted.

S. H. CONE, *Chairman.*

JAMES N. GRANGER, *Secretary.*

A paper from the Executive Committee, on the Resuscitation of the Ava Mission, was read and referred to Rev. Messrs. W. R. Williams, D. D., P. Church, D. D., J. L. Burrows, A. M. Beebe, Esq., and Rev. H. T. Love. A paper, also from the Executive Committee, on the Reinforcements and Appropriations for 1850-1, was referred to Rev. Messrs. J. G. Warren, M. Stone, D. B. Cheeney, Mr. N. Crosby and Rev. J. F. Wilcox.

A committee consisting of Rev. Messrs. S. S. Cutting, S. B. Webster, P. Work, G. W. Bosworth, L. H. Moore, Z. Freeman, A. D. Gillette, J. Schofield, Mr. J. Conant, and Rev. S. J. Drake, was appointed to inquire into the expediency of changing the time of holding the Annual Meeting of the Missionary Union, from the month of May to the month of September or October.

On Tuesday and Wednesday evenings public missionary meetings were held, for addresses and prayer, when large audiences were addressed by Rev. Messrs. J. M. Haswell, of the Burman Mission ; M. Bronson, of the Assam Mission ; E. Kincaid, reappointed missionary to Ava ; J. W. Parker, of Mass. ; and Amos Sutton, of the English Baptist Mission to Orissa.

Wednesday was chiefly occupied in hearing reports from the several committees. These reports we present in full, with other papers read to the Board. They elicited much animated and interesting discussion on the important topics embraced in them.

#### RESUSCITATION OF THE AVA MISSION.

Soon after the reappointment of the Rev. E. Kincaid, as a missionary to Ava or some other place in the northern part of Burmah, the Executive Committee were requested to send a missionary-physician to the same field and at the same time. The brother who applied for the appointment, besides the qualifications which might ordinarily be looked for in a candidate for such service, had the advantage of an



intimate knowledge of the Burmese people and language. For these reasons, and from the conviction that his medical skill would prove a shield to the mission, nearly every pastor and several laymen of Philadelphia manifested a lively interest in his appointment: and the Committee would have complied with their wishes could it have been made probable that a Christian missionary might perform his work within the empire, or that the brother would be a successful preacher in one of the ceded provinces. In the absence of such information they were unprepared to incur the expense and hazard of the experiment without special authorization from the Board. They thought it would be better for Mr. Kincaid first to go to Maulmain or Akyab, carrying with him the assurance that the medical missionary should be appointed on his sending home a carefully formed opinion that the way was open for resuming labor in Burmah Proper. Under these circumstances it was proposed that so much of the subject as refers to the practicability of resuscitating the Ava Mission, and the importance of taking more vigorous measures speedily to accomplish it, be laid before the Board at the present session; and the Committee, in doing so, are expected to refer to some of the facts and principles which deserve a place in the deliberations that may be given to the question.

Considerations of grave import and high interest favor the reë occupancy of Ava, and other places in Burmah Proper, at the earliest practicable time. These are to be found in the relations which American Baptists sustain to the evangelization of the empire; in the character and number of its population; in the relative position of the country; in the necessities of its Christian disciples; and in the expectation of the Christian world. The Committee have referred to the influence which these considerations have had on their own minds, in the report on the Comparative Claims of Missions to Reinforcement. No missionary field can have stronger claims on this Board; and if the opportunity for replanting the mission were within reach, it would baffle the wisdom of the wisest to show that the work might be left undone without incurring the displeasure of Him whom we serve.

But is Ava, or any other point in Burmah Proper, accessible to the Christian missionary as a *field of missionary labor*? The information needed in examining this question, can be drawn from no higher sources than the statements of the men who now are or have been connected with the missions in Burmah. From them the Board have learned that, as a result of the revolution of 1837, in which Thurrawadi usurped the throne and expressly prohibited evangelical labor,\* the peril of conducting the work became so great as to induce every missionary to leave the country. Ava was abandoned in that year, and Rangoon in 1838; but the missionaries proceeded to the Tenasserim provinces, with the design of seizing the first opportunity of returning to their stations. Mr. Kincaid and Mr. Abbott went to Rangoon in 1839, with the hope of recovering their positions. Referring to this visit Mr. Abbott said: "I became more fully convinced than ever of the impossibility of doing anything directly for the Karens under the present government, without involving them in sufferings more serious than they have ever yet experienced." And in a letter dated Akyab, 1840, Mr. Kincaid said: "Brother Abbott and I had been laboring as we could in Maulmain and the villages, waiting for some change in Burman affairs. We spent some time in Rangoon, but in the end were convinced that it was quite useless to remain, as nothing worthy of being called missionary work could be accomplished. Like the merchants we could sit in our houses, and, if this were all that was necessary, we could keep the ground. There is no difficulty about *living* in Burmah, but we could not teach the people, for the people dare not come near us. While this state of things existed, and there were other large fields open to our efforts, it seemed not the part of wisdom to

\* See an article by Rev. E. Kincaid, on Revolutions in Burmah, in *Missionary Magazine* for 1846, p. 105.

remain idle in Burmah. The command is plain, 'If they persecute you in one city flee to another.' When, in the providence of God, Burmah shall be open to our intercourse with the people, in a very few days we could go over to Bassein, or by the *Aing pass* could go directly to Ava." These were the facts and opinions which led the missionaries to abandon their stations in Burmah, and subsequently to plant others in the ceded provinces.

From that time to the present the missionaries, both Burman and Karen, have manifested earnest solicitude for the renewal of operations in Burmah. Mr. Ingalls was desirous of being located there in 1844, and Messrs. Vinton, Stevens and Ingalls went to Rangoon in the dry season of 1844-5 to ascertain the practicability of occupying it; but they found nothing to justify the experiment. Early in 1846 tidings reached this country that the reign of the intolerant Thurrawadi had been superseded by a regency, in which the intelligent and magnanimous Mekkara was said to hold a conspicuous place, and in 1847 Dr. Judson removed to Rangoon with the hope of renewing the work of evangelization. The aged governor received him favorably, "not as a missionary," however, "but as a minister of a foreign religion, ministering to foreigners resident in the place, and as a dictionary-maker, laboring to promote the welfare of both countries." After residing in the city a few weeks, Dr. Judson wrote, under date of March 28: "The present administration of government, though rather more friendly to foreigners, is more rigidly intolerant than that of the late king Thurrawadi. Any known attempt at proselyting would be instantly amenable at the criminal tribunal, and would probably be punished by the imprisonment or death of the proselyte, and the banishment of the missionary." Dr. Judson was not allowed to wait long for an illustration of the hostile disposition of the government. His Sabbath services were broken up; and he concluded that a footing in Rangoon could be obtained only by securing some countenance at Ava. The aged governor consented to the measure, and arrangements were made for visiting the capital; but the journey was prevented by an unforeseen deficiency of funds, and an unfavorable change in the administration of the government of Rangoon. The lack of funds was made up as soon as the Committee knew of its existence, but Dr. Judson returned to Maulmain in September, 1847. No attempt has since been made to resume missionary operations at Rangoon, and no change is known to have taken place in the policy of the Burmese government.

Mr. Abbott returned to Sandoway in November of 1847, determined, if possible, to plant a missionary station at some point in the province of Bassein or Rangoon; and the Committee gave him assurance of every help at their command. His heart yearned with paternal solicitude over the thousands of Karen disciples who needed his succor; and it was his intention to seek a foothold in Burmah Proper, through what might appear to be the most favorable route after re-surveying the ground. The first attempt was made in December, 1848, by way of Bassein river; the second early in 1849, by crossing the hills at the head of the river; but both attempts were unsuccessful. Dread of impeachment before the king, led the governor of Bassein to refuse the missionary admission within his territory in the first instance, and to drive him out of it in the second. But Mr. Abbott has some reason to hope that these attempts will, in the end, open the way for him to reënter Burmah. His latest letters, however, speak of the measure as being now impracticable; and within the last six months missionaries at Akyab, Maulmain and Tavoy, have spontaneously given the same opinion. One of them, Mr. Ingalls of Akyab, in a letter dated December 24, 1849, suggests a commercial treaty, between the government of the United States and the court of Ava, as the only feasible plan of regaining our ground in the empire; and measures have been taken to bring the subject to the notice of our government.

The Committee have thus alluded to the history of the abandonment of Ava and Rangoon, and the attempts made to reoccupy them, not because they suppose that

history to *prove* Burmah to be inaccessible, or that no direct effort should now be made to regain the ground. On the contrary, an appointment was given to Mr. Kincaid for this object with all cordiality and without hesitation. But when it was proposed to send with him a medical helper,—thus becoming responsible for his support during life, while no such helper was needed in any of the missions of the ceded provinces,—the Committee felt bound to wait for the instructions of the Board, or for evidence that missions would be tolerated by the Burmese government.

They also felt the necessity of estimating the probabilities of meeting the additional expenditures involved in the reoccupancy of Burmah,—for the appropriations desired by existing missions, together with the sending forth of missionaries ready to return and those under appointment, will swell the expenditure of the year ending April 1, 1851, from \$10,000 to \$15,000 beyond that of the last year.

But the Board may deem it wise to direct an expenditure beyond the demands of existing operations, in order to give the fairest trial to the intensely interesting project of resuscitating the Ava Mission. In that event, the Committee will implicitly and heartily comply with such instructions; and in any event, they will not cease to pray that Burmah may speedily throw open all her gates to the Christian missionary, exclaiming, "How beautiful upon the mountains are the feet of him . . . that publisheth salvation!"

On behalf of the Committee,

EDW. BRIGHT, JR., *Cor. Sec.*

The subject is one of grave import, and is not without its peculiar difficulties. The renewal of aggressive operations on the part of our missions against the heathenism of Burmah Proper, has been for some years the theme of solicitude, discussion and prayer. It seemed a reproach on American Baptists, that whilst their labors had been drawn off or excluded from these territories, some members of the much older Romish missions remained in comparative security; although it was understood they so remained in virtual inertness, mute and bound, as to any efforts at proselytism. Our own labors among the Karens, a noble though a subjugated race of the population of Burmah, had been and yet are crowned with signal benediction. And the recent journals of Roman Catholic missions show, that to this field, in which our triumphs have far outstripped any Burman results of their labors, our success has provoked them, and in consequence, Romish priests are now going thither to rival, to thwart, and, if it may be, to supplant us.

A brother beloved, who, after long toil in the East, had been spending years amongst us, feeding and kindling missionary zeal in this his native country, finds himself now in a state to attempt the resumption of his eastern tasks; and his heart yearns to preach Christ at Ava itself, the imperial capital of Burmah. A large portion of his family will accompany him: and it is thought that their very presence, with the husband and father, will be to Burman suspicion a pledge of the honest and unworldly character of his mission. But, severed there, as this family would be from such medical relief as is accessible at many other mission stations, it seems desirable that they should not be sent out so unprovided in their perilous loneliness, and where sickness so likely to befall them would become doubly fearful and needlessly fatal. A brother who was in youth long a resident of that country, speaking several of its tongues, of approved medical skill, and a kinsman of the missionary, and himself of allowed piety and devotion, offers himself and family to attend the venture. Brethren in Philadelphia, long the city of his residence, urge his appointment and most forcibly.

On the other hand the Executive Committee at Boston find themselves surrounded by peculiar embarrassments. Recognizing the worth and medical skill and disinterestedness of the missionary physician, thus nominated for appointment, the brethren left in the keeping of our Mission Rooms are like Paul the Apostle,

burdened with that charge, so anxious though so blessed a one: "the care of all the churches cometh upon" them. They must look with earnest solicitude to the effect of every new station, established or reoccupied, upon the churches *at home*, as winning their decided sanction and support; and upon the missionary churches and laborers *abroad*, as it may propitiate their judgment, and as it may aid *their* work on the one hand, or on the other hand lessen and divide *their* resources.

Our churches in this country have spoken with some distinctness their opinion, that the press and the school and the tract may have sometimes crowded disproportionately on the old apostolic method—the simple preaching of Christ's word; and that the Executive Committee should therefore sedulously seek to restore the balance that may have been disturbed, between such ministerial and other forms of missionary labor. The physician in the present case would not go out as an ordained minister. Again, whilst opinions expressed on the part of some brethren, as our excellent brother Kincaid himself, and others more or less conversant with Burmah, favor the conclusion that Ava is open as a missionary station, several of our missionary brethren in Burmah itself seem to hold an opposite sentiment. If the doors of the imperial capital be found yet hopelessly sealed, the casting of the missionary enterprise which makes the experiment into so large and costly a shape, would be occasion hereafter of some regret if not complaint. It is allowed that, if the gates be found open, a physician may be himself one of the strongest commendations and safeguards at Ava to a preaching missionary. The Luke, "the beloved physician," may not only minister to the bodily infirmities of the Paul, but be the usher and defender and patron of the Apostle. But this is an uncertain result, remote and problematical; whilst the pecuniary burdens consequent upon the measure would be certain and immediate and permanent. The Executive Committee are willing that our brother Kincaid should go forward; and if on trial he find his hopes as to the accessibility of the capital to be warranted, that, upon his sending back the requisite statements, the appointment of the missionary physician should be made, and the entire missionary staff required at the capital be thus completed.

Now it is the duty of the churches of Christ to cultivate a holy spirit of enterprise, and a generous, trusting faith in the God whose promises were never small, and whose strength is not yet spent. But he is also a God of counsel, and would have his people walk wisely and in lowliness before him. Whilst he blesses the simple trust that is the best basis of missions, he does not approve the kindled imagination and the glowing and self-reliant impulses that are often mistaken for simple faith, but which may be more truly entitled the romance of missions. Ava must have great influence; and deserves from us great remembrance and greatest prayers. In the first preaching of his gospel, Christ bade the apostles begin at Jerusalem, the *Ava* of Judaism; and Paul, Christ's great apostle to the uncircumcision, yearned through weary years to visit Rome, the metropolis of that Gentilism which he especially sought to convert. To that Burman race for whom your missionaries have translated the Bible, and so long prayed and toiled—the imperial Ava is both a Jerusalem and a Rome,—the seat of civil dominion and the proudest fastness of spiritual delusion and despotism. But as God in the early ages of the church soon scattered the apostles from Jerusalem; and made some of the greatest triumphs over Gentilism to be won far away from Rome; so it may be in the labors of the nineteenth century upon heathen Burmah. The capital having early repelled, may long and obstinately exclude what the nation is yet to receive at other points more vulnerable, and through channels which no despotism can always guard and close. And while Faith is daring as against the world, she must be docile and submissive as before the Providence that wields the world and guides the church.

Your committee have felt the solemnity, the special difficulties, and the vast responsibilities that cluster around a wise decision of the pending question. Apprehending in the expected larger expenditures of the coming year requisite for exist-

ing appointments, a very heavy draught upon your treasury, they yet desire to extend, where God seems to beckon us to the work, the cords of the missionary enterprise. But if in stretching out these cords the churches do not actually lengthen them by enlarged zeal, contributions and prayer, then the cord so extended at one spot will be only tightened at another, and perhaps with the result at this latter point to cripple, and it may be to strangle, other branches of our missions where the station is less than the present, one of uncertain enterprise, and where the demands for help are loud, imperative and unquestionable. Strongly as we may be attached to new enterprises of high adventure and large promise—and we are bound to them by every tie of Christian sympathy and pious hope—yet we must not forget that to the existing stations we are held not only by all those above-named ties, but by the added and stronger bonds of the explicit, solemn and repeated pledges we have given—pledges we can neither easily discharge nor innocently forget.

Some of your committee have leaned, therefore, to the recommendation of the Executive Committee, that our brother Kincaid's experiment be first made; and that the appointment of a physician be reserved as a contingency to depend on the success of the experiment at Ava. But to conciliate as far as is possible the wishes of all, your committee have concluded to unite in recommending yet another modification. It is, that the Board now recommend to the Executive Committee, to appoint a missionary physician: but that, from a regard to the growing demand of the churches at home for preachers as laborers in the missionary field, this appointment of a physician be with the explicit condition, that if the attempt to plant a station at Ava should be in Divine Providence frustrated, then such physician's relations to this Board cease. In suggesting this, the committee would expressly protest against any misconception. They have formed from concurrent testimony a high estimate of the worth of the brother, of his medical skill, and of his pious consecration. But they understand that he would be at no loss to secure, in the British colonial or consular establishments, an appointment with higher remuneration than we can offer, and would not therefore incur pecuniary loss or wrong. On the other hand, our missions in the ceded provinces, apart from Burmah Proper, do not, it is understood, require the increased burden of such medical laborer to be attached to the mission.

Your committee make, with great distrust and after protracted and anxious discussion, the preceding suggestions as affording what seemed the most feasible, harmonious and safe disposal of the question.

*Resolved*, That the Board will sustain the Executive Committee, in vigorous efforts to resume missionary operations in Burmah Proper, and will justify the Committee in the appointment of a medical helper, to accompany the Rev. Mr. Kincaid in his attempt to reënter that field, on such conditions as are suggested by the Report of the Committee of five on the part of this Board.

#### REPORT ON REINFORCEMENTS AND APPROPRIATIONS.

Your committee have examined with as much care as the time would allow, the facts and reasonings of the paper submitted to its consideration, and are prepared to sympathize most heartily with the Executive Committee in their perplexity.

The history of the past, the moderate advance which from year to year has been made in the offerings to the missionary cause, and the pressing claims of other departments of benevolent and Christian enterprise, seem to forbid any considerable advance in the expenditures of the coming over those of the past year. Any scale of increase unwarranted by the liberality of the churches and involving the Union in debt, should, in our judgment, be adopted with caution; and in no case could be justified only by the sternest necessity. Still we solemnly believe our motto should be onward. *Onward, ONWARD*, in an enterprise like this, indicates the only policy that can ensure success, or that is at all in keeping with the magnitude of the

objects to be realized. To devise small things is to go backward. To devise liberal things is to go forward.

Our God has gone out before us, so as he never went out before the church in any former period. Is it not alike our duty and our honor to follow? As the leaders of the sacramental host of God's elect, is it not the duty of the members of this Board and this Union, to go out before the people? and so surely as they do it, in the spirit of self-sacrifice, will not the people follow? God by his acts has created a demand upon us, and thereby assured us of his confidence in our ability and our readiness to meet it. It is our prerogative, by our liberal plans and our personal zeal, to create a demand on the resources of the saints, and thereby show that we believe them both able and willing to meet that demand. God says to us, "Come and see what I am doing, and have a part with me." It is our privilege to say to our brethren of like precious faith, Come and see what we are doing, and share with us in the Godlike achievement.

The world is perishing. The heathen are calling for the bread of life. Doors of usefulness, wide and effectual, are opened in every land. The Spirit is poured out from on high, and converts are multiplied. Our missionaries are fainting on the field and crying to us for helpers. Stations, where holy men of God toiled and died, are vacant and must be manned anew. Our churches have means enough, and more than enough, for every emergency. Your committee would therefore recommend the adoption of the following resolutions:

*Resolved*, as the sense of this Board, That the exigencies of the times and the claims of our missions demand for the coming year an outlay of at least *twenty thousand dollars*, over and above the expenditures of the last year.

*Resolved*, That by our personal sacrifices, by our influence in the pulpit and out of it, by encouraging in every possible way those self-denying men who, in the capacity of agents, gather up the offerings of our churches, and above all by devout prayer to the God of Missions, whose are the silver and the gold, and in whose hands are the hearts of all men, we will seek to meet this claim and swell the income of the present year to the requisite amount.

*Resolved*, That the paper now under our notice be read before the Union on Friday morning, and submitted to the deliberation and action of that body.

#### REPORT ON THE GERMAN MISSION.

The committee to whom was referred that part of the report of the Executive Committee relating to the German Mission, submit the following:

It is with emotions of unmingled pleasure, and with unfeigned gratitude to God, that we learn that the same eminent success which attended the first efforts of our beloved brother Oucken, to preach the gospel to his countrymen, still continues to be enjoyed by himself and his coadjutors; and that the mission shares largely in the divine favor. In many respects this may be regarded as the most important mission established within the present century.

Acting in the very heart of Europe,—characterized by thoughtfulness, integrity, perseverance, an unconquerable love of literature and vastness of learning,—the German mind is fitted to exert a controlling influence over the nations of continental Europe.

In reading the history of the German churches, the labors of the missionaries and pastors, the persecutions endured by some, and the self-denying and self-sacrificing spirit manifested by private members, we are reminded of the history of the apostolic churches.

A distinguishing feature of this mission is the fact that the general intelligence of the people renders unnecessary much of the preparatory labor required among

runder nations. Our missionaries are not obliged to begin their work with the alphabet of literature, and perform a tedious amount of preparatory instruction, before men can be sufficiently enlightened to comprehend the truths of revelation. And though we now find access chiefly to the humbler classes of society, the truths of the gospel are powerful enough to subdue the most cultivated minds that now sway German thought, and through that the thought of the world. Such a result, though it may be far distant in our sight, is not beyond the vision of faith.

The millions of Germany are now accessible to missionary labor; and to human perception, men and means only are needed to emancipate them from the power of a transcendental theology, and to work a reformation as spiritual and as perfect as that of Luther was political and incomplete. Men they seem to have among themselves, and this is one of the most encouraging features in the mission; but though their liberality is truly apostolic, their means are very limited. How fervently, therefore, ought we to pray the Lord of the harvest to raise up faithful men and send them into this ripened field, and to incline the hearts of his people to sustain them.

Present appearances indicate that Austria is to be converted to the truth through the agency of German Christians. Rare facilities also exist for carrying the gospel into Hungary, Prussia, Silesia, Denmark, Holland, and other continental countries.

While br. Oncken, the pioneer in this interesting mission, and his successful and indefatigable fellow laborers are worn with toil, calls for help are multiplying, new fields are opening daily, and the fruits of their labor are abundant and glorious.

Your committee do not feel at liberty to suggest any alteration in the mode of prosecuting a mission which has been so eminently successful, and conducted, so far as they are able to judge, with great wisdom and zeal. They would therefore recommend it, and the faithful laborers engaged in it, to the liberal support of the American churches.

#### COMPARATIVE CLAIMS OF MISSIONS TO REINFORCEMENT.

Claims to reinforcement may be founded on the state of the missions in themselves considered, or on the number, character and position of the people to whom they are sent. With respect to claims of the former class, there appears to be at present no occasion for extended remark. They pertain ordinarily to states and times of destitution and feebleness. They involve considerations affecting the continuance of missions, not so much their effectiveness as bearing on the work to be performed. The missions of the Union are not, at this time, in a state to demand of us an anxious and labored adjustment of their comparative claims to succor. Measures are in progress which, with the blessing which has attended our efforts since the reorganization of the Union, and in the same ratio of advancement, will place all the missions of the Board, within a very short period, not only above any gloomy forebodings of abandonment or extinction, but in a whole and healthful condition for aggressive movement. What will better comport with the present stage of our operations, is a consideration of the claims of missions to enlargement, in regard to the people whom they are laboring to enlighten and save.

1. *Missions to Indian Tribes.* These are the Ojibwa, Ottawa, Shawanoe, and Cherokee Missions.

The Ojibwa Mission, located near Lake Superior, with two missionaries and two assistants, restricts its operations necessarily to the few and scattered wanderers of the tribe who roam in that vicinity, having with rare exceptions no certain dwelling place. Even the larger bands, amounting in the aggregate to some thousands, are dispersed abroad, on the north and west of the Superior, over as many thousand square miles.

The Ottawa and Shawanoe Missions, with four missionaries, six or eight female assistants, and several native helpers, are an adequate provision for the 1,500 or 2,000 individuals demanding their care.

In the Cherokee Mission, embracing three missionaries and as many assistants and five native preachers with a printing department, it might be pertinent to inquire whether enlargement or reduction, on the part of the Union, would be more safe and salutary. The Cherokee churches are rapidly attaining an age and strength adequate to their own self-support and prosperous extension, to the maintenance of their own native pastors and for home evangelization. It might be wise to encourage them, if encouragement were necessary, to rely more extensively on themselves.

2. *Missions in Europe.* The reinforcements required by the European Missions will be, mainly, in funds. God is raising up in France and Germany able and faithful men. His method, we may assume, if the end is to be accomplished, will be substantially the same in Greece.

With respect to the amount of our appropriations, the limitation is not to be found in the extent of demand, nor in the prospect of correspondent returns. The work is large. God has set before our brethren, and before us, an open door, in times most eventful and auspicious, among communities and races who of themselves might best command our sympathies and challenge hope, and who in their relations to others are representatives, heads of influence, of the three ecclesiastical communions of Europe,—Protestant, Papal and Greek. Our brethren, zealous, courageous, self-denying, and ready to every good work, cannot accomplish this warfare, in its beginnings at least, at their own charges. They are the poor of this world, though making many rich. The limitation is the inadequacy of our income, as compared with the claims of the heathen world. We now appropriate to these missions one eighth of our annual ingatherings. That proportion of our increase is the least we can impart to their need, the work continuing to advance and yielding an hundred fold.

3. *In Africa* we have but one mission, the Bassa, now vacant, dependent for its existence on native laborers.

If the Bassa Mission is to be continued and effectively conducted, it must have the labor also and the supervision of American missionaries. The number of missionaries to be sent may be estimated by the nature and extent of the work designed to be wrought in a given period, in connection with the liability of its retardation or interruption by the sickness or death of the laborers. The work is abundantly large for many hands. The Bassas number in population 120,000. They are now within the territory and subject to the jurisdiction of Liberia. The influence to be reciprocated between the immigrant and the native population, and from Liberia inward upon other races and tribes, is now receiving its life and features. What is to be done must be done quickly. And the Bassas are worthy. Compared with other African races they are intelligent and energetic, inclined to the arts of peace, accessible, desirous of culture, and open to the teachings of the gospel. We have gained their confidence and regard. Their language we have reduced to writing. Schools are now in progress. Some have learned from the heart the way of life; a few have become spiritual guides to their countrymen. Few missions promise, for labor bestowed, an earlier or richer equivalent. The infusion of their character, christianized and nurtured in knowledge, would be no disparagement to their brethren transplanted from other Christian shores; much less would they fail to be ministers of light and salvation to kindred races, natives of Africa, so long the theatre of spoil and outrage, to whom we owe, in common with other Christian nations, more than large redress.

As to danger of retardation or interruption of the work from sickness or death of missionaries, what at first might seem a reason for sending but few laborers is



more justly a motive for their multiplication. The greater the peril to health and life, the more abundant, if indeed we intend to achieve the work, should be the supplies of workmen. There ought to be *relays* of laborers. In the Bassa Mission, if in any, missionaries should be sent two and two, and the force should be speedily duplicated. The number ought to be ample to allow of frequent removals and substitutions, for the renewal of health and vigor, without causing the work to cease. This will save, and would have saved, valuable lives.

#### 4. *Missions in Asia.*

Pursuing inversely the order of their institution ;—the Teloo goo Mission was reëstablished too recently to add to, or change, materially, the views which in 1848 led the Board to direct its resuscitation. The reorganization of the mission has been effected. Two missionaries are in the field, bending assiduously to its culture. With discouragements such as are common to the process of evangelizing the heathen, they have also in fair proportion their grounds of hope. In some of its aspects the field is one of marked promise. Our missionaries stand on vantage ground gained by fifty years' toil. During all that protracted period the preparatory work, for the demolition of idolatry in India, and the bringing in of Christianity, has been surely advancing, and the crisis is near at hand. Hopeful and expectant we wait on God. Meanwhile we must strengthen and extend our appliances. We must aim not only to give the mission stability and security against a second and fatal abandonment, but effectiveness proportionate to its largeness of assured results. We owe something to the maintenance of good faith. The reëstablishment of the mission was grounded on the express stipulation that it should be vigorously sustained. For the present necessity the missionary force should be doubled. The future we may leave to future progressive manifestations of the divine will.

The field of operations in the Assam Mission is the valley of the Brahmaputra, an area of moderate extent and well defined, enclosing an easily accessible population of more than a million of souls, and radiating, as from a centre, a commanding influence upon the surrounding hill tribes. It connects also, by thoroughfares, with Manipur and the upper provinces of Burmah, and, less directly, with Thibet and the Chinese empire. It is subject, as also the Teloo goo country, to British rule. The people of Assam, fettered by caste and by appetite, and under the domination of a wily priesthood, are nevertheless, as compared with other races of India, wanting neither in strength, quickness nor nobleness. They are susceptible of a generous culture; a choice field, on which to develop the beneficent, diversified influences of the Christian faith, and the adaptedness of the scheme of Christian Missions to spread them abroad. Into this field of hopeful promise, by a series of providences most unlooked for, but not of doubtful interpretation, the missionaries of the Board were led in 1835, while it yet lay in its unbroken native wildness. It was committed to our hands for culture. We accepted the charge. From that day to the present we have been laboring, though with a very inadequate instrumentality, to fell the forest and sow the seed. God has recompensed abundantly our toil. The limitations of our work for Assam are not to be found in Assam, but in the bounds of our available resources, and the antagonist claims of other fields.

Of China, with its vast extent of territory, its countless inhabitants, its growing proximity and ease of access from our western shores, its advanced civilization and intelligence, its freedom from caste and comparative looseness of attachment to its existing systems of religious faith, its quick appreciation of the teachings of Christianity, of salvation by Jesus Christ, the nature, necessity and way, and its readiness to accede to its proffer as illustrated in numerous instances, vieing in its preparedness for the gospel with every other Asiatic people, one race only excepted; of China the claims to evangelical efforts would seem to challenge, if not exclusively, our largest sympathies and resources, were it not that these claims are simul-

The claims of the Karen Missions upon the Missionary Union, to a free, earnest, unmeasured support, so far as may promote their effective working, are paramount to every and all other. Beyond all known precedent, the Karens are a people for whom the Lord has prepared his way. Were the instrumentality adequate, were the company of preachers great, like the multitude of companies of hearers, the millions of Karens of even the present generation would receive the gospel of the Son of God. A nation would be born in a day.

On behalf of the Committee,  
S. PECK, *Cor. Sec.*

The committee to whom was referred the paper on the Comparative Claims of Missions to Reinforcement, beg leave to report:

1. That they regard the subject of the paper as one of the gravest importance and responsibility.
2. That the proper adjustment of these claims, from the nature of the case, requires a careful and minute survey of the intrinsic claims of the several missions.
3. That these intrinsic claims, for the most part, can be presented by no others so well as by our missionaries connected with the several missions; and that the comparative claims of the several missions can be adjusted by none so well as by the Executive Committee, who are charged with the immediate supervision of the whole work.
4. That, as it regards the distribution both of laborers and of supplies, the success of the enterprise will be likely to be promoted by a generous confidence in the Executive Committee, from our brethren who labor abroad and from those who contribute at home.
5. That we recommend the paper submitted to our examination, in its general outlines, as to principles, specifications and conclusions, to the approval and adoption of the Board, with the simple suggestion of the inquiry, whether Burmah Proper and the Peguan department do not require greater immediate attention than is specified in the paper.

#### REPORT ON INDIAN MISSIONS.

The committee to whom was referred so much of the Annual Report as relates to the Indian Missions, respectfully present the following report:

There are at present four Indian missions under the patronage of this Board: the Mission to the Tuscaroras, in the State of New York, having passed under the control of the New York Baptist Convention. A peculiar interest attaches to these missions. The question of their separation from the Board has been often considered, but there has always been manifested on the part of the friends of the Union, a great unwillingness that any such measure should be adopted. There is in almost every mind a feeling of obligation to make some atonement, by means of Christian charity and liberality, for the grievous wrongs which the aborigines of this country have received at our hands. And were the expense attending the support of these missions much greater than it is, your committee suppose that it would be the duty of the Board, a duty in the discharge of which they would be sustained by the wishes and approval of the entire body of our contributors, to extend a generous support to these missions so long as the missionaries desire to hold their present connection with this body. And so long as on this continent, and even on the territory of States included in the home field of the Union, heathen tribes exist who are dependent upon us for the bread of life, a great missionary organization like this cannot well become insensible to their appeals, and confine its attention to the heathen of other continents. While our ears are open to the faintest cry which comes from

he far east, we cannot close them against the voices of the dying multitudes close at hand.

The Mission to the Ojibwas, at Sault de Ste Marie, and the Mission to the Ottawas in Michigan, are exerting a steadily increasing influence by means of school education, instruction in the arts of civilized life, and the preaching of the gospel. The last named tribe is now greatly reduced in numbers. The mission must ere long be brought to a close, by the extinction of the tribe itself, unless the few survivors can be induced to remove to the Indian Territory.

The results of the labors of our missionaries, connected with the Shawanoe Mission, are an illustration of the superior advantages of mission labor in the Indian Territory. The people are advancing in the knowledge of civilized life and of the Christian religion.

The same remarks may be made respecting the Cherokee Mission.

The Annual Report presents a view of the connection of slavery with the churches under the charge of this mission. Your committee have given careful attention to his subject, and, besides that portion of the Report now named, have read the correspondence between the Executive Committee and the mission; and your committee desire to state that they fully approve of all the steps which the Executive Committee have taken, with a view to ascertain and to present to this Board the facts relating to the subject. The inquiries presented by the Executive Committee to the mission, have related to all the parts of the subject, and the missionaries appear to have taken pains to supply the information desired. The report presents a brief, but exact statement of the case. No missionary, no assistant missionary, or native preacher, owns slaves. Of about 1,200 members in the churches, only four own slaves,—three of whom were slave owners by inheritance, before they became members of the churches.

So far as the influence of the Executive Committee, acting in concert with the missionaries, is concerned, your committee find good reason for repeating and endorsing the language of the Annual Report: "Things are in a fair train to lead to the utter extinction of this evil in the Cherokee churches. The instructions of the missionaries and other influences at work in them, [the churches,] are tending in the right direction. The Committee desire to give the mission their full and hearty coöperation in respect to the result aimed at,—viz. a complete separation of the churches from every form of slavery."

This language is based upon a principle recognized by your committee, that the entire removal of American slavery from churches, whose ministers receive their pecuniary support, either in whole or in part, from this body, is an indispensable condition on which this Board will continue to extend its aid. They desire to recommend that this Board approve of the measures which the Executives have already adopted, and that they be instructed to employ all proper means to guard against any extension of slavery in these churches, and also to provide for the entire removal of the evil at the earliest possible day.

#### REPORT ON THE SIAM AND CHINESE MISSIONS.

The committee to whom was referred so much of the Report of the Executive Committee as relates to the Siam and Chinese Missions, respectfully report:

That the Mission to Siam is marked by encouraging events and indications; and your committee most cordially approve of the late appointment of another missionary, Rev. William Ashmore, for that extensive field of missionary labor.

The report respecting the Mission to China, furnishes much ground of gratitude and encouragement. It should induce augmented and persevering efforts to evangelize that ancient and vast empire. The painful and protracted illness of nearly

all our beloved missionaries at these stations, has demanded and received, the tenderest sympathies of their brethren and friends, while the restoration to health and usefulness of these devoted servants of God, calls for renewed thankfulness and praise.

Your committee would further say, that the present political and commercial condition of the greater portion of the world, and especially many relations of much of it to our own favored country, are among the signs of the times which loudly call on the lovers of Zion and of man, to task their faculties, appropriate their means, and wield their influence, toward the consummation of the gracious predictions and promises of Jehovah concerning Israel and the nations.

We cannot, without disregarding our feelings, withhold an expression of our hearty approval of those operations of the missions, to which our particular attention has been directed; nor would we ever forget that all their prosperity has been derived from the blessing of Almighty God, and that all our future success will hang upon the pleasure of his throne.

#### REPORT ON PUBLICATIONS.

The committee on Publications respectfully submit the following:

The portions of the Report submitted to their consideration relate to the following topics; viz., the change in the proprietorship of the Macedonian, and the method of publishing that paper and the Magazine; the circulation of these periodicals; their gratuitous distribution; and Mr. Gammell's history of our missions.

The Union is now the exclusive proprietor of both its periodicals. They are printed in the best manner, at the least cost, and the subscription price is graduated to the lowest terms upon which they can be made to support themselves. All this is precisely as it should be. It regards these publications as agencies for the benefit of the cause they advocate; to be employed as widely and vigorously as may be, within this limit of their self-support. It arranges the merely business transactions connected with them, upon the principles which should govern every intelligent Christian in all such transactions. It aims to do the best thing, in the best manner, and at the least expense. Upon these principles all the purely business transactions of the Union should at all times be conducted.

Notwithstanding the character which these periodicals have acquired, and the cheapness at which they are afforded, their limited circulation continues to be a matter of serious regret. We have reason to be grateful that within the present year the edition of the Magazine has increased to 5,000 copies, and that of the Macedonian to nearly 30,000. Still it is difficult to believe that of the 150,000 families to which this Union has a right to look for encouragement and support, more than 100,000 of them take neither of its periodicals: that of the 3,500 churches, in more than 2,000 of them neither of these periodicals has a subscriber. Yet with all this, it is farther to be regretted, that complaints are still occasionally urged, because the gratuitous circulation of the Magazine has been discontinued. It is not the place of your committee to inquire with reference to the motives which have induced any minds to doubt the wisdom of discontinuing this gratuitous distribution. But it is pertinent for them to say, that in their judgment, that distribution was wisely discontinued, and that it cannot be revived without incurring a current expenditure of from \$1,000 to \$2,000 per annum. It surely cannot be the part of wisdom, or of duty, for this Union to incur this additional expense for this mere purpose of gratuity.

The Macedonian is sent gratuitously to every pastor whose address is known, and who does not receive it in some other way. This is well, and should be continued. Its facts are briefly and clearly stated to the masses of our people; to those masses its appeals are made; into those masses its earnest spirit should be infused. But

no pastor can have that knowledge of our work which his responsibilities demand, without the regular and careful perusal of the Magazine. No layman can discharge his duty to the cause, who does not by such perusal keep alive within himself a vivid apprehension of the condition, the necessities and the encouragements of that cause.

By many the monthly visit of the Magazine is hailed with gladness. It stirs afresh the fountains of feeling, furnishes topics for reflection and remark, and is regarded as a source of unfailing interest at the Monthly Concert. It should be so regarded by all. And instead of the occasional complaint that its gratuitous distribution has been discontinued, it would be wise for pastors to place their own names at the head of the subscription list in their several churches, and thus accomplish the double purpose of securing its benefits for themselves and inducing others to secure them.

We all know the power of example, and that power may be as effective in this work as elsewhere in the world. In a church which was making a large annual increase of its missionary contributions, one of our most intelligent laymen remarked to his pastor, "You do n't know how greatly in this matter we are indebted to your example. Others have preached well about missions here, but when, in addition to the preaching, we saw that with limited means you were heading the list from year to year, with a generous subscription, we felt that something was to be and would be done." And in all sober earnest that church began its work.

Let pastors pursue a similar course with reference to the Magazine. Let their names, if need be, head the list of its subscribers. Let their example as their precept say, this is a periodical of which no Christian family can afford to be deprived. And we may hope ere long to find that instead of 5,000 subscribers it has 50,000.

Very much the same is to be said of Mr. Gammell's history of our missions. Its literary merits are of the first order. Its value as a history is sufficiently tested by the most competent authorities. And it is safe to say, that with all our commendations, we are in little danger of placing an undue estimate upon its value. It is a pleasure to know of the sale of 6,000 copies. But when we remember these 3,500 churches and 150,000 families, we are ready to exclaim concerning these 6,000 copies, "What are these among so many!" and to pray that they may be multiplied among the multitudes, until every heart has tasted and been refreshed.

Your committee regret to learn that with all efforts to prevent it, the Magazine has in some instances continued to fail to reach its subscribers in season for the monthly concert.

They, therefore, take the liberty in conclusion to suggest

1. That vigorous efforts be continued to place a copy of the Macedonian in every family connected with our churches and congregations.
2. That pastors interest themselves to increase the circulation of the Magazine, by placing their own names at the head of the list of subscribers in their several churches, or by such other methods as they shall deem most effective.
3. That especial care be taken to have the Magazine forwarded to the several places of its destination, in season to be received at least three days prior to the monthly concert.

#### REPORT ON THE ASSAM AND TELOOGOO MISSIONS.

The committee to whom was referred so much of the report of the Executive Committee as relates to the Assam and Teloofoo Missions, submit the following:

The mission to the Teloofoos has been so recently and fully discussed by the Board, that your committee deem it only necessary to say, that from the state of the church, the prosperity of the schools, the prevailing desire for books, and especially from the increase of preaching, we have reason to hope for a large measure of success.

One of the laborers in the Assam Mission has recently found his grave in the deep. This mission has powerful obstacles with which to contend. Caste, Shaster and Priest, exert a formidable influence against the missionary. Still the measure of success already obtained is such as should encourage us to go forward and fully sustain the mission.

On account of the difficulty of reaching the people, as in other missions, our hope of success in Assam must largely rest upon efforts for the young. God has smiled upon the schools. Several of their members have been converted. Their representatives are with us to-day. The spirit of inquiry is increasing among the people, and we hope the day is at hand when the iron bands of superstition will be burst asunder by the Spirit of God, and a glorious harvest gathered in.

We learn with great pleasure that it is the intention of the Executive Committee to send three men to Assam, with special reference to the increase of the preaching force of the mission. The *preached* gospel, attended by the influences of the Holy Spirit, is our main dependence in all our labors.

The central position of Assam, and its proximity to other promising yet unoccupied fields, make it one of our most important missions. Moreover, with even ordinary progress, we may hope that soon our brethren here and those in Burmah will meet, and thus join field to field in the good work.

Your committee are impressed more than ever with the fact that in all the field, both at home and abroad, we must have the divine influence. Paul may plant and Apollos water, but God must give the increase.

#### REPORT ON KAREN MISSIONS.

The committee on the Karen Missions submit the following report:

The Karens are distributed into two branches, the Pwos and the Sgaus, who are about equally divided. They are found in and around Maulmain, Tavoy, Mergui, Rangoon, and on the borders of Siam, along the mountain sides and on the banks of the rivers, in all southern Burmah. They speak two different dialects. Hence for the present, different books are to be provided for each, and different teachers are required to be devoted to their interests. Attention had been paid by the missions to both branches. But the larger measure of labor had been bestowed upon the Sgaus, and among them has been enjoyed the largest measure of success. It is now about twenty years since the Karens were introduced to the mission under the labors of the lamented Boardman. They have seemed from the beginning a people prepared of the Lord. The progress of the gospel among them has been a perpetual triumph. While in some of the missions, much preparatory labor was to be performed, here God had opened the way of the gospel as if almost by miraculous interposition. The reaper has quickly followed the sower, and he that came to cast in the seed has filled his bosom with the sheaves.

In the various divisions of the Karen field, at least eighty-five Christian churches have been organized. More than 12,000 persons have given evidence of regeneration, of whom upwards of 7,000 have been baptized. Hundreds of these converts have departed in faith, the first-fruits of the Redeemer's triumph among them. Thousands remain, to take part in promoting the conquests of the gospel, and to aid in leading their countrymen to Christ.

The Karens, to whom the gospel has come, are assuming, under the superintendence of the several missions, the characteristics of a truly Christian people. The feature which seems fraught with the deepest interest and encouragement, in this respect, is that the Karen churches are coming up to the work of sustaining their own religious and educational institutions. The Sandoway Mission, having peculiar facilities in this regard, has nobly undertaken the work. Here the con-

verts have erected chapels, sustained schools, and, in some instances, supported their own pastors, and sent forth native laborers, with comparatively little aid from the mission, to the destitute population around them. The Karen churches in connection with Maulmain and Tavoy, according to their numbers and ability, have not been wanting in similar endeavors. The whole system of efforts necessary to the piety, intelligence, elevation and prosperity of a truly Christian people, has been in several places set in order, and the blessing of the Divine Spirit accompanies the work.

Still the superintendence of American missionaries cannot be dispensed with. The Karen Christian communities, in their infant state, need the vigilant eye and the steady hand of men of large experience, sound judgment, and great practical wisdom and efficiency.

The committee have no new measure to recommend. They congratulate the Board on the signal success which has crowned their endeavors in these fields, and urge the continued prosecution of their efforts on similar principles.

#### REPORT ON AGENCIES.

The committee to whom was assigned the section of the Annual Report relating to Agencies, present as follows :

Your committee would rejoice if wisdom were given them to report a plan of agencies liable to no objections in principle, and no default or friction in action,—but such a consummation will long be deferred. At present, our aim must be an approximation towards the least objectionable and the most efficient system of home operations ; and, with this system in view, we are unprepared to advise any material departure from our existing order of agencies. It is not so much a new plan of measures, as the missionary heart, universally diffused, that is needed. To secure this chief object, the suggestions in the Report submitted to your committee claim earnest consideration. We commend the vigorous use of the press, both in its sheet and its volume issues ; but with all the difficulties and evil prejudices inwrought with the subject, we more especially commend the agency of living men of God, as indispensable to enlisting the great masses of our churches in the successful prosecution of the home work of missions. We doubt if any uniform method of procedure can be devised to meet the different circumstances and exigencies of the widely different sections of country embraced in this organization, nor are we sure that such uniformity of means, if practicable, is of very essential importance. But we would plead before all churches, and particularly before all pastors of churches, for much thought, much prayer, much reading, much preaching, much conversation, much giving, and much weeping at the cross of Christ over the impending religious destinies of mankind. If these simplest works of our faith are habitually performed by all Christian disciples, we are certain that the happiest home and foreign results must follow, and that the Master will say, Well done.

The committee venture to suggest, that, while there should be no abatement of our agencies in the eastern and middle States, but rather a vast increase of home efficiency here, whether we ought not to furnish an extended and thorough living agency to the new and great western States,—an agency attended, perhaps, for the first ten years, with as much outlay as income, but which in all after years may yield the thirty, sixty, and hundred fold for all the toil and expenditure incurred. We think it time to say practically, that the value of a travelling and preaching agency depends only in part on immediate receipts. Over an immense portion of the field of our home operations, we believe the most important present agency is in sowing the seed of future harvests.

We add our profound conviction of the utter impotence of all human agencies and might, unless interpenetrated and made effectual by the Spirit from on high,—for which infinite blessing may every heart supplicate God.

## REPORT ON OBITUARIES.

The Committee on Obituary Notices would acknowledge, with devout gratitude, the favor of Divine Providence in removing from active service, during the past year, so few of the persons who have held appointments under the Missionary Union. Two female assistant missionaries have finished their labors on earth and, we humbly trust, have entered into the joy of the Lord.

Mrs. Osgood, wife of Rev. S. M. Osgood, formerly of the Maulmain Mission and, since his return to this country, an agent in the employ of the Board, had greatly endeared herself to her missionary associates. She was a most valuable assistant to her husband in the multifarious cares which devolved on him as in some sort a commissary of the missionary corps in Maulmain, as well as in more direct endeavors to teach the way of life.

Mrs. Moore, who left this country in October, 1848, to join the Arracan Mission, has been summoned from earth too soon for the Christian public to learn her worth, but not too soon for her immediate friends to experience the bitterness of disappointed hope.

Quite recently, intelligence has reached this country of the decease of Rev. Cyrus Barker, of the Assam Mission. He had for years been struggling with disease, and was on his homeward voyage in pursuit of health. During the voyage, on the 31st of January last, while in the channel of Mozambique, the storm of earth for him subsided into the calm of heaven. Of his useful labors our missionary records contain ample testimony. Of his devotion to the cause of Christ among the heathen, and of the eminently Christian spirit in which he met the summons of death, the committee are happy in being furnished with attestations, in a letter just received from his afflicted widow. As this letter has not been made public, your committee, trusting that they shall not thereby violate the proprieties of the present occasion, avail themselves of it as enabling them to pay a just tribute to the memory of a modest and laborious missionary.

For some time after br. Barker's embarkation, his health seemed to be improving; but about the 20th of January, most unfavorable symptoms appeared. During the wanderings of his mind, he was conversing, as he supposed, with persons who required instruction concerning their sinfulness and their need of salvation by Christ; then again he seemed to himself to be surrounded by the native Christians, inquiring into their spiritual state. "In reply to an inquiry as to his hopes and feelings," Mrs. Barker writes, "he said, 'I have endeavored devoutly and sincerely to commit my soul to Jesus; but I make *no account* of what I have done, but *all account* of what the blessed Saviour has done. He that believeth in Christ shall never die. Let his blessed will be done.' The night before his death he said to me, 'I begin to feel that I am sinking. Blessed be the Lord: his will be done.' Then his mind wandered and he conversed with new missionaries who, he said, had joined us. Again he recovered his recollection and begged me to assure the dear church in Gowahatti of his unabated and warm affection, of his great interest in them and constant desire for their spiritual prosperity." After acknowledging the sympathetic interest which all on shipboard expressed in her affliction, from the captain to the common sailor, our bereaved sister adds, "I have now a request to make of you and of those who care for the heathen, that you will pray for me and my fatherless children; and that they will send a missionary to Gowahatti immediately. Help came too late to relieve my dear husband; and shall br. Danforth be left alone to suffer in the same way, and through excessive labor, care and responsibility, be brought to an early grave?"



## REPORT ON THE BASSA MISSION.

The Committee on the Mission to the Bassas, have given to the subject of that mission the utmost attention in their power, and beg leave to submit a few considerations which seem to them of transcendent importance and interest in the present exigency.

First of all, they are unanimous in the expression of their satisfaction with the spirit of that part of the Annual Report embracing this mission. It breathes a yearning kindness for poor Africa, and her darkened millions, and of regret at the failure of their efforts and hopes to do something efficient for their enlightenment. Still it would be useful, and your committee have thought it important, that along with the going forth of this document there should be some fuller development of the real and mournful state of the case, as the facts connected with it sufficiently dictate. All the information within their reach has therefore been laid under contribution by your committee, and they beg leave with freedom, but without the slightest disposition to imply or express censure, to offer briefly the results of their inquiries.

This seems to be the only one of our missions, devoted to the evangelization of probably a fifth part of the entire heathen world. When it is further considered, that we, of all others, are more peculiarly obliged, — both from the duty of repairing dreadful injustice, and from the peculiar facilities within our reach for diffusing the blessings of civilization and Christianity among them, — than any other nation to put forth our utmost endeavors to spread among Africans the knowledge of the gospel, it must be confessed that the present position of our mission here is intensely painful. For more than a year past, no American missionary has been in our employ in Africa, and the few and feeble native assistants, uncheered and unguided by such help as their case seems most imploringly to demand, are in danger of yielding to utter discouragement. Probably little more than twelve hundred dollars, have, the last year, been remitted to this mission, for the support of schools, preachers and assistants; and the reduction which has been rapid for some years past, will soon reach, if past tendencies are unchecked, an entire extinction.

It may reasonably be asked, why should such a state of things be permitted? The mission established fifteen years since, has been eminently successful, considering the small amount which has been expended on it. The language of a numerous, efficient and hopeful tribe, has been thoroughly mastered, elementary books of instruction prepared and published, a dictionary has been compiled, and large portions of the Scriptures, translated and revised, have long been ready for publication, and are in danger of being helplessly lost if not soon printed. Nor has the mortality of American missionaries been so uniform or fearful, as to furnish adequate reasons for such an abandonment as now seems to impend. Br. Clarke lived and labored ten years here without one interval of relief by a return to this country, and the widow of the lamented Crocker waits with heroic impatience but the appointment of an American missionary to this field, to return again to her loved and chosen labors in it. Can it be impossible, under such circumstances, to find men, fit and willing, to cast themselves into this breach, and speedily, with God's blessing, stay the progress of ruin?

The providence of God is just offering for our acceptance a most eligible site for an educational establishment, and perhaps for the seat of the printing department, and the permanent residence of a portion if not all of the American missionaries here required, on Factory island, a tract of fifty or sixty acres of fertile land, in the very mouth of the St. John's River, where a stone edifice, of large expense in its original construction, is now understood to be procurable at comparatively trifling expense; and may very probably furnish the nucleus of a permanent mission printing and educational establishment, where scores and hundreds of native converts may be

prepared for extensive usefulness among their benighted countrymen. If the future, like the past, shall prove the comparative salubrity of this position on the coast, even for American missionaries, and the Executive Committee shall feel warranted to possess themselves of this position, perhaps we may congratulate ourselves with the hope that the days of feebleness and discouragement are ended, and that a glorious day is dawning, which will witness the fulfilment of the promise, "Ethiopia shall soon stretch out her hands unto God."

With confident assurance that the Board will cheerfully authorize such additional expenditure as may be deemed wise by the Executive Committee for preserving what has been gained, and resuscitating the waning fortunes of this mission, your committee refrain from appending any resolution to their report, and respectfully submit the above suggestions to your consideration.

#### REPORT ON FRENCH AND GREEK MISSIONS.

The committee to whom was referred so much of the Annual Report as relates to the French and Greek Missions, beg leave to report that they are exceedingly happy to find that the French Mission appears to have got out of the straits, and away from the winds, which prevail along shore, into deep water and plain sailing. For many years associated with the Greek Mission, in the minds of its friends, on account of its numerous embarrassments and its limited apparent success, it seems now to have secured a strong foothold upon the soil, and a place in the affections of many of the French people. We hear, on every hand, of an efficient distribution of labor, of new centres of operation, of new organizations to give solidity and permanency to the conquests already achieved, and of new laborers, and increasing numbers converted to the truth. The efforts at the capital, though attended with some success, have been suspended, and the laborers transferred to more productive and less expensive fields.

Young men are offering themselves as laborers in new and interesting fields of missionary enterprise, or as students, to prepare themselves for missionary work. The churches are increasing in number and in their membership, and the seed, which has been buried long, is germinating, and the fruit appears. We are the more happy to acknowledge these tokens of Divine favor, because France is a field in which faithful men have labored under many discouragements, and with little to cheer them.

Of the importance of this field it is not necessary for us to speak. The eyes of the world are upon it, and the influence of evangelical sentiments, if once firmly established here, will reach points which can be touched through no other agencies. While a purer faith will prove the surest safeguard of the nation, it becomes us to consider well, whether her peculiar position does not give to her the power of repaying, to evangelical Christendom, all that may be done for herself, in crippling the power of the Papacy, a power which looks to France mainly for deliverance and protection. We bespeak for the mission in France a large share in the fervent prayers and liberal benefactions of all the people of God, and we trust the day is not far distant when it shall equal that of Germany, both in the magnitude of labor attempted and in the amount of good accomplished for God.

The committee acknowledge they have felt no little embarrassment in attempting to settle the principles by which a missionary body like this should be guided, in deciding such a question as is brought before them by the present and past condition of the Greek Mission. They feel the full force of what has been so often said in reference to its apparent want of success. They know that it has had to meet and surmount difficulties of greater magnitude than usually fall to the lot of laborers even in the foreign field. They know that the gospel is now, as it was in

the days of its first proclamation, to the Jews a stumbling block, and to the Greeks foolishness: but they also know, and they dare not disregard the fact, that it is to *all*, both Jews and Greeks, the power of God and the wisdom of God. Your committee are satisfied, however, that the number of persons who give evidence of conversion, in any given period, is not the only thing upon which to predicate the success or failure of missionary labor. While one man may strike into a soil prepared by a long series of favoring providences, another may strike into a richer soil, so overrun with weeds and so hedged in with difficulties, as to require a long and tedious preparatory labor before he can cast in the seed and reap the harvest. While one is gathering in his ten fold for the seed sown, receiving in a short time all that the nature of the soil will ever give him, the other may be preparing ground for seed which shall ultimately give back to him and to the church an hundred or even a thousand fold.

While we are not permitted to speak of the Greek Mission in the same terms which can be employed of other and more favored localities, yet we are glad to be able to testify to the entire competency and faithfulness of the missionaries there employed, and we are inspired with the greater measure of hope in reference to the future from their unwavering faith and their untiring perseverance. Your committee do not feel willing, under the circumstances, to utter one word which shall look to the immediate abandonment of that mission. The future they leave to the future, but the present is too hopeful for either despair or despondency. The darkness which overhangs the mission is not universal. The parting clouds have shown the Sun of Righteousness already in his course through the moral heavens, and a single ray, clear and bright, has fallen upon the land once bathed in its heavenly light.

Obstructions imposed by government have been removed. The leaven of the gospel has already begun to work. Access to the Greek people may be had in any desired measure, and the germs of more liberal principles, both in civil and ecclesiastical affairs, are beginning to appear. The confidence of the people, which was for a season withdrawn from the missionaries, has been regained; all the means and appliances for successful missionary labor have been perfected, and more than all and better than all, God has distinctly shown his hand, rifting the cloud and pointing to the open sky.

In view of these facts your committee dare not take the responsibility, till the Master of the vineyard give evidence of his impatience, of saying, "Cut it down;" but recommend, rather, that we dig about it more perseveringly, and enrich it more liberally, and if it bear fruit, well,—and if not, "*after that thou shalt cut it down.*"

#### REPORT ON BURMESE MISSIONS.

The committee on the Burmese Missions respectfully submit the following report:

The missions among the Burmese, though first in our affections and more tenderly cherished perhaps than any other, have seemed to be in danger, within a few years past, of losing a portion of the regard they had so long retained. Other fields, of apparently easier culture and promising more immediate and more abundant fruits, have seemed to present superior claims. The long period elapsing between seed time and harvest among the Burmese, has often been spoken of in comparison with the field, already sown of God and white to the harvest, among the Karens. We have thus been in danger of undervaluing what has really been accomplished among the Burmese.

The additions to the Burman churches at Maulmain and Amherst, within the past year, it is true, have been small in comparison with those of some of the other missions. There has, nevertheless, been progress. The bread cast upon the waters from the schoolroom and the printing office must, hereafter, when the many

days shall have passed, be found again. The facilities for diffusing truth among the Burmans, on the printed page, from Maulmain, and the extent to which these facilities have been improved, it seems to your committee, afford the strongest encouragement to believe that the "set time" to favor this people must come at no distant day.

Burmah Proper has been, and perhaps now is, barred against us. Our missionaries, as teachers of religion, may still be, as heretofore, strictly prohibited from entering it. But at Maulmain the gospel can be preached to the Burmans to an extent that has not yet been fully improved. That city, it may safely be said, contains an average number of one thousand Burmans from the villages and towns of the interior. The great body of these visitors to the city are easily accessible to the living preacher, and no inconsiderable portion of them resort thither with the intention of seeing and hearing for themselves of the "new religion." These persons, consisting of merchants, boatmen and common laborers, have heard something of Christianity through the books and tracts that have already been carried into the interior by former visitors, but come to Maulmain desirous to see and hear the teacher himself. To this class of persons no little attention, it is true, is given by the native assistants; but the need of the guiding mind of a judicious missionary who should be exclusively devoted to preaching in Burmese, is constantly apparent, is deeply felt, and earnestly urged on the attention of the Executive Committee.

The mission among the Burmans in Arracan, seems to have been highly prosperous during the past year. Among the additions to the church at Akyab, there have been some that give promise of very considerable usefulness. The building of the mission chapel at Akyab, by funds collected entirely from the population of the place, has marked this station as one from which the most cheering accounts are to be anticipated. Our missionaries at this post, alluding in their correspondence to indications of coming good, appear to cherish high hopes for the future. The prospects at Ramree are, also, highly encouraging.

The Kemees, though neither a branch of the Burman people, nor speaking any dialect of the Burmese tongue, are yet so connected with the mission at Akyab as to be considered belonging to that station. This people have been permitted at last, we trust, to look upon their long expected and long promised teacher. A missionary has been sent out to them during the year, who is, probably, already on the ground, and engaged, we may suppose, with the teacher that awaited his arrival, in the acquisition of their language. May the results from his labors be commensurate with the interest that will be felt in them by all our churches.

Your committee, in concluding their report, would say, that while remembering with gratitude the reinforcement that has been sent to the Burmese department in Arracan, they cannot but hope that some more express provision than now exists, may be made for the Burmans at Maulmain. We remember with solicitude the latest sad tidings received from the venerable founder of the missions to the Burmans; and our prayer is that, if he still lives, he may yet be spared to see the people, for whom he and others now with us have spent their best strength, flying as a cloud to the house of the Lord.

#### REPORT ON FINANCES.

The committee to whom was referred so much of the Report of the Executive Committee as relates to the subject of finance, beg leave to submit the following:

They feel themselves relieved of a part of the duty that would otherwise belong to them, by the appointment of a committee on the subject of agencies, who will recommend the best means of meeting the expenses of the current year. While, therefore, they have no report to make on that subject, they are free to declare

that they could not, if desired, recommend any better plan than the one reported last year, to which the attention of the Board was called yesterday by the Home Secretary. Three points have received more particular consideration.

1. The practice of leaving so large a part of the yearly collections till the last month. The report informs us that more than \$36,000,—considerably more than one-third of the whole sum raised during the year,—were contributed during the month of March. This must prove a serious inconvenience to the Treasurer, inasmuch as the drafts upon him are very equally distributed through the year, obliging him to negotiate loans to meet them. The accumulation of such a debt must cause anxiety in the minds of the Executive Committee and the Treasurer, knowing that a slight reverse in financial affairs may prevent the making up of the needed amount, and produce most disastrous consequences. Your committee would recommend to the Board, to devise some plan for making the collections at all seasons of the year and relieving the Executive Committee from the anxiety and responsibility resting upon them in the existing state of things.

2. They call attention to the practice, on the part of individuals and societies, of marking out the specific channel in which their contributions are to flow. While no one doubts the right of every person to direct the application that shall be made of his donations, it is easy to see that such a course may at times embarrass the Board. Suppose one of our beloved missionaries, who had labored long and successfully in some interesting field, seeing converts multiplied and churches planted, should be permitted to visit his native land and address many of the churches. The interest he would excite in the special object of his labors might be of such a character and extent, as to cause an undue share of the contributions of these churches to be directed in that channel, leaving other stations, that have not the direct aid of such an advocate, insufficiently provided for. The brethren to whom you have committed this trust are able to survey the whole field and to act for the best interests of every part.

3. The debt of the Union existing at the close of the financial year is stated to be \$21,501.09. It is a cause of gratitude to God, who inclines the hearts of the children of men, that it has been reduced more than one-third during the last four years; but still a large balance remains due, and it must be the desire of the Board to adopt some decided and practical mode of extinguishing it. The committee would recommend, as the most feasible plan, the appropriation of the avails of the Farwell estate and of the Grand Rapids lands, as fast as they may be realized.

With respect to the expenses of doing the business at the Missionary Rooms, your committee have examined the items, and see no way in which they can be curtailed without inconvenience, neither have they any change to recommend in the mode of transacting the business.

Your committee beg leave to submit the following resolutions:

1. *Resolved*, That the Executive Committee adopt some effectual plan by which the pastor of every church connected with this Union, shall be considered a local agent for collecting the funds intended for the support of foreign missions, and cause the same, as far as practicable, to be transmitted monthly during each financial year.\*

2. *Resolved*, That the Board have entire confidence in the Executive Committee that they will make the best disposition of the entire funds that may be contributed for the objects of this society, and would recommend to all donors to place their contributions in the hands of said Committee without specific instructions as to their final disposition.

8. *Resolved*, That the avails of the Farwell estate and the Grand Rapids lands be appropriated as a sinking fund, for the liquidation of the debt standing against the Missionary Union on the 31st day of March, the present year.

\* This resolution was lost. The remaining two, with + were adopted.

## MEETING OF THE MISSIONARY UNION.

The American Baptist Missionary Union held its thirty-sixth annual meeting with the Washington Street Baptist Church, commencing Thursday, May 18th, Hon. George N. Briggs, of Massachusetts, President of the Union, in the chair. After prayer by Rev. Amos Sutton, an appropriate address was delivered by the President.

A committee appointed to ascertain the number of members present, reported that the whole number of names enrolled was 374, of whom 277 were ministers of the gospel, and 97 laymen. From Maine there were nine members; New Hampshire, six; Vermont, six; Massachusetts, sixty-four; Connecticut, seven; Rhode Island, six; New York, one hundred and sixty; New Jersey, sixteen; Delaware, one; Pennsylvania, sixteen; Ohio, fifty-two; Michigan, fourteen; Indiana, one; Illinois, ten; Wisconsin, two; Canada West, one; Returned Missionaries, three.

Rev. M. J. Rhees, Secretary of the Board of Managers, read the following communication from that body, which was accepted.

## REPORT OF THE BOARD.

To the American Baptist Missionary Union, the Board of Managers respectfully present the following report:

During the past year the blessing of God has rested upon the missions under the care of the Union. The missionaries have been prospered in their labors, and many souls have been brought to the knowledge of the truth as it is in Jesus. The Executive Committee have exercised a careful supervision of the missions, and have reinforced them to the extent of the means at their disposal.

At the meetings of the Board, on the 14th and 15th inst., that Committee reported its doings; which, after a careful revision by special committees, and free discussion in the Board, have been approved by that body. An abstract of the Report itself, and also of the Treasurer's Report, will be read to the Union. Reports from some of these special committees, will be submitted to the Union for the information of all its members, and for their consideration.

1. One of these is on the Resuscitation of the Ava Mission, upon which the Board resolved to reënter Burmah Proper and resume that mission.

2. Another is on the Indian missions, so far as relates to the Cherokee Mission, and which the Board believe presents that subject in its true light.

3. The report on the Bassa Mission will also be presented, as an important document to awaken sympathy for ignorant and down-trodden Africa.

4. A report on the subject of a change in the time of holding the Annual Meetings of the Union, with a view to facilitate its financial operations, is also submitted for consideration.

5. A paper from the Executive Committee, on Reinforcements and Appropriations for 1850-1, the Board recommend to have read and made the order of the day for the Friday morning session of the Union.

6. The Board recommend that the Annual Sermon be preached on Thursday evening, at 7½ o'clock; and that the designation and farewell services connected with the departure of the missionaries during the ensuing season, be attended to on Friday afternoon; and that these services consist of the reading of the instructions of the Executive Committee, the designation prayer, some parting words from the missionaries, and the farewell address to them and to the Union, by Hon. G. N. Briggs, President thereof.

All which is respectfully submitted.

ELISHA TUCKER, *Chairman*.

M. J. RHEES, *Rec. Secretary*.

A Committee of one from each state embraced in the home field of the Union was appointed, to nominate twenty-five persons as members of the Board of Managers. A committee of seven persons was also appointed to designate a place for holding the next annual meeting, and to nominate a person to preach the annual sermon.

The Treasurer read an abstract of his Annual Report. The Home Secretary read an abstract of the Annual Report of the Executive Committee. Both were accepted.

The report of the Committee on the Resuscitation of the Ava Mission was adopted.

The Committee on Changing the time for holding the Anniversary of the Union reported.

#### CHANGE OF ANNUAL MEETING.

The committee to whom was referred the subject of a change of the time of holding the annual meeting of the American Baptist Missionary Union, from the month of May to the month of September or October, are unanimously agreed in the following report:

They are not prepared to recommend any action at this time upon the subject they believe, however, that its grave importance commends it to the consideration of the members of the Union. That the present system is attended with serious disadvantages is very clear: whether another could be devised which should obviate these, without creating others equally or more serious, is the difficult question. The month in which the annual meeting is now held, is crowded with anniversaries of leading institutions, and is a month of pressing engagements with business men of almost every vocation. But these are not the chief difficulties. The chief difficulties relate to the financial affairs of this body. The members of the Union have observed, with regret and alarm, a large and annually increasing sum in the receipts of the Union, crowded into the last month of the financial year. Of the receipts reported by the Treasurer, yesterday, \$36,257.69, or more than two-fifths of the entire donations of the year, were reported as received during the single month of March. It is doubted whether this evil can be cured while the annual meeting remains so near the close of the winter months. It is in these months that the collections in the principal towns and cities must be made, and though by increased painstaking the evil may be partially met, by pressing collections elsewhere in other seasons, the collections in these cities and towns will always rise to so large a proportion as to give this inevitable feature to our financial affairs, so long as our financial year closes as now.

The dangers of such a system are apparent. The first six months of the financial year pass away with small receipts, but the expenditures do not wane in the same proportion. It becomes necessary, therefore, to commence the last half of the year by borrowing large sums in anticipation of receipts to come in at the very end of the year, occasioning not inconvenience only, but the necessity of expending large amounts in payment of interest. These receipts, as has been said, come in large proportions from commercial towns and cities. Let, then, sudden revulsions occur in commercial affairs in the months of January or February, and revulsions in the financial affairs of this body become inevitable. We have strained our present system to its utmost tension. God has mercifully delivered us at the latest moment, but it seems too much like tempting Him to continue the system without some attempts to provide a remedy for evils so manifest and so threatening. It is further worthy of notice, that under the present system the influence of the annual meeting upon the raising of funds is almost entirely lost. We come to our joyous gatherings, and then go home to six months of inactivity. Would it not be better if in some way we could make the incitements of these occasions our aids in the chief harvest time of the year?

But this is only one view of this difficult question. On the other hand, we have hitherto held our annual meetings in the spring, and the annual meetings of our Associations and State Conventions are adjusted to this arrangement. September and October are crowded with meetings of these bodies, and though it might be hoped that some week in these months would be cheerfully yielded to an imperious necessity, it is only such a necessity which would justify the call for such a concession. Other objections there are, scarcely necessary to be considered in detail, which will occur to every mind. In the face of such objections no change should be made with-

out the gravest consideration. Your committee recommend such consideration, under the light both of our past experience, and of the future developments of providence.

Your committee will only say, further, that should a change at any time be made, they would recommend that the arrangement should involve, as an essential and important part, the holding of a missionary meeting in the month of May, in connection with other leading anniversaries,—a meeting which in their opinion could be made of great interest and importance.

The subject was referred to a Committee consisting of Rev. Messrs. J. W. Parker, of Mass., J. Stevens, of O., H. Fletcher, of Vt., M. Allen, of Mich., A. D. Gillette, of Pa., S. S. Cutting, of N. Y., J. D. Cole, of N. Y., M. J. Rhees, of Del., and Mr. D. M. Wilson, of N. J.,—to report next year.

The Committee, appointed last year, to equalize the apportionment of members of the Board of Managers among the several States, presented the following report, which was adopted.

Your committee are unable to fix upon any plan, or ratio of apportionment, other than that which has already been adopted by the practice of the Union. The committee, therefore, recommend, that the subject be left without any new order being established by the Union, and that the vacancies be filled by men from the States now represented in the Board of Managers, and according to the ratio of apportionment hitherto adopted.

So much of the report of the Committee on Indian missions, as pertains to the Cherokee Mission, was accepted.

The Union proceeded to the election of officers, and of members of the third class of the Board of Managers. \*

The Committee appointed for that purpose recommended that the next annual meeting be held in Boston, Mass.; that Rev. William Hague, D. D., of N. J., preach the annual sermon, and that Rev. V. R. Hotchkiss, of N. Y., be his alternate. The report was adopted.

A Committee consisting of Rev. Messrs. B. Stow, D. D., J. G. Warren, and E. E. Cummings, was appointed, to consider the subject of a provision for the support and education of the children of such missionaries as may die in the service of the Union.

The special report of the Executive Committee, on the Reinforcements and Appropriations for 1850-1, was read by the Home Secretary.

#### REINFORCEMENTS AND APPROPRIATIONS FOR 1850-1.

The missions have sent home estimates of reinforcements and appropriations needed within the year ending March, 1851; and if taken as they stand its expenditures cannot be less than from \$120,000 to \$125,000. The question, therefore, is submitted to this body, Shall the Board assume the responsibility of making the reinforcements and appropriations asked by the missions, or shall their estimates be reduced?

It may be well to state, that every mission is expected to furnish a minute annual estimate of its expenses for the year on which it is about to enter. These estimates are revised, first by the Secretaries and Treasurer, and afterwards by the Executive Committee,—when such items are rejected or retrenched, as may be with the least injury to the missions, until the schedule of appropriations corresponds with the probable receipts for the same year. But the Committee are now perplexed. They are not prepared to reduce the appropriations, or to make them the basis of the year's expenditure.

1. They hesitate to enlarge the expenditure. The ratio of increase in the contributions of the last four years, is not favorable to a large advance the present year. The effort to pay the debt of \$40,000, swelled the donations and legacies of the year in which it was made, to upwards of \$100,000; but that was \$28,000 more

\* For a list of the persons elected see a subsequent page.



than the Triennial Convention received in any previous year, and \$42,000 above the average of the four years next preceding the reorganization. In the year ending with March, 1847,—the first of the Missionary Union,—the amount of donations and legacies was \$85,000, and it has risen in no subsequent year higher than \$89,000. The average for each of the last four years, has been \$86,664.91; and little more has been done in the year ending with March, 1850, than to maintain this average. While these statements show an increase of nearly \$30,000, over the average of the four years ending with March, 1846, there is little in them to authorize the expectation of sustaining an advance of twenty thousand dollars in the annual expenditures.

Again: Kindred objects of benevolence will make larger drafts on the contributions of the churches than they have done. The unequalled growth and vast responsibilities of our own country, have invested the work of home evangelization with an interest and importance that must command for it the earnest sympathy of every heart animated by Christian philanthropy or true patriotism. But besides the claims of new States and territories, five of the older States are now engaged in endowing six Colleges and Theological Seminaries; and from these States,—Massachusetts, Rhode Island, New York, Pennsylvania and Ohio,—the Union has received, during the past four years, nearly three-fourths of all that has been contributed to its Treasury. Such enterprises will in the end subserve the evangelization of the world, but their immediate effect will be unfavorable to the foreign missionary treasury. How, then, can an advance of twenty thousand dollars, in the expenditures of the current year, be provided for?

2. But, on the other hand, the Committee are unprepared to reduce the appropriations asked by the missions, for reasons founded in the objects for which the increase is desired, and in the fruits of the missions. The objects are purely evangelical. Mission schools, except the theological, are necessarily of a mixed character, and have always occupied a secondary place among the means of evangelization,—receiving, exclusive of grants made by the United States government for educational purposes among the Indian tribes, no more than a twelfth part of the funds paid into the treasury. It is not for schools that additional means are now sought, but for the sending forth of men to *preach* the unsearchable riches of Christ as God giveth the opportunity. Some of these men have been seeking health under the genial influences of their early homes, and others have been recently appointed to fields in which overburdened laborers have fallen, or are now sinking under their cares. The contemplated reinforcement of the present year, including returning missionaries, is twenty-one,—seventeen of whom will be ready to sail the ensuing summer or autumn, and the Committee have hope of obtaining the services of the remaining four. The new laborers are designed for the Assamese, Burmese, Karens, Chinese and Bassas; and, assuming that Ava can be reoccupied, it would be difficult to decide from which of these nations the additional missionary might be the most safely withheld.

But with respect to the fruits of the missions. They furnish the strongest proofs of philanthropic endeavor and large success. The history of these missions, recently written, commands for them the respect of the Christian world, and we are so thoroughly committed to their support that there seems to be no alternative but to learn how much they need and to supply it. They have just passed through a year in which not one of them is known to have made a retrograde movement; all, with the exception, perhaps, of the Ojibwa, the Ottawa and the Bassa, have advanced; and several of them have made developments of spiritual life and power such as, in some respects, have had no parallel in any previous year.

There have been years in which larger accessions were made to the membership of the churches; but in their influence on the communities among whom they are planted, the number and character of the native laborers, the manifestations of

Christian beneficence among the converts, and the evident approach of native churches towards the power of self-support, the past year has been one of unexampled interest to the missions. These points have received their most impressive illustrations in the Cherokee Mission, among the Indian tribes; in the German and French missions, on the continent of Europe; and in the Karen missions, of south-eastern Asia. The Cherokee Mission is said to number more converts to Christianity, and to exert a stronger influence on the mass of the people, than any other mission among the aboriginal tribes of this continent. The pastors and churches of Germany are sending forth influences that bid fair to confer on central Europe the inestimable blessings of a pure Christianity; and the heroic men connected with the Mission to France, have brought out so many hidden proofs of spiritual power, that multitudes have heard the report of them with unbounded surprise. The Karen Mission at Sandoway, discloses some of the sublimest achievements of modern missionary effort. It tells us of more than forty Christian pastors, who voluntarily agree to depend for their support on as many Christian churches, in the jungles of Arracan and southern Burmah, the richest of which is worth less than a thousand dollars! It tells us, too, of Christian villages in the same regions, in nearly all of which Christian chapels have been built and Christian schools are sustained at the expense of a people who were regarded, only a few years ago, as the outcast race of an idolatrous land. In view of such results, wrought through missions in both hemispheres, can we do less than to give them enough to supply their necessities?

The Committee were instructed, at the last annual meeting, to gather information from all the missions as to the amount of money contributed by the converts for benevolent objects; and in answer to this call the missionaries have sent home many of the most instructive and encouraging statements ever received from their fields. Some of these have been published in the periodicals of the Union, and others are contained in the Annual Report submitted at the present meeting. From them it will be seen that the religion which we send to the nations prompts converts from heathenism to such deeds of beneficence, that to their power, yea, and beyond their power, they are willing of themselves to seek and to seize opportunities to relieve the suffering which surrounds them, and to spread the knowledge of Christ to the regions beyond. This large-hearted benevolence is developed in every mission, in every church, by nearly every member; and as a means of spiritual enlargement and Christian civilization in heathen nations, its great importance will be seen in every year's experience. It should not be lost upon us; but as an evident and precious fruit of wise and faithful missionary effort in time past, it should prove ample encouragement to increased activity and self-denial at home; and, as an example of the power of Christianity to fill the heart with generous impulses even in the most unfavorable circumstances, it might lead us to inquire how far we are under obligation to practise the beneficence which we teach the heathen.

This leads the Committee to state another consideration, in view of which they shrink from reducing the appropriations of the year. There are 3,500 Baptist churches, with 285,000 members, in the home field of the Missionary Union. But one half of the receipts of the past year were the contributions of persons in less than one hundred churches; of the remainder, one half was contributed by less than three hundred churches; and the balance came from about one thousand churches: leaving upwards of two thousand churches with at least 175,000 members that must have contributed absolutely nothing directly for the evangelization of the heathen,—an object which is to be accomplished not by the use of any one means, but by the use of all the means employed in the work of home evangelization.

The duty of doing this work, of preaching the gospel to every creature, in obedience to the great command of Jesus Christ, rests somewhere; and on whom, if not upon American Christians? To whom has it been more freely given? To whom have been more largely committed the means, the instruments and the opportunities

of extending it to the nations? Possessing the rarest facilities for the widest missionary effort, and the ability to meet its largest demands, ought not every church in this land, to be heedful of the voice with which Divine Providence seems audibly to speak, saying: If *thou* altogether holdest thy peace at this time, then shall there enlargement and deliverance arise from another place; but thou shalt be destroyed;—and who knoweth whether thou art come to the kingdom for such a time as this?

With these considerations, which seem alternately to urge them forward and to drive them backward, the Committee pause. Shall they, in view of the blessed history and pressing wants of the missions, and of the power and duty of Christian men and women, advance where God seems to open and lead the way, or, warned by the risks of a sudden enlargement, shall they draw back?

For the Committee,

EDW. BRIGHT, JR., *Cor. Sec.*

Rev. Jonah G. Warren, of N. Y., offered the following resolution, which after an interesting discussion, which occupied most of the session of Friday morning, was adopted.

*Resolved*, That as members of the American Baptist Missionary Union, we will emulate the spirit and deeds of our faithful missionaries; and prompted by the calls of Providence and our own sense of duty, will respond liberally to the increasing demands made upon our resources, in striving to increase the income of the Treasury for the present year by at least twenty thousand dollars.

The services of designation, in respect to several returned missionaries and missionaries under appointment, were held on Friday afternoon. In the absence of the Foreign Secretary, from ill health, the Home Secretary read the

#### INSTRUCTIONS OF THE EXECUTIVE COMMITTEE.

The missionaries about to sail for Asia, in company with Rev. Messrs. Wade, Kincaid, Vinton and Bronson, their wives and Mrs. Cutter, are brethren William Ward, Samuel M. Whiting, William Ashmore, and Benjamin C. Thomas. The designation of Mr. Ward and Mr. Whiting is to Gowahatti and Sibsagor—stations of the Mission to Assam, the valley of the Brahmaputra—a field embracing a million and a half of souls, and from which the work of evangelization might be extended northward and southward and eastward, among tribes accessible to the Christian missionary. Mr. Ward goes to the place now made vacant by the death of Mr. Barker, to stand by the side of Mr. Danforth, the only missionary in charge of a station surrounded by a population of more than half a million of people. Mr. Whiting will be associated with Messrs. Brown and Cutter at Sibsagor, a station three hundred miles north-east of Gowahatti, where he will find one laborer absorbed with the great work of translating the Scriptures into Assamese, another with the no less indispensable service of printing them, and some hundreds of thousands of heathen willing to hear “the glorious gospel of the blessed God.” Mr. Ashmore is to join the Mission to Siam, to fill the place once occupied by Mr. Dean and afterwards by Mr. Goddard. There he will receive the fellowship and counsel of brethren connected with the Siamese department of the same mission; but on him will rest the sole responsibility of guiding a church embracing thirty members, and of making the truth known to the thousands of Chinese residing in Bangkok. Mr. Thomas will be connected with the Tavoy Mission, as fellow laborer with Mr. Brayton, in the province of Mergui, and with special reference to the Karens and Salongs. The station thus reinforced will have no more than two missionary families, upon whom will devolve the care of the churches now gathered, and the instruction of unevangelized Karens and the Salongs,—a people living on the islands between Mergui and Pinang, fishermen, lower in civilization than the Karens, yet possessing a written language and furnishing ample encouragement for missionary labor.

Thus every laborer, now set apart to the missionary work, goes to a mission in which are the manifestations of a present God; and each goes to engage in the highest department of missionary service, the *preaching* of Christ and Him crucified.

Dear brethren, these are the fields and this the work of which we put you in charge. In entering upon these fields and in fulfilling this service,

I. Keep ever in mind the design of your appointment. You are sent, in pursuance of the object for which the Missionary Union was constituted, "to diffuse the knowledge of the religion of Jesus Christ." This appointment involves several particulars. You are sent to Assam and Siam and Mergui. Your work is *there*—the foreign not the home work of missions. Henceforward your thoughts, your plans, your labors, and your hopes of usefulness mainly, must be there also. Your influence may not be confined there; your love and faith, your patient continuance in well doing, your constancy in trial and suffering, your limited or abundant success, may incidentally, will *assuredly*, we would say, react on the home field. But this is not the end of your being sent,—to do us good, to do *our* home work. We would value your aid, but we cannot claim it. The work abroad claims *all* your strength. It is greater than our work, and there are fewer to do it. Tell us that you need helpers, tell us that you need the means of efficient labor; but lay on us, and leave on us, the responsibility of sending the men and means.

You are sent to the *heathen* population of Siam and Assam and Mergui. You may meet, at least in Assam, with a community, not of large extent, bearing the Christian name, speaking your own native language, proffering to you the sympathies and courtesies of civilized life, and expecting from you in turn the attentions and services of a minister of Christ. Their distinguished moral worth, their benevolent interest and large liberality in furthering the designs of your mission; their seeming reliance on and cleaving to you, for their own spiritual edification, may assert stronger claims; and pressed by social, generous and even Christian impulses, without due forethought you may bestow on a few already instructed, or with the means of instruction in the way of life, the time and thought that belong to the multitudes of outcasts who throng around them. Unwittingly you may rob the *heathen*. Brethren, you are sent to the *heathen*, you are *debtors* to the *heathen*. Take heed that ye be faithful stewards, defrauding no man, fulfilling the service whereunto you now are appointed.

You are sent to diffuse among these heathen the knowledge of the religion of Jesus Christ; not earthly science, not art, not civilization. These follow in your train. The gospel *promises* the life that now is, as well as that which is to come. But these are not your aim. Your knowledge, the knowledge you seek to communicate, is the knowledge of Jesus Christ; Christ and him crucified; Christ first, Christ last, the alpha and the omega, the beginning and the ending of your mission.

What this knowledge is, what its essential truths, where the depository whence, and whence only, these are to be drawn, what its effectual working and manifestation, and by whose energizing, life-giving power, we need not now rehearse to you. God has called you, as we trust, and by his servants put you into the ministry; who have also extended to you the fellowship of the churches, and given their solemn charge.

II. Keeping distinctly in view the design of your appointment, consider, next, what are the essential preliminaries to its effective prosecution, and spare no personal effort or sacrifice to secure them. The most obvious of these is a knowledge of the language, character, and state of the people to whom you are to communicate the knowledge of Christ. You must know their *language*, not simply to read it, or to understand it read or spoken; but to speak it correctly, fluently, as your own native tongue. And to do this you must mingle and converse with the people. Dictionaries and grammars and reading books and pundits will not do it. They may make you correct critics, but stammering preachers.

Our earlier missionaries, without grammar or dictionary, except as made by themselves, have not betrayed any special unfamiliarity with the languages of the heathen among whom they have preached the word. Every heathen was a teacher, every conversation a lesson. It was the same in respect to the character and state of the people. The sayings and doings of the heathen, their daily employment, their social habits, their religious observances, their civil institutions, the subjects of their ruling thoughts and fears, these were continually under their eye. All sights, all sounds, all associations were linked with the heathen whom they sought to instruct and save. And here lay one of the causes of their large success. *This made them, as concerns success, native preachers.*

There is no special reason known to us, while these preliminary duties, of which we have spoken, should be urged upon you, Christian brethren, more than upon any other candidates for missionary service. We give them this prominence from a deep conviction of their preëminent importance, and from knowing how liable one is to fail of their adequate fulfilment.

III. Our third suggestion relates to the *doing* of the work for which you are sent, —diffusing among the heathen the knowledge of the religion of Jesus Christ. How shall this work be done? Our answer is, *Preach the word.* As ye go, *preach.* You are appointed of God to the ministry of the gospel. What does this mean? What does the preaching of the gospel mean *at home, among ourselves?*

It does *not* mean writing works for the press. Writing books, good books, for a people just emerging from barbarism; supplanting fabulous and demoralizing legends by providing a Christian literature,—this is to do a good service, a great service; but it is not “preaching the word.”

Writing religious books, or tracts, though full of the word and spirit of the gospel, or even translating the lively oracles of God, is not preaching the word. All this is work to be done. The translating of the Scriptures, and preparation of Christian tracts, are means,—a most important, indispensable means—of diffusing the knowledge of Christ among the heathen, and men must be sent to prepare and use them. But this work does not belong necessarily to the gospel minister; it may be done by others not put into the ministry: and hence translating the Scriptures, the highest order of book-making, is not ordinarily contemplated in setting a Christian minister apart to the missionary work. If made his duty, under the providence of God, it is by a new and special assignment.

Nor does preaching the gospel mean school-teaching. Schools must be taught; but the teaching of *theological* schools even, most suitably committed to gospel ministers, is a service altogether and confessedly distinct from preaching the gospel. We wish to be understood on this point. We ascribe to school teaching, rightly conducted, a most important agency in diffusing among the heathen the gospel of Christ. Schools help in various ways. In addition to the good which they directly communicate in knowledge and discipline, they separate the young to some extent from the revolting abominations of heathenism, encircling them, instead, with the atmosphere and sunlight of truth and purity. They sometimes present to the Christian laborer, his most promising field for culture, the most mellow, most free from noxious weeds, most sure of ripening precious fruits; the more precious as the culture is more constant and prolonged. Schools, too, are nurseries to congregations,—auditories for hearing the word. Of themselves they constitute a most interesting auditory to the preacher; they are *nuclei* for the aggregation of others. They are forerunners often, of the faith of the gospel; though the teaching most common to them is not the gospel, nor, as we esteem it, the necessary precursor of the gospel. But schools may engross, it is quite possible they have engrossed in some instances, an undue proportion of the missionary's time and labor. Apart from their pecuniary expense, drawing largely upon resources demanded elsewhere, they make still heavier drafts, both in teaching and superintending, on strength

and time which were intended to be given to the direct ministration of the gospel. On your part, brethren, it would be an unauthorized substitution, and as unwise, it might prove, as unauthorized.

Preaching the gospel, in the ordinary sense of the term, is not colporting, nor the superintending of churches or preachers. Much of this work may fall to the lot of the missionary preacher. Every preacher may be a colporteur; would that every missionary had native churches and preachers to superintend. But native preachers can not do *his* preaching. Not only should he point, but lead the way. Paul, who had the care of the churches, preached nevertheless as did other evangelists, laboring more abundantly than they all. You, brethren, are not to preach *by proxy*. You are sent to the heathen, face to face; and from *your* lips must fall on *their ear* the words which shall make wise through faith to salvation. See that you make full proof of your ministry; and if the heathen perish, let it not be laid to your charge.

In ministering the gospel orally to the heathen, be careful to render, both in form and faith, *due honor* to God's own appointment. *Preach the word*; it is God's pleasure by the foolishness of preaching to save them that believe. Preach it purely, faithfully; preach it with all plainness and directness; the word of God is the sword of the Spirit; pluck it forth from its scabbard; make it bare. Preach in faith, believing assuredly that the word shall not return void. To some it may prove a savor of death unto death; but so many as are ordained unto eternal life shall believe. Beware of substituting for God's wisdom man's inventions. It has been said by some, the teacher must go before the preacher; man's word before God's word. Believe it not; the gospel can work its own way; this is God's plan. Christianity will civilize; civilization cannot christianize. Apparent failures in preaching the gospel have their own cause. Preach the word faithfully, plainly, not only to your own understanding of what you say, but to the just apprehension of your hearers. See that the very thought, the thought as God meant it, be apprehended by your hearers. See, too, so far as may depend on your instrumentality, that it be not only apprehended but retained. Let it be *lodged* in the understanding of your hearers; *fastened* as in a sure place. This may demand unwearied repetitions, precept upon precept, line upon line; this may circumscribe to comparatively narrow bounds your preaching circuit; the heathen are dull of hearing. Yet if this is God's method, *be* it bounded. Preach to thousands if you cannot to millions. Bear salvation to hundreds if not to thousands.

Illustrations of the justness of the views now presented, are abundantly furnished in the labors and successes of the missionaries now with you. They have wielded this sword of the Spirit, and it has proved mighty. With Burmans and Karens and Assamese, wherever they have gone preaching the word, lo! God has been with them, working with them, and confirming, authenticating the word as his word, with wonders and signs following. In the preaching of the word by them its ministers, he has vindicated the wisdom of his plan, he has verified his faithfulness, he has magnified the riches of his grace. What a multitudinous array of witnesses might they set before us, fruits of their ministry, and of their faithful coadjutors, to attest the power of a preached word, *made quick by God's spirit*! They have wrought other labors, diverse in character and greatly useful; but so far as they have been honored *to win souls*, whether in city or jungle, on hill or plain, by the wayside, in the *zayat*, or in the school, the weapon of their success has been eminently the *preached word*,—*speaking* the word in God's appointed way, to the ear, the eye, the conscience of the stricken sinner standing with them before God.

But there are higher proofs of the preëminent excellence and power of the work to which you are set apart. Jesus Christ, in whom were hid all the treasures of wisdom and knowledge, went about the cities and villages of his missionary field

preaching the gospel; and when his mission was fulfilled, he commanded others to do the same work, throughout and to the end of the world. You know how the first missionaries, under this commission, went forth, and how they labored. Trusting in the promise of Him to whom all power had been given, they demonstrated in every place that the preaching of the cross was none other than "the power of God and the wisdom of God."

Serving the same Lord, authorized by the same commission, sustained by the same promise, animated, as we trust, by the same spirit, you are sent, dear brethren, to preach Christ crucified to the heathen,—to tread "the dark and death-fraught wilderness," bearing a message which giveth light, life—immortality. You go, not knowing the things which shall befall you there; but you will find no spot not embraced within the field of Christian enterprise; none in which the deep sympathy of a multitude of Christian hearts will not reach you; none in which Christ will not be with you as your shield and strength. To Him we commit you; to Him who has said, "I am with you alway;" to Him "who is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy."

To you, Christian brethren, who are about to return to your missions, we have nothing to say on this occasion in the form of instruction; but we embrace the opportunity to express thus publicly our gratitude to God for all the proofs of his favor towards you. "The right hand of his righteousness" has directed your labors among heathen nations, and crowned them with larger success than you hoped for on entering the missionary service. With health invigorated you again go forth to reap the fields in which you were among the first to cast the precious seed. But how great the contrast between the scenes which now await you and those which met you then! When the oldest of your number first went forth there were to be found in all the Burman empire, the seat of our only eastern mission, three missionaries and a solitary church of eighteen members. Now you go to missions numbering more than one hundred and seventy-five missionaries and native laborers, with sixty or seventy churches, and at least seven thousand Christians to hail your coming. The contrast holds, too, in what you leave at home. Then, by the Baptists of these United States, \$6,000 were contributed in a year for foreign missions; our annual income is now more than \$100,000. Cheered by these contrasts, we separate. We look forward, not with the hope of seeing your faces again on earth; but we look beyond it, expecting to meet you before the throne of Him whom you serve,—there, with its results before us, to contemplate the grandeur and glory of the missionary enterprise and of Him by whom it was planned and perfected.

"Oh then,  
Your hearts will glow with gratitude and love!  
And through the ages of eternal years,  
Thus saved, your spirits never shall repent  
That toil and suffering once were yours below!"

The prayer of designation was offered by Rev. Alfred Bennett, of N. Y.

The missionaries then each spoke briefly, after which the President of the Union, in a fervent and effective address, gave them the hand of fellowship in the name of the body. After prayer by Rev. J. Wade, the Union finally adjourned.

The Board of Managers of 1850-1 met after the adjournment of the Union, and organized themselves by the choice of Hon. IRA HARRIS, LL. D., of N. Y., as Chairman, and Rev. Morgan J. Rhees, of Del., as Recording Secretary. After the choice of an Executive Committee and Officers,\* and the transaction of some other business, the Board adjourned to meet in Boston, in May, 1851.

\* See a subsequent page for their names.

## ABSTRACT OF THE THIRTY-SIXTH ANNUAL REPORT.

No member of the Board of Managers, or other person at home, holding an official trust of the Union, has died within the year. Rev. Cyrus Barker, of the Assam Mission, Mrs. S. M. Willsey Osgood, of the Maulmain Burman Mission, and Mrs. L. C. Irish Moore, of the Arracan Burman Mission, have deceased since the last report.

## Missionary Rooms.

The professional duties of Rev. R. E. Pattison, D. D., made it necessary for him to decline the service in the Executive Committee, to which he was elected at the annual meeting of the Board, and subsequently Rev. Wm. Leverett and George Cummings, Esq., resigned,—both having removed from the vicinity of Boston. The vacancies were filled by the reelection of Dr. Pattison, who has accepted the appointment, and by the election of Rev. Rollin H. Neale, and Mr. Benjamin Smith.

The Committee have held their stated meetings weekly throughout the year; besides such special meetings as seemed to be required; and the subjects claiming their attention have been disposed of, after much careful consideration, with entire unanimity.

The Committee express deep regret that the illness of the Foreign Secretary deprived them of his usual aid in preparing the necessary papers and Report for the annual meeting,\* and the Board of his assistance in the services of their anniversary.

## Financial Operations.

The receipts of the year have been as follows:

Donations from Individuals, Churches, and Sabbath Schools,.....	\$83,097 58
Legacies,.....	3,755 42
Income of the Farwell estate,.....	880 80
On account of sale of Grand Rapids land,.....	500 00
Profits of Missionary Magazine,.....	184 20
Interest on Fund for support of Officers,.....	1,219 20
Grants of the United States Government,.....	4,000 00
“ “ American and Foreign Bible Society,.....	9,000 00
“ “ “ Tract Society,.....	2,200 00
<b>Making the receipts, from all sources,.....</b>	<b>\$104,837 20</b>

The expenditures have been for

Purposes described in the Treasurer's Report,.....	\$84,147 23
Civilization of North American Indians,.....	4,000 00
Translation, printing and distribution of Scriptures in Nellore, Burmah, Assam, Siam, China, France and Germany,.....	9,000 00
Tracts in China, Siam, Assam, Nellore, France and Germany,.....	2,200 00
Salaries of Secretaries and Treasurer,.....	2,100 00
<b>Making the expenditures of the year,.....</b>	<b>\$101,447 23</b>
<b>And leaving a balance of.....</b>	<b>3,389 97=\$104,837 20</b>
<b>with which the debt existing at the beginning of the year has been reduced to \$21,501 09.</b>	

\* Since the annual meeting, Dr. Peck has so far recovered as to be able to revise so much of the Report, from which this abstract is made, as pertains to the operations of the missions. Agreeably, however, to the advice of his physician, and the request of the Executive Committee, he will not enter upon the discharge of his official duties until the coming autumn,—the state of his health requiring so long an absence from the Missionary Rooms.



This statement shows the amount received in *donations and legacies*, to be about two thousand dollars less than it was in the year preceding; and the receipts from *all sources* to be \$679 09 below those of that year. Nevertheless the past year has been one of progress: the *donations*, the voluntary contributions of the living for the ordinary operations of the year having been larger than in any other since the organization of the Triennial Convention. The comparative deficiency of receipts is to be ascribed to the fact that the avails of *legacies* have been nearly three thousand dollars less during the past year than they were in the year ending March, 1849.\*

The Committee desire to call the attention of the Board to a source of embarrassment in conducting the work assigned them, viz., the practice of making donations for specific objects rather than for the general purposes of the Union. No *missionary* has been assigned to any individual or church since the rules directing the course of the Committee in that particular, were adopted by the Board at Cincinnati; and no injury is likely to result from inviting the Sabbath schools to support the *mission-schools*, or from designating a *mission* as the object to which any contribution is to be applied. But when the specifications have reference to objects less general, and involving smaller annual expenditures, there is danger of being led into enterprises of doubtful propriety, and of providing some favorite objects with means beyond any existing demand. So long, therefore, as the entire contributions fall short of the aggregate necessities of all the missions, is it not highly important that the Committee should be free to appropriate them according to the relative claims of the several objects before them? Contributors have an undoubted right to name the purpose to which their gifts shall be applied, and such designations, when made, should be strictly followed. Nevertheless it is a right the exercise of which, when unattended by any discretionary provision, has led to results that it would be well to avoid.

#### Publications.

Of the last annual report 1,500 copies have been circulated in addition to the Magazine edition of the same document. The paper, on the "Means essential to the right prosecution of the missionary work in churches," has been printed, and 3,000 copies have been distributed.

The Magazine continues to be edited by the Foreign Secretary, and in addition to editing the Macedonian, the Home Secretary has the immediate care of the *publication* of both periodicals. It has been the aim of the Committee to use every means consistent with the principle of self-support, to increase the value and the circulation of both publications. Agencies, at which monthly packages are delivered at the expense of the publications, have been established at twenty-five places in twelve different States; and the monthly issue of the Magazine has now reached 5,000, and that of the Macedonian nearly 30,000. This measure of increase, however, does not correspond with the magnitude of the object for which they plead, or with the influence which they ought to exert.

\* The following table shows the amount of donations and legacies from different States in each of the last four years:

States.	1846-7.	1847-8.	1848-9.	1849-50.
Maine, .....	\$4,676 82	\$5,388 23	\$6,052 28	\$4,506 87
New Hampshire, .....	2,237 50	2,527 67	2,210 59	1,856 32
Vermont, .....	1,938 95	2,610 53	1,964 73	1,432 36
Massachusetts, .....	21,383 94	23,928 42	23,483 47	24,316 48
Rhode Island, .....	6,185 13	4,613 25	6,444 68	4,671 18
Connecticut, .....	6,236 61	4,248 45	5,039 74	5,602 06
New York, .....	20,191 46	22,708 15	24,707 14	25,908 06
New Jersey, .....	2,181 05	2,625 77	3,229 83	2,286 11
Pennsylvania, .....	11,352 67	5,147 89	4,806 56	6,340 13
Delaware, .....	300 00	200 00	200 00	600 13
Ohio, .....	2,607 31	6,429 00	6,635 85	5,740 52
Indiana, .....	102 00	854 50	832 01	820 52
Illinois, .....	360 86	696 49	936 18	1,032 64
Michigan, .....	968 55	781 63	904 42	579 95
Wisconsin, .....	73 04	146 75	5 00	
Iowa, .....	98 34	15 49	43 93	70 35
Miscellaneous, .....	4,115 01	2,971 39	1,406 58	1,069 32
Totals, .....	\$85,009 24	\$85,894 42	\$88,902 99	\$86,853 00

The wisdom of discontinuing the gratuitous distribution of the Magazine has been doubted. It is urged that some plan by which every pastor, and every annual contributor of a given sum might receive it without charge, would effectively subserve the missionary work. But such a distribution would depreciate the paying subscription list, and make a direct draft on the treasury of from \$1,000 to \$2,000 a year. The Macedonian has been sent, since the beginning of the present volume, to every pastor, whose address could be ascertained, and not known to receive it in some other way. This has been done for the benefit both of that periodical and of the cause of missions. The same course could be continued at an annual cost of about three hundred dollars, and it is worthy of consideration, in view of its relations to the home work of missions, whether this would not be expedient.

The publishers of Professor Gammell's History of Missions have issued the sixth edition of that work, and sold nearly six thousand copies. Several of our missionaries, to whom it has been submitted, have attested the substantial accuracy of the narrative. It has been received with marked favor both by the religious and literary public, and has met the unqualified commendation of the highest critical journals. As a standard history of our missions, worthily commemorating the past, and fitted to enkindle new zeal for the future, the importance of giving it the widest circulation can hardly be over-estimated.

#### Agencies.

The general character of the labor performed by agents, the amount of time spent in the service, and the number of churches visited by them, have been about the same as in the previous year,—equal to the service of eight men, each, a little more than eleven months, during which about 950 churches and public meetings have been addressed by them. Returned missionaries have also rendered valuable aid to the cause.

The Committee were also instructed to report at this time, "whether any improvement in the present plan of raising funds for the Union can be made, and if so to report a plan." The plan now relied upon for the supply of the Treasury includes such agencies as are under the direction of the Union, and such as are employed by individuals and churches on their own responsibility. The committee have already stated that they are not now prepared to suggest any essential change in the first class of agencies; and as to the other class of means they are unable to report better than those presented at the last annual meeting. A monthly missionary sermon from every pastor, a missionary periodical in every family, stated contributions from every Christian, a penny-a-week collection in every Sabbath school, and the missionary concert of prayer in every church, will secure to the missions all the money needed to supply every want. This plan is simple, economical, practicable. It has been proved; and when it shall be adopted and acted upon in every place, there will be no need of any other agency, on the part of the Union, than the written letter and printed sheet. But the Committee have learned that the most wisely adjusted frame work has no power to sustain the missionary enterprise, without the animating influence of a living missionary heart. The great desideratum in the home work of missions is such a heart in the bosom of every man who has received a commission from Christ to be his ambassador.

#### Missionaries Appointed.

The missionaries and assistant missionaries appointed during the year have been, Rev. Harvey E. Knapp, and Mrs. E. R. Keyes Knapp, to the Arracan Burmese Mission, and to labor among the Kemees.

Rev. Harvey E. Campbell, and Mrs. C. C. Conant Campbell, to the Arracan Burmese Mission, and to labor among the Burmese of Ramree.

Miss H. Elizabeth T. Wright to the Maudmain Karen Mission, to be associate teacher in the Karen Normal school.

The individuals above named sailed from Boston on the 18th of October, 1849.

Rev. Eugenio Kincaid, with Mrs. B. McBain Kincaid, has been reappointed missionary to Ava, or some other place in the northern part of Burnah Proper.

Rev. William Ward, and Rev. Samuel M. Whiting, have also been appointed missionaries to Assam; Rev. William Ashmore to the Chinese Department of the Siam Mission; and Mr. Benjamin C. Thomas to the province of Mergui, including the Salongs. These brethren, with the same number of assistant missionaries, are expected to sail the ensuing summer and autumn for their respective stations.

**Membership of the Union.**

The whole number of members by the payment of \$100 each, is 2,530; of whom 1,873 were made such by churches and other religious bodies, and 639 by their own or the contributions of personal friends.

**Maulmain Burman Mission.**

*Maulmain.*—Messrs. Judson, Stevens, and Stilson, Mr. Ranney, printer, and their wives; Mr. Simons, Miss Lillybridge, teacher. 10 native assistants.

*Amherst.*—3 native assistants.

In this country, Mr. Haswell and wife, Mr. Wade and wife; on their way from Burmah, Mr. Howard and wife.

2 stations, 30 preaching places; 8 missionaries, 8 female assistants; 13 native assistants.

In consequence of the absence of other missionaries, the boarding-school is under the charge of Mr. Stilson, and the English church, of Mr. Simons, who also visits more or less extensively among the Burmese. In other respects the arrangements of the mission are the same as last year. Dr. Judson has charge of the Burmese church, and is carrying through the press his Burman dictionary. The last accounts were that he was seriously ill, and about to try the effect on his health of a voyage to Amherst. Mr. Stevens has charge of the preaching assistants, and of the church, assistants and school at Amherst. Mr. Mason, of the Tavoy Mission, who is at Maulmain, translating the Scriptures into Karen, has generally been among the Burmans, preaching and distributing tracts. The native assistants preach nearly every day at the *zayats* in the city, except when they are sent to remoter stations. At Amherst the Sabbath services are regularly conducted by a native assistant. The number added to the churches by baptism is 19; whole number 212. Of these, 25 are in the English church. The average aggregate attendance on public worship has been about 350. The theological class has four pupils; boarding school, 60 boarding and 40 day scholars; at 5 day schools, the average aggregate is 103 boys, 38 girls; at Amherst, 60. Pages printed, 1,096,900. Whole number from the beginning, 92,590,237. There are 7 fonts of type in native languages, and 6 in English; a font of music, made by a native, and a lithographic and copperplate printing department. Contributions, rs. 3,800.

**Maulmain Karen Mission.**

*Maulmain*—(Newton)—Messrs. Binney, Harris, and W. Moore, and their wives; Miss M. Vinton, and Miss Wright, teachers.

In this country Mr. and Mrs. Vinton.

1 station, 7 out-stations; preaching places 35, including 20 in Burmah Proper; 4 missionaries, 6 female assistants; 5 ordained native preachers, 3 teachers, 26 other native assistants.

Mr. and Mrs. Vinton expect to return to Maulmain during this year. Miss Wright, designated to the Karen Normal School, sailed in October. At the annual visitation of the churches, they were generally in a prosperous state. Some had passed through severe trials. All had received additions by baptism: 9 churches had received by baptism 69; total 1,708. The annual meeting of the Maulmain Association, composed of the above named churches, except those in Burmah Proper, and embracing Burmese churches,—in all seventeen churches and branches, with more than a thousand members,—was holden at Bootah on the 10th and 11th of January. The Theological Seminary, in charge of Mr. Binney, completed its eighth session October 1. Number of students twenty-seven; of these 10 were from Arracan or its borders, two from Tavoy, two from Amherst province, and the rest from Rangoon and its vicinity. The studies were the same as in former sessions, and the progress of the pupils satisfactory. Normal school, pupils 36, including 14 girls. They all read English with considerable ease. The oldest class have been through the Old Testament, except the minor prophets, and can answer historical questions from Genesis to Daniel. 19 are members of the church; Sgau boarding school, pupils 50, of whom all but 8 are members of the church: 11 were baptized last term. Pwo Karen school, 33 pupils. Five day schools, 55. Whole number of pupils, except in the seminary, 174. Several schools, not reported, are taught in Rangoon district. Contributions, \$334.46, besides what was given to the poor, and for the chapels.

## Tavoy (Karen) Mission.

*Tavoy*.—Messrs. C. Bennett, E. B. Cross, J. Benjamin, and their wives. Ten out-stations. 14 native preachers and assistants.

*Mergui*.—D. L. Brayton, and Mrs. Brayton. Four out-stations. 5 native assistants. F. Mason and Mrs. Mason, temporarily at Maulmain.

2 stations and 14 out-stations; 6 missionaries, 1 a printer, and 6 female assistants; 19 native assistants.

Mr. and Mrs. Benjamin arrived in Tavoy in April of last year. Mrs. Brayton, on the recovery of her health, sailed for Burmah in October. Mr. and Mrs. Wade return to Burmah the current year; but are expected to labor in connection with the Burman mission at Maulmain. The several churches have been visited by the missionaries. Those in the northern section were found in an unsettled and somewhat dilapidated state, in consequence of the dispersion of the people through fear of the small pox. The six churches in the neighborhood of Pyeekyah were in a more prosperous state. Those in the south were in a less orderly condition. Several of the churches have erected new chapels or repaired the old. The number baptized in Tavoy and out-stations is 25; whole number 872; in Mergui and out-stations 11; whole number 61. Total in the Tavoy mission 933. The whole number of schools, including 4 boarding schools, was 20; pupils 377. Genesis and the Psalms have been printed in Sgau Karen, and the Karen and English vocabulary. Whole amount of printing reported, 2,096,960 pages; of issues, 849,676. Donations to the Tavoy Missionary Society, rs. 669. 12.5, of which rs. 204 were from native sources. \*

## Arracan Mission.

*Akyab*.—C. C. Moore, L. Ingalls, on his way to the United States. Out-station.—*Cruda*. On their way to the station, Mr. H. E. Knapp and wife, designated to the Kemees, and Mr. H. M. Campbell and wife, to the Burmese in Ramree district.

2 stations, 1 out-station, 4 missionaries, 2 female assistant missionaries: 1 native preacher and 5 other native assistants.

Mr. and Mrs. Moore arrived at Akyab last year, March 5. Mrs. Moore died the 5th Nov. following. Messrs. Knapp and Campbell with their wives reached Madras, Feb. 3, and are probably now at their stations.

Mr. Ingalls is on his way to the United States. A mission chapel at Akyab has been completed at a cost of rs. 1,200. The liberality of the native converts and English residents in subscribing to the work was very striking.

The most cheering prospects are opening before the mission in Arracan. Mr. Ingalls remarks: "I have never seen so many indications of good in Burmah since I entered the empire as now. We are daily at the work of demolishing the false system that now enslaves these multitudes. Some of the most talented Burmans, though not publicly Christians, join us and deal heavy blows. There is a widespread impression that Buddhism is a system of lies and deception, and that the religion of Christ will soon prevail. Many have forsaken idolatry who have not yet embraced Christianity. Since the last report twenty-two have been baptized, and five have died."

The native assistant at Cruda having died, another has taken his place, who is sustained by the church at Akyab. There is a school among the Kemees, who are anxiously expecting their missionary. At Ramree, 300 or 400 come daily to hear the gospel. The native assistant, Moun Pyoo, was ordained with reference to this field of labor, and entered upon his work in January.

## Sandoway Mission.

*Sandoway*.—E. L. Abbot, Messrs. J. S. Beecher, and H. L. Van Meter, and their wives. 1 station; 36 out-stations; 3 missionaries; 2 female assistant missionaries; 44 native preachers and assistants.

Mr. and Mrs. Van Meter, since their arrival at Sandoway, have been engaged in studying the Pwo Karen. Their coming was celebrated with great rejoicings.

About 300 are connected with the Sandoway churches, and 200 waiting for baptism. A small school was organized during the rains; 2 or more Pwo assistants were employed in preaching.

In the Sgau department, the number of churches at the close of 1848 was 36; native preachers, 44; scholars in the day schools, 421. Baptisms during the same year, 373. Whole number of members reported, 4,341; estimated, 4,500. Number baptized in connection with the Sandoway Mission from the beginning, more than

500, of whom 700 or 800 have died. There were also reported 5,124 unbaptized Christians, maintaining a religious life, only not baptized; 12 substantial chapels completed, besides nearly 20 of an inferior order. There are but few cases of discipline. Additions are made year by year; day schools are established in nearly every village. 40 native assistants are studying with Mr. Abbott. The converts manifest a rare spirit of liberality. They have been particularly encouraged to attribute to the institutions of education and religion among themselves. In 1848 they sustained for a period of four months or more, nineteen schools, with an average of twenty-two scholars. In nearly every Christian village they have erected houses for worship, which are durable and commodious in proportion to the number and ability of the converts. During Mr. Abbott's absence, the Christians of two villages, by their own contributions, and almost entirely by their own labor, erected two chapels, either of which could not have been built by the mission for less than 100. Besides this, they supported three preachers, at an expense of about sixty rupees each, and two schools, one of seventy-five and the other of fifty scholars. One of these churches then numbered about sixty families, and the other forty. Some of the churches now support their pastors entirely. In 1848 forty native assistants were supported in connection with the Sandoway station, at an expense to the Union of only 600 rupees.

Two attempts have been made by Mr. Abbott to enter Burmah, though unsuccessful. He holds himself in readiness to make another attempt at a moment's warning.

#### Mission to Siam.

*Bangkok.* (Siamese department).—Messrs. J. T. Jones, and S. J. Smith, Mr. J. H. Chandler and wife. Mrs. Jones, and Miss H. H. Morse.  
(Chinese department).—4 native assistants.

1 station and 2 out-stations; 3 missionaries and 3 female assistants: 4 Chinese assistants.

Mr. Smith arrived at Bangkok May 23. There is a great demand for Siamese books, and they are becoming widely scattered in the country. The printing of the new Testament is completed as far as Romans. The Old Testament biography has been revised and enlarged, and more than three-fourths of a new edition of 3,000 copies exhausted. Total printing in Siamese, 2,214,167 pages, 12mo. A school for girls is instructed by Mrs. Chandler and Miss Morse, and one for boys by Mrs. Jones.

There was never a time perhaps when the people of Siam were so accessible to missionary efforts as now. Missionaries are free to travel throughout the country, and books are taken, and it is believed read, by all classes, from the lowest of the people to the king on his throne.

The care of the Chinese church has devolved on the Siamese missionaries. Rev. William Ashmore, of Ohio, will sail the present season to take charge of this department, which greatly needs such help. The church was commenced in 1833 with the baptism of 3 persons. The number baptized since is 61; during the last year, 4 have died. The out-stations have been sustained by the assistants. The members who live on the mission premises have daily worship.

The church have exhibited a degree of liberality strongly evincing their sincerity. The members are generally poor. The income of Hongkit, about eighty-four dollars per year, was double that of any other native Christian; yet they contributed in 1848, to the spread of the gospel, nearly forty-two ticals, about two ticals, or one dollar and twenty cents for each member, exclusive of donations for sick and indigent members, burials, &c. The same year 202 ticals were paid for building an asylum, &c., for aged and infirm members, of which the church gave sixteen. The remainder was contributed by British merchants, missionaries, and others. In 1849, Hongkit, his principal assistant, was supported without expense to the mission treasury, at 144 ticals per annum; also two schools, male and female, containing twenty or thirty pupils, who were taught, and furnished with books and paper, and more or less with food and clothing, for more than half the year.

#### Mission to China.

*Hongkong.*—Messrs. W. Dean, J. Johnson. 3 out-stations. 3 native assistants.

*Yingpo.*—Messrs. J. Goddard, E. C. Lord, D. J. Macgowan, M. D., and their wives. One station.

1 station and 4 out-stations: 5 missionaries, 1 a physician, and 3 female assistant missionaries; 4 native assistants.

Preaching has been maintained at Hongkong and the out-stations. Also a Bible ; and daily worship at the mission premises. Services at Hongkong have been attended by from 30 to 50 Chinese. There is a boys' school of twenty pupils at Yu

kia wan, taught by Ko A Bak, of twenty pupils. Matthew with notes has been revised and reprinted, 3,000 copies, and the first five chapters of Genesis. Acts revised, has been printed, and John's Gospel reprinted, besides about 20,000 copies of different tracts.

The church was established in 1842. Converts were taught from the beginning their duty to contribute of their substance, to aid in the conversion of others. The contributions at the monthly concert have been as follows:—In 1843, \$32.09; '44, \$84; '45, \$25.24; '46, no report; '47, \$20.12; '48, 39.81; '49, nine months, \$30.13,—besides \$40 towards building a chapel at Tung Chid. The entire property of the native members of the church does not exceed \$1000, and the annual earnings of each man are on an average less than \$30.

All the missionaries at Ningpo have been sick, but are recovered. The preaching has been attended by 50 or 60 Chinese. Mr. Lord and Dr. Macgowan both have Bible classes. The latter has attended to 12,956 Chinese patients during the year. The day-school of Mr. Lord numbers 15 to 25 pupils. Worship is sustained at out-stations; at one place the gospel is preached in the temple of the tutelary god of the city. By their contributions at the monthly concert (\$84), the native converts support an assistant there. Two tracts have been printed here and distributed, besides 1,322 copies of portions of the Bible, containing 42,020 pages, 47,364 pages of tracts.

#### Assam Mission.

*Sibsagor*.—Messrs. Brown and Cutter, and their wives; Mrs. Cutter now in this country. *Nowgong*.—Mr. Stoddard and wife. One other female assistant. Mr. Bronson and wife now in the United States.

*Gowahatti*.—Mr. Danforth and wife, Mrs. Barker now on her way to America. 3 stations; 5 missionaries, 1 a printer; 6 female assistant missionaries; 1 other female assistant, and 4 native assistants.

Mr. and Mrs. Barker embarked for the United States Oct. 29. Mr. Barker died at sea Jan. 31. Mrs. Brown arrived at *Sibsagor* June 18th. Mr. and Mrs. Bronson and Mrs. Cutter are expecting to return to Assam in July. Mr. William Ward of Madison University, appointed to join the station at *Gowahatti*, and Mr. S. M. Whiting, of Newton Theol. Institution, to the station at *Sibsagor*, will sail also in July. These brethren are sent forth with special reference to preaching the gospel. At *Sibsagor* 2 converts have been baptized. The third edition of the New Testament has been printed, and the Hymn Book enlarged one third. Mr. Brown will now devote himself to the translation of the Old Testament.

At *Nowgong*, Mr. Stoddard has been alone in charge of the station during the year. In the Orphan Institution are 40 scholars, of whom 10 are girls; 5 of the pupils have been baptized and 2 have died. The school includes children of all the Hindoo castes. The church is prosperous. For many months a serious feeling has been manifest among the boys and girls.

At *Gowahatti* a brick building has been erected for the girls' boarding school. The school is flourishing. The boys' school is doing well, pupils 40.

There is a great demand among the people for schools. Some time since, thirty very promising lads from twelve to fifteen years of age, came thirty miles to the station. They were the representatives of eighty, who had formed themselves into a school, and came to beg for books and a teacher. They were dismissed with a few copies of Luke's Gospel, and a promise to visit them,—the only encouragement which could be given. The entire district is accessible to the preaching of the word.

A large and interesting field is opening for spiritual cultivation from *Nowgong* station, among the Mikirs, Nagas, Kukis, and Garrows, mountain tribes on the south-eastern borders of *Nowgong* district. Several British military posts have been established among them, and two schools; and several thousands of them acknowledge British authority, and ask for British protection. They speak a dialect of their own, and do not understand the Assamese. A young and promising girl from these hills is now in the Orphan Institution.

Native youth have indited the most affecting communications to the Christians of America, praying for Gospel truth. "The Assamese people," says one of them, "are not dying for worldly riches, but they are dying for the bread of life, which came down from heaven, not alone for the Americans, but also for the poor heathen." "More than two thirds of the country," says another, "is lying destitute for want of preachers; therefore it is a very great grief to our souls; for the Lord Jesus did not pour out his precious blood on the cross for *us only*, but for all the world, i. e., for every one that believeth on him. But how can they believe unless they hear the gospel? And how can they preach unless they be sent from American churches?"

## Mission to the Telooquoos.

*Nellore*.—Messrs. S. S. Day, L. Jewett and their wives. Mrs. Day resides in this country.

1 station, 2 missionaries, 1 female assistant missionary; besides Mr. Van Husen and wife in the United States.

This station was established in 1840, and left by the last of the missionaries in Dec. 1845. When left there were 5 schools, numbering an average of 25 scholars, and a church of 6 or 7. Messrs. Day and Jewett arrived at Nellore in April, 1849. The first view was discouraging, but it is now a promising field. The fragments of the church having been subjected to discipline, have been restored, as the nucleus of other additions. Schools are in great request. Over 250 pupils receive daily Christian instruction. The Sabbath school numbers 200. There are 8 day schools, for boys. Christian books are used in them.

Previous to June last, the missionaries had been at three heathen festivals, one of which called together, as was supposed, 30,000 or 40,000 persons. They preached to individuals and to groups, amounting in all to several thousands, and distributed many Christian books. Not a copy of a bound volume was torn, nor a disrespectful word uttered concerning the missionaries or their religion. On the Sabbath, Mr. Day preaches in the chapel, and Mr. Jewett goes out into the highways, calling upon people to forsake their idols and turn to the true God.

A few inquirers exist, but no conversions are known to have occurred. Brahminism is declining. There is a remarkable movement among the Mohammedans,—a great spirit of inquiry and interest in becoming acquainted with the Christian Scriptures.

## Mission to the Bassas.

*Bexley*.—J. Vonbrunn, and 2 other native assistants; 2 out-stations, 2 native assistants. Mrs. Clarke and Mrs. Crocker in the United States.

The school at Bexley numbers 23 pupils, Little Bassa 16. The pupils make good progress, and the converts adorn their profession. The native Christians have conducted the mission for nearly two years. But it needs the supervision of American missionaries. The Committee are in correspondence with one or two individuals, who it is hoped will go to Africa.

## Mission to France.

*Department of the North.—Douai*.—Mr. and Mrs. Willard; 6 native preachers; 8 or more native assistants.

*Department of the South.—Lyons*.—Dr. and Mrs. Devan; 1 native preacher; 2 colporteurs. 10 stations, 8 or more out-stations, preaching at more than 60 places, 2 missionaries, 2 female assistant missionaries; 17 native preachers and assistants.

The French Mission has been divided into two departments,—the northern, under the charge of Mr. Willard, at Douai, and the south-eastern, under the charge of Dr. Devan, at Lyons.

The labors of Dr. Devan at Paris continued thirteen months. The field was one of great difficulty, but was cultivated with untiring activity. During his stay Dr. D. baptized five individuals in the city, three men and two women. A man was also baptized who came in from an out-station, and two others show evidence of piety, but for personal reasons were not baptized.

In the northern department the efforts of the native laborers are attended with increasing success. The first association of French Baptists was formed on the 6th of June. In October, a ministerial conference was organized, from which much benefit, both to the ministers and churches, is anticipated. Mr. Willard writes: "The Spirit of God is abroad in this land, turning the hearts of these perishing multitudes to the Saviour of sinners. Our brethren are so entirely occupied that they seldom send me any details. They come home from their courses at midnight, and in the morning they sometimes scribble a line to say that all goes well,—and start again on a new course. The encouragement is very great here now; I wish we had a few more men of the right stamp. But I am persuaded the Lord will find them for us when he judges it best."

The number of French brethren employed in this department is fourteen,—six ordained ministers. During the past year fifty-eight were baptized, and seventy-two additional candidates for baptism reported; whole number of members, 211.

In the south-eastern department great spiritual destitution exists, but great encouragements have appeared. At St. Etienne is a congregation of 1,000 or 1,200 persons,

to whom Mr. Geyer, a German by birth, but speaking French fluently, was accustomed to preach once every Lord's day. He was ordained two years ago, and was in the service of the Geneva Evangelical Society. He opened a correspondence, through one of our colporteurs, with Dr. Devan, and the result was a request for baptism. On the 17th of April, 1849, he was baptized by Dr. Devan, and immediately baptized five of his congregation, who assented to the same confession of faith, and were the next day organized into a church.

Mr. Geyer was immediately employed by Dr. Devan as a native laborer, to be assisted by two of his church as colporteur evangelists. The church consists of seventeen members. The congregation is increasing. One of the laborers says: "I see amidst all the darkness that surrounds us, that the Lord has a great people at St. Etienne. Let us press into the ranks, pray the Lord for his blessing, and labor in his name."

#### Mission to Germany.

*Hamburg.*—Messrs. Oncken and Schauflior, Jr.

*Berlin.*—Mr. G. W. Lehmann.

34 stations, 60 or more places of stated preaching; 3 missionaries, 28 other native preachers and assistants, and several colporteurs, &c. The net addition to the number of native preachers and colporteurs is 13.

The tidings received from this mission since the last report are of a cheering character. The political revolution in Prussia secured the perfect equality of all religious sects, and the brethren, not knowing how long their freedom might last, set themselves earnestly to improve it. "About forty missionaries and colporteurs," says Mr. Oncken under date of December 14, "nearly half a million of tracts and other publications, and 22,000 copies of the Holy Scriptures, have during the year now drawing to a close, disclosed the untold tale of Christ's love to sinners, among the millions in Germany, Denmark, Sweden, Hungary, Austria, Holland and Switzerland."

The church at *Hamburg* numbered at the close of the year 456 members; 112 were added during the year, and others at its close were waiting for baptism. Many from this church go out as colporteurs into the neighboring cities and villages, where they gather Sabbath Schools, conduct religious services, and engage in religious conversation. Mr. Schauflior has been appointed one of its three pastors, to relieve Mr. Oncken, whose labors impair his health.

At *Halsbeck*, in the Duchy of Oldenburg, twenty-seven have been baptized, and a church organized. More than seventy have been baptized in this region during the year. In *Hesse* Mr. Oncken has baptized thirteen. "Ten years ago," he says, "I baptized by night the first five converts at Marburg, and now there are about two hundred believers joined in Christian fellowship in different parts of the country."

The net increase of the church in *Berlin* the last year was thirteen. The out-stations are in a more flourishing condition. The increase of the fifteen churches in Prussia, with fifty-four places for stated preaching, was 179; the whole number of members 1,016. The church at *Stolzenburg*, in East Prussia, was formed last year, and at its close numbered seventy persons.

The total number of baptisms reported in Prussia was 258; in the German mission 453. The number of members in the mission is estimated at 2,800. The fruits of religion are manifest among them, and are confessed by those without.

#### Mission to Greece.

*Corfu.*—Mr. and Mrs. Arnold, Mrs. H. E. Dickson.

*Piræus.*—Mr. and Mrs. Buel.

2 stations, 2 missionaries, 3 female assistants.

Two were baptized at *Corfu*, July 4. One of them is now studying with Mr. Arnold preparatory to evangelical labor. An English service is held on the Sabbath; the Greek congregation is small. The church consists of 5, exclusive of the mission family. At the weekly lecture and monthly concert about 15 attend. The missionary collections average \$3.50 at the concert. The contributions for 16 months were \$155.11. Mrs. Buel has continued her classes week days and Sabbaths, and visited the sick and afflicted. Among Mr. Buel's hearers are some of the most considerable characters in the community. At *Zante* and *Patras* things are favorable. Applications have been made for baptism from both places. There is a Bible class at the latter. The seal of divine approval seems to be set upon the mission.



## Mission to the Ojibwas.

*Sault de Ste. Marie.*—Mr. Bingham and wife.

*Tikuamina.*—Mr. Cameron; one native assistant.

2 stations, 1 out-station; 2 missionaries, 1 female assistant, 1 native assistant.

The day school at St. Mary's is prosperous;—attendance, 53. The Sabbath school and Bible class have both been sustained. Mr. Bingham preaches every Lord's day through an interpreter. Mr. Cameron has labored at Tikuamina and the out-stations. The church numbers 30, besides 12 or 15 at the out-station. Two have died,—one, a woman 80 years of age, the first Ojibwa convert. Her faith in the Redeemer was unshaken, and her pathway brightened as she drew near to her journey's end. The condition of the members generally as to spirituality, is more favorable than at the last report.

## Ottawas in Michigan.

*Richland.*—Mr. and Mrs. Slater.

1 station, 1 missionary, 1 female assistant missionary.

The number of Indians at this station is 104. They have a chapel with a cupola and bell. The church numbers 18, and there are some candidates for baptism. The school has made good progress. Two of the scholars are acting as interpreters and teachers at other missionary stations. Mr. S. preaches to the white people Sabbath afternoons, and to the Indians morning and evening without an interpreter. There is also a Sabbath school. One member has died in Christian triumph. The tribe is wasting away, and much discouraged. They are considering the subject of removing to the Indian territory.

## Shawanoce Mission.

*Shawanoce, Delaware, and Ottawa.*—Messrs. Barker, Pratt, Meeker, and their wives, Miss E. S. Morse, Mrs. J. T. Jones.

3 stations, 3 missionaries and 5 female assistants; 3 native assistants.

The boarding school at Shawanoce remains nearly the same as last year. In the moral training of the scholars, the mission has received important aid from the parents. The religious services have been sustained as usual, and portions of the Bible translated have been circulated. There is a gradual giving way of paganism. Five have been added to the church of Shawanoce. Present number 34. Contributions, \$21.37.

At Delaware, the school is in a very promising state. Heathen Indians wish to put their children under Christian instruction. Three have been baptized. Present number in the church 26.

At the Ottawa station is no school. Preaching is regularly maintained, and English preaching occasionally at the Sac and Fox agency. Church members 59. Baptized 2. Died 2. Contributions for the poor \$75; to sustain a native assistant \$100. Some printing is done. The Indians are becoming more and more civilized every year. Nearly every man and woman in the nation lay aside their employments on the Sabbath, and they have become strictly temperate, industrious, honest and moral.

## Mission to the Cherokees.

Messrs. E. Jones, W. P. and H. Upham, and their wives.

5 stations, 7 out-stations; 3 missionaries, 1 a printer, 1 a teacher; 3 female assistants; 6 native preachers.

The mission has enjoyed rich spiritual prosperity; 118 have been baptized. Number of church members estimated 1,200. Two native preachers have been ordained. Special religious meetings of several days have been held at several of the stations and out-stations. At one of them 1,200 or 1,300 persons were present. An intense and continued interest has been manifested over an extent of country of about 100 miles from north to south, and from 50 to 100 from east to west. The epistles to the Romans and Hebrews (5,000 copies) have been printed during the year; 1st Corinthians is in type; also a tract in Cherokee. The school at Bushyheadville numbers 65, of whom 12 are boarding scholars. Two have received certificates as teachers in the national schools.

TABLE OF MISSIONS AND STATIONS OF THE MISSIONARY UNION, 1849-50.

Missions.	Stations.	Out-stations.	Missionaries.	Female assistants.	Total missionaries and assistants.	Native preachers.	Other native assist.	Total native preachers and assistants.	Churches.	Baptized.	Present number.	Boarding schools.	Pupils.	Day schools.	Pupils.	Theol. schools.	Pupils.	Normal schools.	Pupils.	Total schools.	Total pupils.	Pages printed.
Maintain Burman, .....	1	...	8	8	16	...	13	13	3	19	212	1	100*	6	241	1	4	...	...	8	845	1,095,900
" Karen, .....	1	7	4	4	8	...	29	31	3	69	1,708	2	55	...	...	...	...	...	...	...	301	2,093,960
Taroy, .....	2	14	5	5	10	...	18	19	13	36	933	4	129	16	248	...	27	1	...	36	20	377
Aracan, .....	2	1	4	2	6	...	1	5	6	22	55	...	...	...	...	...	...	...	...	...	...	...
Sandoway, .....	1	26	3	2	5	...	...	44	86	373	4,500?	1	70	20?	425	...	...	...	...	21?	405?	...
Shan, .....	1	2	3	3	6	...	4	4	1	4	29	...	...	2	25?	...	...	...	...	...	25	2,214,167?
China, .....	2	4	5	3	8	...	7	7	2	1	27?	...	...	3	64	...	...	...	...	...	40	880,884?
Assam, .....	3	...	5	6	11	...	3	4	3	7	57?	2	80?	20?	620?	...	...	...	...	22?	700?	...
Telooq, .....	1	...	3	3	6	...	...	...	...	...	...	...	...	10	250	...	...	...	...	10	250	...
Whole number in Asia, ....	9	64	40	38	78	53	78	131	69	531	7,521	10	462	82	1,324	2	31	1	86	95	2,453	...
Bassa Mission, (Africa,) .....	1	2	...	...	...	...	...	...	...	...	...	1	20?	...	...	...	...	...	...	...	...	...
Mission to France, .....	10	48?	2	2	4	7	10	17	18?	76	238	...	...	...	...	1	4	...	...	...	...	...
" Germany, .....	34	...	3	...	3	...	23	28	40?	500?	2,800?	...	...	1	60?	...	...	...	...	...	...	1,342,000
" Greece, .....	2	...	2	3	5	...	...	...	1	2	10?	...	...	...	...	...	...	...	...	...	1	60?
Whole number in Europe, ...	46	8?	7	5	12	7	38	45	59?	578	3,038	...	...	1	60	1	4	...	...	2	64	...
Mission to Ojibwas, .....	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
" Ottawas in Michigan, .....	2	1	2	1	3	...	1	1	2	...	45?	1	7	1	50	...	...	...	...	...	...	...
" Shawanoes, &c., .....	3	...	3	5	8	2	1	3	3	10	119	2	43	...	...	...	...	...	...	...	...	...
" Cherokees, .....	5	7	3	3	6	6	...	6	6	118	1,200	...	12	1	63	...	...	...	...	...	...	174,000
Whole number in America, ...	4	11	9	10	19	8	2	10	12	128	1,382	3	62?	3	133	...	...	...	...	6	136	...
Totals, .....	17	73	56	55	111	69	123	194	141	1,237	11,958	14	544	88	2,157	3	35	1	36	103	2,772	7,814,411

\* Including forty day pupils. † Also 2,500 tracts in Chinese. ‡ Number of preaching-places, more than sixty. § Native Germany. || Full returns would show a larger number.

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## ABSTRACT OF THE TREASURER'S REPORT.

Expenditures of the Missionary Union for the year ending March, 31, 1850.

Paid on account of the Asiatic Missions, viz. :—

"	"	"	Burman Mission,.....	\$26,194 21	
"	"	"	Assam ".....	9,939 19	
"	"	"	Siam ".....	2,886 83	
"	"	"	China ".....	10,038 65	
"	"	"	Teloogoo ".....	1,721 25	
					\$50,780 13
"	"	"	Mission to West Africa,.....		1,584 63
"	"	"	European Missions, viz. :—		
"	"	"	German Mission.....	3,334 29	
"	"	"	French ".....	6,690 15	
"	"	"	Greek ".....	3,016 98	
					13,041 42
"	"	"	Indian Missions in N. America,.....		4,072 85
"	"	"	Agencies,.....	7,139 47	
"	"	"	Salaries of Secretaries and Treasurer,		
"	"	"	including clerk hire,.....	2,985	
"	"	"	Publications,.....	767,41	
"	"	"	Miscellaneous expenses,.....	3,776 32	
					14,668 20

Balance for which the Union was in debt April 1, 1849,..... \$84,147 23  
 24,891 06  
 \$109,038 29

Receipts of the Missionary Union for the year ending March 31, 1850.

By Donations, as acknowledged in the Magazine,.....	\$83,097 58
" Legacies, " " " " " ".....	3,755 42
	\$86,853 00
" Received on account of the Grand Rapids claim, Mich.....	500 00
" " from the Magazine,.....	184 20
	\$87,537 20
Balance for which the Union is in debt April 1, 1850.....	21,501 09
	\$109,038 29

NOTE.—Certain errors in the June number of the Magazine, which must have been noticed by our readers, make it pertinent to state that in consequence of the illness of one of our Secretaries and the absence of the other, it went to press without the usual revision. The table of donations is deferred to the next number, for want of space in the present issue.

THE

# MISSIONARY MAGAZINE.

VOL. XXX.

AUGUST, 1850.

No. 8.

## AMERICAN BAPTIST MISSIONARY UNION.

### MAULMAIN KAREN MISSION.

LETTER OF MR. W. MOORE.

Tour up the Gyne.

Dong Yan, Feb. 20, 1850.—Last week I returned to this place after an absence of nearly two months, but leaving a statement of affairs here for a future communication, I will give a brief account of a tour of six weeks up the Gyne river. On Dec. 28th, the day after the close of the Association in Maulmain, we set out in company with br. A. Harris for Newville,—a distance of three days' rowing from Maulmain. Early on Saturday morning (the 29th,) we arrived at Kayen, where we had appointed to spend the Sabbath. On account of several deaths by cholera in the early part of the season, the villagers had forsaken their dwellings, without a single exception, and taken up their temporary residence in shanties in their muddy fields. On the news of our arrival most of the Christian families and a few others returned. The chief and others had fallen; some had been brought near to the grave; and though no new cases had appeared for weeks the people were still trembling,—well nigh frightened out of their senses and out of their wits.

In the evening both Pwos and Sgaus met in covenant meeting. Many with deep contrition confessed their want of faith and firmness. It was good to see the forgetful again remembering in whom they had trusted, and again having boldness and access by the faith of him. The services of the Sabbath were well attended, both as to numbers and in spirit. Two Sgaus were received by the church and baptized by br. Harris. In the afternoon the Lord's Supper was administered. On Monday morning we took leave of the place, exhorting the disciples to be steadfast and to exhibit the truth to their neighbors till we returned.

### Newville and other villages.

The journey up to Newville was truly delightful: the weather was pleasant, the stream and the scenery on either side, beautiful, and two opposition boats gave us speed. We remained with br. Harris at Newville two weeks, but our knowledge of the Sgau dialect was too limited to admit of our enjoying the services, or of holding much intercourse with the villagers.

On the 4th of February, in company with br. H., I visited a large village two hours' walk north of the chapel, containing a large number of Pwos and

Sgaus, most of whom spoke both dialects. The inhabitants had often before heard the gospel, but their hearts are still unaffected by its saving truths. We found no willing listeners. The people are extremely ignorant, filthy in appearance, with apparently fewer of the comforts of Karen civilization than the neighboring villagers. Almost every house had its own *still worm*, and the countenances of the inmates plainly told that the product found a *home consumption*.

On the 7th br. Harris started on an elephant for a Sgau settlement to the north, and I, in company with Mounge Te Law, a guide, and two Karen boys to carry my bed and rice-pot, to the south among the Pwos. In two hours we began to meet with Karen homes, among which was an occasional Christian family. All we met during the day rank among the better class of Karens. They listened respectfully to our exhortations. They seemed to be convinced of the truth and excellency of Christianity, and acknowledged the importance of seeking salvation, but were "not quite ready, yet." There is a great difference between the conversation and views of the people who hold much intercourse with Christians and those who do not,—a difference giving cheering evidence that the disciples, with all their blemishes, are the "city on a hill."

A zealous Christian—in theory.

In the evening, after a hard day's walking and talking, we arrived at Ka True, distant seven or eight miles from the chapel. In the first house we entered we were hospitably offered rice and lodging. Though the accommodations were not inviting, we were weary enough to accept. Thirty or forty persons called during the course of the evening and morning, anxious, as they are everywhere, to hear from the two Karens in America. As long as we would answer questions about "the country of America," or converse about the present administration of these provinces (which has been grievously oppressive towards the Karens) they would talk freely; but

none had any heart for those things that concern their everlasting peace. One old man, however, of Portuguese descent, who was shipwrecked on this coast when a lad, and has since lived among the Karens, said he was rejoiced to see a teacher come to the village once more. He had long and earnestly exhorted his neighbors to become Christians and be baptized, but they would not listen to him. "All they cared for was arrack and the devil's customs." His eldest son, three months ago, in following the wicked custom of tattooing, took so much opium to deaden his feelings during the painful operation, that he never woke up. "If he had been a good Christian," said his father, "he would have been living yet." But alas for the deceitfulness of the human heart! With all the old man's anxiety for the salvation of his neighbors he does not realize that he himself is still in resolute rebellion against God. In reply to earnest exhortations to immediate repentance he said he knew he must believe in Jesus Christ, and as we took our leave he gave me a dozen eggs, a fowl, many good wishes and an invitation to come again.

A bold blasphemer.

At a short distance we came to another group of houses where, when it was known that a missionary had arrived, a company gathered around us. An elderly man, who appeared to be the champion and spokesman, told us we were very foolish for troubling ourselves about the Karens, and great fools for travelling about through the heat to preach to them. He had seen teacher Vinton often, and heard all about God, but he did not believe a word; or if it was true, he was not afraid; if he was wicked he intended to remain so; if God sent him to hell he could endure any suffering God could inflict,—with much more loud talk in the same strain. The bystanders appeared well pleased with the old man's boldness and blasphemy. It would have been casting "pearls before swine" to have attempted to give instruction at

that time: I spoke a few kind words and passed on. Many of the inhabitants were absent in their paddy fields.

The next village lying across a prairie, five or six miles wide, the assistant said I *must not* go through the heat. Thinking it imprudent myself, I bent my way back and he and his guide went forward to the "regions beyond." After an absence of four days they returned with the report that they saw "many people," and that they were more noble than the Ka T'reans, for they listened to God's word and drank less arrack.

#### Krungpung.

On the morning of the 14th we bade farewell to br. Harris and family and started for Krungpung. On the way down we called at five villages. At the first but three persons remained, five having died of the cholera within the three previous days, and all the others had fled. These three were intelligent persons and had heard much about the doctrines of the gospel. When asked why they did not follow their neighbors, one replied, "Can we escape the power or judgment of God by fleeing into the jungle? When God's time comes we must all go." At the other villages some showed no disposition to listen; others did, but none "received the word with joy."

#### "Homage—Worshipping "on all sides."

At one place, as I entered the house of an elderly man, he spread a mat, invited me to sit down, and ordered rice and eggs got immediately. I told him I did not come to ask his good things, but to communicate good things to him, —things sent by his Creator; whereupon he prostrated himself at my feet to worship, and when I stayed him with my hand, said that he supposed I was as good as the priests and therefore he would render me the same homage. I told him I was *better*, and knew more than the priests (which might be said without assuming any excellence) but that I was a man like himself, a sinner exposed to the wrath of God, and could only escape *through the merits of a mer-*

ciful Saviour who had died for my sins and his,—one who could give peace and pardon and eternal life to all who believe on his name. He appeared to be interested in the news, and promised to think seriously about religion in future.

At another village an intelligent man thought that what he had heard about the religion of the true God was *all right*. For his part he wanted to know the truth and do it, but he did not know what was truth. The priests said that the religion of their fathers was true; the missionaries came pronouncing that false, and giving a new one which did appear better; but the Catholics followed, again, condemning both and saying that they alone can show the road to heaven. He could not read, and therefore he could not learn the right road from books, but he would like Moung Te Law to remain a month and preach to him and his neighbors. "At present," said he, "I am like a Karen shooting at a squirrel in the top of a tree. He shoots, and shoots, and shoots, knowing some shot will hit,—then he gains his object. So I worship on all sides, and am sure I sometimes hit."

#### Popery—Desperate characters.

Within the last ten years the Roman Catholics have preached more or less in all the villages in this vicinity. The many points of similarity between them and the Boodhist priests, and their disposition to accommodate the two systems, would seem likely to recommend them to the Karens, but so far none have changed the beads of Boodh for the beads of the Pope, nor is there any present prospect of many of the Karens becoming converts to the Romish faith. About a year ago a Portuguese priest built a good wooden chapel about two and a half days' row on the Gaing from Maulmain, where he intended to reside for the purpose of opening a school and itinerating. But a short time after he became settled some Karens, on pretence of learning to read with the view of becoming Christians, remained with him till they found an opportunity to steal all his property. They ~~left him~~ and he for Maul

main, and the Karens say that neither party has been heard from since.

There are many desperate characters among the Pwos as well as among the Burmese. There are still many places where "lewd fellows of the baser sort" are ready to assault "the house of Jason." Even at Krungpung, the chapel was fired and consumed by some enemies of all righteousness since my last visit to the place.

*The Church at Krungpung.*

When we arrived at Krungpung, there being no chapel, the assistant kindly offered us a room in his house. I need not say why we refused his generous offer and preferred building a shanty in a cool retreat more in accordance with our own taste. By the time it was completed,—nine feet by ten,—and all our furniture arranged, the appearance of an approaching storm was seen in the distance. Soon the heavens were overcast, and a heavy rain with a gust of wind hastened on. This being an unlooked for occurrence in the dry season, we had made no provision against it. After a pretty thorough wetting we were obliged to take shelter in a Karen house that the owner vacated for our accommodation, in which we remained a fortnight.

The little band of disciples here, with one exception, remain steadfast in the faith, and manifest an increasing interest in the things of religion. Three persons were received into the church by baptism, and one by letter, making the present number eighteen. All the materials are prepared and on the ground for a new and permanent house of worship. The villagers here have heretofore been *wicked*, and prejudiced against all good.

This year they appeared more friendly. Several families say they have cast off the priests, which is an omen of good, but they do not yet manifest an inclination to seek the true religion.

*A promising field.*

I spent eleven days in visiting five large villages in the vicinity of Krungpung, the farthest of which is distant a day's travel on an elephant. The prev-

alence of cholera to a greater or less extent in this vicinity, had scattered the people in every direction through the jungle three months before our visit, and at the time we arrived they were just settling themselves again at their homes. These villages contain in many respects the most interesting class of Pwos that I have yet seen. They are industrious, free from drunkenness and its attendant vices, so prevalent at Dong Yan and other Karen communities, and have comfortable dwellings, good gardens, wide paddy fields, large droves of buffaloes, and every Karen comfort in abundance. Boodhism reigns among them, and the priests command the respect and confidence of the people. Still, many are not so prejudiced that they will not listen to the truth which is able to make them wise unto salvation.

While among them I met with many incidents which to me were full of interest and full of promise, but as my communication is growing to a wearisome length, I content myself with stating that in two of them three or four individuals pressed me to remain longer. They said eight or ten years ago Miss Macomber visited them once; three or four years ago, teacher Bullard remained there a night, or "a piece of a day;" now I was doing little more than passing through their villages; the native preachers did not come often nor stay long. "How can we know about God in this way?" I endeavored to impress upon them that it was a solemn thing to hear the gospel, that their guilt was daily increasing before God for not joyfully receiving what little they had heard, and that it was worse than in vain to be hearers of the word and not doers.

One man said that in his heart he was a Christian, and he would ask to be baptized now if I would get an assistant or even a Christian to live in the village. He was far from Christian influence, ignorant of the Bible, could not read, was surrounded by Boodhists and wicked men who would deride him, cast his name out as evil and persecute him, and he feared



he could not live as a Christian ought. If he were baptized and then to transgress, that would be worse still. Then I urged him to remove to a Christian village, or to sell his elephants, give his buffaloes and lands to his sons, come to town and learn to read; and then, if God inclined his heart that way, go and preach. That it was eternal happiness in heaven he was consulting about, and there was no reason or room to hesitate. He promised to pray much and the assistant at Krungpung will visit him frequently, and I do hope that the love of God will be so shed abroad in his heart that he will forsake all for his Name's sake.

The chief at Ko T'ra, who promised Mr. Bullard that he would offer no more to the priests, has kept his promise so far as he could without incurring the ridicule of the community. He is a learned man, familiar with Burmese and Taling literature, and says it is "all trash." He is a constant reader of the Bible and admires its truths. It is his own fault, he acknowledges, that he does not become a Christian. He knows he ought to and hopes soon to be a child of God. The people of this village generally listened with attention, and there is reason to believe that the way of the Lord is preparing, by means of his own raising up, and that before many years there will be a seed to serve him in Ko T'ra.

*Tattooing.—Fearful looking for of judgment.*

On our way home we spent another Saturday and Sabbath at Keyen. We found the church in an awakened state, and four candidates awaiting baptism, anxious to manifest their love for the Saviour by obeying his commands. Two or three cases required, or will require, discipline. Two young men had been absent a week who, it was supposed, had gone to get tattooed. The rage for tattooing is by no means diminishing among the Pwos. I know of but one young man who has had the moral courage to withstand the temptation, and preserve that body unscarred which God pro-

nounced good. As all the watchmen do not see eye to eye in respect to this barbarous and cruel custom, I know not when it will receive a check even among the Christians.

The community in the vicinity of Keyen have a respect for the Christians and for the doctrines of the gospel. Four months ago the husband of one of the disciples died of the cholera. He was not a Christian, and had often treated his wife unkindly because she was one. When brought to what he supposed his death-bed he felt all the anguish of an enlightened transgressor. He asked his son-in-law to read the Bible to him, and Christians to pray for him. He exhorted his children to follow their mother and not him, and desired to be buried according to Christian customs, without any of the heathen ceremonies,—but died in mental agony. On the day we arrived two of his sons, contrary to his dying command, were preparing an extensive feast in an adjoining village in behalf of their father. Monday was to be the great day of the feast. On Sunday a few people,—not more than fifty or sixty,—were gathered where there would have been four or five hundred under ordinary circumstances. During the night they could scarcely get up a dance. Something like a "hand-writing on the wall" appalled them. On Monday morning at daylight the feast was ended. The dying words of the man for whom the people were making merry haunted them. Few dared go to such a feast, and the few stout-hearted who went had not courage to persevere. Thus is the gospel gaining a silent but strong influence.

#### *Retrospect.*

This has been a pleasant trip, and we trust will not be without its results. God can work by the feeblest instruments. We visited and called at thirteen villages and conversed with hundreds of Karens. Many cared nothing for us or our mission; many listened respectfully out of respect for me; and a few <sup>1</sup> think ten or twelve, were

anxious to hear the gospel for its own sake, and are now anxious to hear more and to have several assistants among them. "The docile Karens" are more wicked than I expected to find them: they also possess a broader common sense and more cunning. Fewer are ready to receive religious teachers as such,—fewer still to receive the gospel,—than I had inferred from a careful reading of missionary reports. Still I find abundant room for encouragement to labor among them. This season it has been my privilege to baptize eight at Dong Yan, three at Krungpung, and four at Keyen, and to see portions of the field in every direction white to the harvest.

FROM A LETTER OF MR. BINNEY.

Schools.

March 21.—The ninth term of the Theological Seminary closed on the 15th of November. It was a time of much interest, and I trust of improvement. The number of pupils was twenty-four,—time, three and a half months. At the close of the next term, should I be permitted to see it, I hope to give you a full report of the Seminary up to that time.

The Karen Normal School is doing well. Miss Wright arrived this week in good health and spirits, and will be ready to commence her labors at the beginning of the next term. She will teach in the forenoon, and devote the afternoon to the study of Karen. Miss Vinton will continue for a time to teach in the afternoon in the Normal School.

During the past season I could not leave my pupils to visit the churches. Mr. Harris has visited them all and will report their condition. The church at Newton is in a good condition. Eight of the pupils of the Normal School have requested baptism. We have a good hope that more of them have been "born again," but circumstances have led me to put off their baptism until the present time.

TAVOY MISSION.

JOURNAL OF MR. BENNETT.

Aug. 25, 1849.—The Burman mentioned in my journal when at Newville, and who lives at Sen Zieke, has given more encouragement than heretofore, as latterly he has attended worship on the Lord's day in town, and appears pretty well. He is somewhat a weak minded man, and the influence of his heathen neighbors, as well as the ingrained superstitions of all his life, seems to keep him halting between eternal life and an adherence to foolish ceremonies.

Burman superstitions.

The highest priest in this province lately died at Shen-moke-tee, and for the purpose of giving him a more splendid burning, and also, no doubt, that the offerings to his survivors may be more abundant, his body has been brought from the place where he died, almost eight miles distant, to town, and placed in a new building erected for the occasion, called a "Neigban Kyoung." The body lies in state, embalmed after the manner of the Burmans, where offerings are made, and the pious bow down before it in prayer and supplication. In order to form any adequate idea of the superstitions of the East, they must be witnessed.

The month of July was an uncommonly dry month for the rains; only about half the quantity of water fell that sometimes does fall, and many of the natives had fears for the rice crop. Some of the *knowing ones* attributed all the deficiency of rain to the fact that the body of the dead priest had been brought to town, from the place where he died, for the purpose of *show* and *parade*, and not from pious motives, and the nat of the rain was offended, therefore he gave them no showers!

Aug. 28.—As there have been several days of hot sun and no rain, though indications are that it will soon rain, the natives are very anxious for their rice crops, and in order to procure rain, the natives in various parts of the city, in the edge of the evening, commenced im-

g the croaking of frogs, in various and from various instruments of L. The imitation not being very ct, and the clamor very great, some e people were inquired of, what it ant. The reply was, "The people ndeavoring to deceive the nat of ounds, by making him think the poor are suffering, and so he may have n them, and send rain!" A cooly vas at work for me from one of the es near town, was asked if the peo f his village croaked too. He said, "When he was asked if he croak- Dropping his head, "Why, no," ie, "I have no rice fields, and it is those who have fields who croak." dra-headed monster, Superstition! wilt thou cease to deceive the na- ?

#### Daring crimes.

pt. 4.—A Burman priest has just committed to jail, charged with the er of an old man nearly eighty of age, and one of his devotees. e are various reports as to the of his committing the act, and as as I can learn, the following seem some of the facts in the case. e old man had long been in the of feeding this priest, but from cause, unknown, had for several discontinued his alms, at which the was highly incensed. The priest e day of the murder sent several inferior priests or disciples to call d man, who found him working in eld. He declined to go with them he had finished his work. Some m remained with the old man, and remained to report. On hearing old man refused to come, the was very angry, and said, "Why ou not bring him?" at the same rating them severely. Being ter- they ran off, and the priest started e field where the old man was at —and by mistake went to another near by. When those who were him saw the priest coming, they he old man, who stopped work and into the path to meet the priest.

When he arrived near the priest, the latter called out to him very angrily, "Why did you not come when I called you?" The old man laid down the little spade with which he had been working, and prostrated himself to reply. The priest seized the spade and struck the old man several blows on the head, when he expired in a few hours.

The case has just been inquired into by Capt. Sharp, our magistrate, and the priest is committed to take his trial at the approaching sessions to be held by our new commissioner. When the priest was about to be remanded to jail, the Burmese officials about the court endeavored to have the priest divest himself of his yellow cloth, the mark of his priesthood, and take the clothing of a citizen, which he indignantly refused.

Sept. 20.—A few days since a most horrid tragedy was perpetrated in town by a Malay man, who murdered *four* persons and severely wounded two more. One of the murdered was his own child, another his wife, who had separated from him some months before, and the others were her relatives. He had been endeavoring to have his wife live with him again, and had taken the case to the magistrate for his decision, who left the woman at liberty to do as she chose, and as she refused to grant his request, he went from the court and perpetrated the deed. After killing and maiming his victims he went down out of the house, in the presence of many of the neighbors who had collected together, went to the main wharf, entered a boat and escaped.

25.—The Malay man mentioned above was apprehended yesterday on Crab Island, by Capt. Sharp, and this morning lodged in jail to await his trial for murder. He is said to express regret that he had not killed one person more, and he would have been satisfied!

#### Baptisms—A missionary needed.

Sept. 30.—Lord's day. We have once more been permitted to assemble at the outlet of a beautiful tank, where three individuals were baptized into the fel- ~~lowship of the~~ Burmese church. Two

of them are daughters of an apothecary, who with his wife are members, and the other is a daughter of parents who have been excluded from the church.

There are three other inquirers, some of whom we hope will yet come out decidedly for Jehovah, and abandon idolatry. God be praised for these mercy drops, and may his Spirit move upon the mass of the unconverted idolaters.

The death and sufferings of our Lord and Saviour were this day celebrated by Burmans and Karens. It was a good season and to be remembered.

Oct. 10.—Our new commissioner has been here and held his first court. The priest spoken of Sept. 4th has had his trial, and been sentenced to fourteen years' imprisonment in irons, to work on the roads. The Malay man mentioned Sept. 25, has also been tried, and sentenced to be hung.

Oct. 14.—This morning baptized Mounng So, the Burman so often mentioned as residing in a village down the Tavoy river some ten miles from town. He has been considering for some years, and passed a very satisfactory examination. Though not a man of the brightest intellect, we hope he may prove a good and consistent Christian. He has met, as was to have been expected, a good deal of opposition from his wife and her mother, who are both staunch Boodhists, and at one time his wife threatened to leave him if he became a Christian, but as she has seemed to relax a little of late, she will not probably forsake him.

Would that I could make all who read this feel as the writer does, the importance of having some good devoted servant of the Lord, to devote his life solely to the Burmans of Tavoy and the many villages contiguous. It does seem such an one would not be permitted to labor in vain. There are many indications of good, and the truth is spreading. The assistants have distributed many thousand pages of the Scriptures and tracts, visited the people more or less, and made known salvation through a

crucified Saviour. The work is the Lord's and to him we must again commit it and pray. He will cause the truth to prosper.

#### Interesting meetings.

Dec. 19.—Having closed the office for the present, left Tavoy in company with br. Benjamin on the afternoon of the 17th in the mission boat, and this evening arrived at Pyeekhya, where we met br. Cross, who had arrived the day before, he having come down by land. Here we hope to form a Karen Association of the churches in the Mergui and Tavoy provinces, and endeavor to do some good. Br. Brayton is expected soon to be with us also. As a journal of these meetings is properly br. Cross's province, and as he will undoubtedly send it to you, I shall content myself with only a notice now and then of the meetings.

Dec. 27.—Br. Brayton joined us on the 25th. Our oldest Tavoy assistant, who came down with us to itinerate among some of the Burmese villages in the neighborhood, returned to-day, having distributed some twenty Testaments, about eighty volumes of bound tracts. Life of Christ, and the Digest of Scripture, with several hundred single tracts. He reports favorably of the people, some of whom listened to the truth with attention and interest. May the seed sown take root and bring forth fruit. Though much may happen to fall into stony ground, and among the thorns of an old superstition, some may perchance produce fruit, even thirty fold.

Lord's day, Dec. 30.—To-day our meetings closed. The attendance has been very good, from 140 to 250 generally present. There have been four meetings every day, and the influence we hope good. To-day six were baptized, and the Supper celebrated by about 160 communicants, many of whom were from surrounding churches.

Pyeekhya is well situated. The Karen village is in the fork of two small streams, which form at their junction the Pyeekhya river, which is navigable

for boats at high tide, up to the Karen village. These small streams stretch off to the northeast and southeast, and come down from the mountains, on whose sides there is many a Karen hamlet, and as naturally as water runs through a funnel, these people come down to Pyeekhya for their supplies by sea.

The importance of this place, and the facilities of communication with the people on the mountains, have not been lost sight of by the emissaries of the Man of Sin, and two Romish priests have planted their residence on the bank of one of these streams, not ten minutes' walk from the chapel where we held our meetings. They have not thus far been very successful in making converts, but they are at work, and may yet be permitted perhaps to do some mischief. One of their number has died since they settled down here, some years ago—and another is said to have since arrived to take his place. There are three or four settled, or endeavoring to settle, between Tavoy and Mergui. They may perhaps catch some of the chaff from the native churches, as well as lead away silly men and women.

#### Home—Cheering view of the past.

Jan. 2, 1850.—We left Pyeekhya on the 31st of December on our return home, and the new year was commenced by getting up our anchor, and getting under way not far from Tavoy island. Having a prosperous time we arrived at Tavoy about 1 o'clock P. M., where we found the steamer getting up her steam for Mergui. When we arrived home, learned that Mr. and Mrs. Judson were on board, and his health so poor that he had not been on shore.

8.—The steamer returned from Mergui, and as Mr. and Mrs. Judson return to Maulmain in her, went on board for a visit. It is very pleasant to meet old friends and acquaintances in this distant land, though the interview be not more than an hour. Some of us had first met about *twenty* years before, and the changes, civil, political and religious, have been *many since then*. *Then our mis-*

*sion* had but *two* stations with five missionaries, and now there are more than forty missionaries, and six stations. *Then* the number of converts was less than sixty, and now there are more than 6,000. God has worked through feeble instruments, and success has attended the labors of his servants. It is well perhaps, sometimes to take a survey of the past, whereby more strength and confidence, as well as more unwavering trust and faith in the success of future efforts, may be called forth. Well may we exclaim, "What hath God wrought!"

And then a survey of what remains yet to be accomplished, ere the kingdoms of this world become the Lord's, should cause all who love his appearing, to buckle on the armor and fight manfully the wicked one, under the direction of the Lord of Hosts.

Those who are present actors on the stage of life will soon be crowded off, and the work left unaccomplished by them will fall upon their successors, or remain unaccomplished, while each is called to give an account of his own acts and his own stewardship.

#### SANDOWAY MISSION.

##### LETTER OF MR. VAN METER.

Sandoway, March 19, 1850.—In order to save expense I have performed all my travelling this year in br. Abbott's boat, which he sent back as soon as possible after his arrival at Ong Kyoung. After a passage of some danger, and no little provocation from the boatman, I arrived at this my first stopping place.

##### Sketch of two Pwo assistants.

Here I met, together with a number of Sgaus, four Pwo assistants, respecting three of whom I have already informed you. I will just say, however, in respect to Tha Bwo, our first Pwo teacher, who left us in the rains, that he has been preaching since that time with much acceptance. He seems to be universally esteemed in the jungle for his very amiable disposition, and his services have been sought for in more than one direc-

tion. He now leaves his own village where there are but few Pwos, and enters upon a new field of much promise near Bassein.

The fourth assistant I had not heard of before, nor had he ever seen a missionary or received any support from our funds. This man, the eldest of the four, and probably as intelligent and useful as either of his more favored associates, has been preaching and teaching for five years, at the same time assisting himself in part by manual labor, and in part by the practice of medicine,—occasionally receiving a little help from his people. When asked by br. Abbott if he now wished any aid from us, he replied that if it was desirable for him to give himself wholly to the work, he would require a little help from us. The sum named, thirty rupees, was cheerfully given him. Hitherto his whole library in Pwo has consisted of a copy of Matthew and a few tracts. Unfortunately as I had received no books from Maulmain, I could give him only a soiled catechism picked up from the rubbish at Sandoway. He understands the Sgau, however, and has the Sgau Testament.

#### Tour on the coast.

After spending a few days with br. Abbott, I set off with the Pwos for an exploring tour on the coast. None of the Pwo assistants have labored on the coast, all having been fully occupied in Burmah Proper. Our first stopping place was Thwey Po's new village, where we remained several days, during which time we visited four villages, the farthest distant about half a day's journey.

After visiting and preaching in all the villages in this vicinity, we next went to Great Plains, which we likewise made the centre of operations for that part of the coast. Altogether I was able to visit five villages in person; the assistants visited three or four others; only one village that I could learn of was not visited; making in all ten Pwo villages on this coast. In all these places we did not find a single Christian fam-

ily, and with the exception of one or two families found in the Sgau Christian villages, the whole of this people are worshippers of Gaudama. Still they differ much in character from the Burmans, and afford a much more interesting field.

With my present knowledge of localities and the comparative importance of these several places, if spared to visit the jungle again, I hope to be able so to concentrate our efforts as to produce a decided impression in one or two of the most important points. Nor have the past hurried visits, I hope, been altogether in vain, for we have already received a message from one of the largest villages, to the effect that if I would repeat my visit they would become worshippers of God. This was only a few days after we had visited them. In other places also the people have manifested considerable interest in the word spoken, and seem to be seriously considering the claims of Christianity.

#### State of things in Burmah.

As to the state of things in Burmah, I have little to communicate besides what I have already written, excepting in relation to the new assistant mentioned above, Thung Choke. He has a congregation numbering over one hundred, not more than half of whom, however, are professed believers. Tau Lau has ninety in his village, whether all baptized or not I am unable to say. These people have so little idea of statistics that it is difficult to make them understand just what you want. Shwey Bo has lost a large part of his people in consequence of the oppression of the governor of his district. Tha Bwo goes into a large and new district, as above mentioned. The assistants were anxious to obtain books for their people, among whom the number of readers is increasing. In addition to these just mentioned we have lately sent a teacher to one of the villages in which most interest was manifested, in order to keep up the interest that seems already to exist, and induce the people to learn to read the word of God.

*Perils by sea.*

During this tour I have been exposed to considerable danger from getting into the surf, also twice subsequently from a strong head wind and rough sea at midnight; and finally, when but three days from Sandoway, was overtaken by a storm in consequence of which the journey was continued on foot. The men, it seems, neglected the boat during the storm: it filled, and all my things were much injured by the salt water.

Notwithstanding considerable exposure, life and health were preserved, and better than our fears there has not as yet been any development of disease contracted in the jungle. I doubt very much, however, the propriety of again thus exposing myself unless unavoidable.

## ASSAM.

## LETTER OF MR. DANFORTH.

Gowahatti, March 26, 1850.—I have travelled about six weeks this cold season. I first made a trip to Nowgong overland, about seventy or seventy-five miles. I took with me a pony, but he became sick the first day, and I was compelled to foot it the rest of the way. I was five days in reaching Nowgong,—distributed books and talked with the people in the villages through which I passed. This section is not nearly so well populated as the west side of the Brahmapootra. I found very few who had ever heard the gospel before, and none who had any real knowledge of it. Mr. and Mrs. Stoddard are getting along very well with the Orphan School. Miss Christie has now left the school, as you will hear from them. The boys and girls all seem contented and happy. I think the institution will do a great deal of good to the perishing of Assam, and I trust it will be well sustained. I am sure the Committee will be highly pleased with the management of br. and sr. Stoddard.

After two days I left Nowgong and went to Tezpoor and Bishnat in company with br. Stoddard, and then returned to

Gowahatti. We intended to go as far as Sibsagor, but circumstances prevented.

*Trip through Camroop and Durrung.*

The first of February I made a trip through a part of Camroop and Durrung districts in company with Rev. W. Robinson, Inspector of Government Schools in Assam. This is a delightful country, and far surpassed my expectation in its population, its rich and cultivated fields, and in the readiness with which the people listen to the truth. It is like one immense plantation spotted by villages, and divided by rivers which in the dry season are small and generally muddy, but in the rains overflow their banks and inundate almost the whole country. In the richness and fertility of its soil it would be equalled only by our western prairies.

Rice is the principal article cultivated, with some sugar cane and a very few patches of poppies; but these were very small, and I am happy to say that these people are not opium-eaters as in many parts of Assam. They are hardy, simple-hearted and honest. They know nothing about the Christian religion, and very little about any. But few of them can read, and those who can are very ignorant. Yet they are not priest-ridden as in the villages on the large rivers. They have quite a number of schools, some of them established by government and some by themselves. Many of these I visited, and gave them religious books. They received them with eagerness, and in many instances they will be used as text books. I regard these schools as so many channels through which we may let in the pure stream of salvation to water this moral heath.

Wherever I preached the gospel it was listened to with attention and interest. There is one thing worthy of note among this people. They acknowledge the universal prevalence of sin, and the utter impossibility of escaping its consequences. I did not find a single man who did not acknowledge himself a sinner, and confess the impossibility of his

escaping hell. All their heathen rites could not save them, their own righteousness could not save them,—they must suffer. Some, to be sure, suppose that their righteous acts will mitigate their suffering, but the mass have no idea of any salvation. Their religious ceremonies generally have reference to their prosperity in this world. What more do we want in a people to prepare them for the reception of the gospel? Their own convictions have rendered the demand for the atonement by Christ imperative. Could there be a sufficient amount of faithful labor expended there, I firmly believe the hearts of this people would melt like wax. One hundred missionaries might spend every cold season here with profit.

An old pupil.

In the course of my travel I found one of the old scholars of our school. I was much interested in the account he gave of himself. When he was at school he was ashamed of Christ, and though he sometimes prayed, yet he did not wish it to be known. After he left school he ceased to pray and read the Bible, and shook off all religious impressions for some two or three months, when his mind was again called to the Bible. He began to read, and since that time had made it his daily study. He had become more and more interested in it and his feelings were now very different. He loved to pray and to think about Christ, and was not ashamed of him as formerly. He knew that he was a great sinner, but believed that Jesus could save him. He seemed to understand fully the plan of salvation and talked like a Christian. He accompanied me one day, and I invited him to come to the station, which he promised to do. Oh that the Lord might seal him an heir of heaven!

View of the field—Encouragements.

I came back satisfied that here is a large field opened and calling loudly for help. There is every encouragement to labor with good prospect of success. "Shall we have help?" was a question that hung heavily upon my mind. As

much as I love this field and as high as are my convictions of its importance and interest, if this mission cannot be strengthened I should say, give it up at once, and let what little help we have be more concentrated. But your last letter supercedes the necessity of any alarm on this point. "The probability is that two new missionaries with their families, will sail for Assam in June." These words have sent new life through our whole mission. We feel that we can hold on until they get here. May it please the great Head of the Church not to disappoint us!

We have as much encouragement at this station as we could reasonably expect. The girls' school is prospering. One of the girls has made a public profession of religion and others are serious and inquiring. Last evening in our prayer meeting, two of those who had never spoken before, arose and spoke of their great sinfulness and need of a Saviour. One of them has recently asked for baptism. As we do not feel quite satisfied yet we shall wait awhile.

Miss Sukes has the general instruction of the girls, though Mrs. Danforth visits and hears lessons in both schools daily. Mrs. D. also visits the native women at their houses as often as she can find time, in company with the Christian girl, and holds meetings among them. We have native worship and English worship each once on the Sabbath, and a native Sabbath school in the evening. I talk and pray in the native language though not as well as I could wish. I believe I am understood, yet my range of thought and illustration is necessarily limited. I shall make the study of the language one of my principal duties throughout the present wet season. If a new missionary joins me in the cold season (of which we have every hope now) I shall try to do something in those numerous interesting villages I had time only to visit this season. I shall visit some of the villages on the great river, and spend the rest of my time laboring in the station during the rains.



We are at present in good health. The Lord has blessed us above all we could have expected. We have made poor returns for all his unnumbered mercies. Oh for more consecration to his blessed cause! Pray for us that we may be faithful, and that the word may be effectual in the conversion of sinners.

LETTER FROM MR. BROWN.

In our last (p. 191) an account was given, from Mr. Brown, of the change of views which had led Mr. G. Däuble, a Lutheran missionary in Assam, to ask for baptism. After relating his Christian experience he was baptized at Tezpoor on the morning of Feb. 24th. The Executive Committee, on the application of the Assam Mission, have received him into the service of the Union, as a missionary teacher in the Nowgong Institution.

The letter below gives a narrative of the transactions subsequent to the communication published a month since. We also copy the very interesting account which Mr. Däuble gave of his personal history and Christian experience, of the grace which took his feet from the way of death, and the providence which guided him into the field of missionary labor.

Mr. Däuble's baptism.

Tezpoor, Feb. 27, 1850.—The enclosed papers will explain to you the views of Rev. Mr. Däuble, a German missionary, of whose application for baptism I informed you in my last. After disclosing his views before the church at Nowgong, he returned to Tezpoor, and communicated his change of sentiments and intention of becoming a Baptist, in a letter addressed to the committee of the mission with which he was connected. On Tuesday of last week we returned to this place in company with br. Stoddard, and were joined by br. Danforth from Gowahatti on the following day.

Mr. Däuble was baptized on the morning of the 24th inst., in a beautiful tank in the centre of the station and near the residence of br. Bruce. A good number of witnessing spectators were present and the scene was solemn. Prayer was offered by br. Stoddard, after which an appropriate address was delivered by

br. Däuble, who speaks the English language with considerable facility, although it is but a year and a half since he began to converse in it. At the usual hour for English worship I preached in the church, where all the residents at the station were present. In the afternoon we celebrated the Lord's Supper, fifteen communicants being present including several of the native brethren from Nowgong. In the evening we again assembled at the church and listened to a discourse from br. Danforth.

An answer to Mr. Däuble's circular has been obtained from nearly all his supporters here and at Gowahatti; from which it appears that there is no longer any desire that his services in connection with their mission should be continued. The way is therefore now clear for his becoming united with our mission, an event which we trust nothing may occur to prevent; and may the same kind Providence that has brought him among us guide all his future steps, and make him the instrument of the conversion of many immortal souls.

Substance of his Christian experience.

Although there is no pleasure in rehearsing the particulars of a misspent life, much of which it would be more congenial to my feelings to pass over in silence, yet I deem it necessary in presenting myself before you for baptism, to give you some account of the wonderful grace of God displayed in the various changes I have passed through.

My home is in Würtemberg. I was born in 1822, of pious parents, and religiously educated. At the age of fifteen I left home, and from that time until I was nineteen, I entirely neglected the reading of the scriptures and prayer, which I was taught by my parents to observe from an early age. Becoming acquainted with the writings of French and German infidels, I eagerly drank in their poisonous principles, until I had become a practical atheist. Fate was my only God; yet for the sake of my dear parents I did not avow my sentiments openly. My outward conduct was strictly

moral; and the praise I received for this encouraged a feeling of pride and confidence in my own goodness, and it was not until I had been repeatedly overcome by temptations, and broken the rules I had prescribed for myself, that I discovered my own weakness and the corruption of human nature. The resolutions I made were so often broken that I was driven to despair; thoughts of suicide were constantly intruding themselves upon my mind; but an invisible hand and deep affection for my parents prevented the commission of such a dreadful deed. In this state of mind I sought the solitude of low valleys and deep forests, harmonious with the gloom and darkness that dwelt within. What I then suffered cannot be described. One sabbath, while wandering in a thick forest and brooding over my sad state, so great was my anguish of spirit, that I fell on my knees for the first time, and cried with tears, "All is vain! all is vain! If there be really such a being as God—oh, have compassion on me!" The Lord I believe heard me. Perceiving a thunder shower approaching, I hastened home, but on my way was compelled to take shelter in the house of a pious man, who, being an acquaintance of my father, manifested a deep interest in my welfare. I found him reading a book, the words of which arrested my attention; they were just suited to my condition. When I left, I asked him for the loan of the book, which he readily gave. The words I there found seemed to speak directly to me; they disclosed the awful sinfulness of my heart, and showed me in what light I was regarded by the scriptures. God, whom I was now compelled to acknowledge, appeared to me as a fearful Judge, full of anger and wrath. I laid hold of the long neglected Bible. I saw that without holiness no man could see the Lord. My great anxiety now was, that I might make myself worthy of the acceptance of God. Salvation seemed impossible for such a wretch as I regarded myself. In this state of mind I commenced attending the

meetings of the Pietists. One day I heard a sermon from the theme, "Christ the good Shepherd." Here Christ was presented as the Saviour of the lost, the vile and helpless. The idea was new to me. I at once saw how he could be my Saviour—the very Physician I so much needed. My load of guilt was at once removed; I felt that my sins were forgiven, and found peace and joy in the Holy Spirit. I experienced now for the first time the blessings of salvation, and could understand the difference between believers and unbelievers. I saw myself in Christ. What was mine, he had taken away; what was his, he had given to me. From that time I have experienced alternate joy and sorrow, but my trust has ever been in Christ, and I have always found a sufficiency in him.

At the meetings I was accustomed to attend, I heard, soon after my conversion, letters and reports from missionaries, which brought before me the perishing condition of the heathen, their misery and deep degradation. The thought that these poor people were under the prince of darkness, led captive by him at his will, and without any knowledge of the fountain of life, affected my heart. I was led to contribute to this object, but never deemed it possible that I could become a missionary. The question of personal duty did not occur to me until I became acquainted with the missionary society at Basle. I then became impressed with a strong desire to engage in the missionary work, but the question of duty was not clear; and the very thought of the trials connected with such a step made me shrink from the undertaking. I made it a subject of daily prayer, and earnestly sought to know the path of duty. I had now arrived at the age when I was subject to enrolment in the army; I therefore prayed, that if it were the will of God that I should be a missionary, he would prevent my being obliged to enter the ranks. Out of about two hundred and forty young men, seventy were to be chosen by lot. On drawing the names,

mine was nearly the last; but many having been released on various grounds. I at length fell among the number chosen to serve. On an enumeration, however, it was found that seventy-one, instead of seventy, had been obtained. Of these I was the last, and therefore discharged. I now considered the question decided by the Providence of God, and lost no time in making application to the Missionary College at Basle, into which I was received. During my five years' study there, I read the lives of Henry Martyn and David Brainerd, both of which had a very great influence upon my mind. I determined to seek the same deep toned piety and consecration to the work that I found in these holy men. I prayed and struggled night and day. My countenance assumed a gloomy aspect, and my whole deportment was forbidding. At this time a very pious young man entered the institution. He marked my sad countenance, and perceiving the great mistake under which I was laboring, kindly pointed it out to me, and said, You cannot reconcile God to you; but you must be reconciled to God through Christ. New light broke in upon my mind. I had been struggling under the law of works, but now saw and felt the full law of liberty. The whole routine of Christian duties assumed a new phase; what was before done with a gloomy seriousness was now performed with a joyous cheerfulness.

I never entertained any doubts as to the correctness of the doctrines of the Lutheran church, until nearly through my course of study, when I found that our professor, who had always been very careful to give scripture proof of every doctrine inculcated, made no attempt to do this in reference to infant baptism, but frankly acknowledged that there was no express command on this subject in the scriptures. From that time inquiries were started in my mind which I have never been able to settle until quite recently. I am now satisfied that nothing but the immersion of believers is scriptural baptism; and am determined

to follow my Saviour in the way of his appointment.

The change of my views on this subject may result in the dissolution of my present connection with the Tezpoor mission. I may be compelled to leave the province. I may be abandoned of man, but I believe and trust in the Lord. I have not come to my present conclusions, without the most solemn convictions of duty. I have ever before despised the Baptists, and never should I have asked for baptism at their hands, had not the truth compelled me to it. And whatever may be the result, I can never regret the act. I long for my baptism; and may a gracious God enable me ever after to walk in newness of life.

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FRANCE.

LETTER OF DR. DEVAN.

St. Etienne.

Lyons, May 29, 1850.—I have just returned from a visit to the church at St. Etienne, much gratified at the present state of its affairs, and thankful to the Lord for his encouraging benediction upon its efforts. I informed you in my last that steps had been taken to carry the gospel into a quarter of that city where no evangelical efforts had been made, and which appeared to be inhabited by the poor and despised laboring class of the community. I also informed you that these efforts had been met by so much good feeling on the part of the people there, that they had of their own accord and at their own expense hired a large room, and furnished it in an humble way for their regular meetings. The Lord has been so far pleased to bless these efforts that five souls have been brought from death unto life; and on the 20th inst. they, with one other, (in all four men and two women) were buried with Christ by baptism in the presence of about one hundred attentive and wondering spectators.

An active church.

As our rule is to work when and where the Lord works, the meetings have been

multiplied in that section of the city, and now there are three different places in that neighborhood where weekly meetings are held. On my arrival among them, these ignorant, unconverted, but interesting friends of our mission urged the commencement of Lord's day as well as week day services. Accordingly arrangements have been made to call into active exercise every gift that can be found among the members of the St. Etienne church, which now numbers twenty-six members. One or other of the members is to preach to these poor people twice every Lord's day. Besides this, arrangements have been made to classify all the female members of the church into committees of two each, whose duty it is to devote an afternoon a week in announcing the gospel to those of their own sex. I cannot yet establish a Sunday school, for the simple reason that those among the members who are capable of conducting it are each Sunday to be drafted around to preach the gospel.

I have sent some to a neighboring town to announce the gospel. This town, which I am told is now abandoned, at one time, not eighteen months since, evinced a great desire to hear the gospel, and some souls were converted, although the evangelization continued only three or four weeks. The man I have sent there is to receive no pay except a commission on such bibles as he may be able to sell. He is directed to preach the gospel wherever an opportunity offers. Another town in another direction earnestly demands the gospel, but what can I do? I have not the man. I have however taken one man, a gifted member of the St. Etienne church, half a day per week from his daily labor as a weaver, and pay him the half day's wages and his travelling expenses, so that he may go and preach Jesus to this people. All this increase of effort will increase our annual expenses about sixty dollars.

This people have altogether three public places of worship, the rent and

current expenses of which are paid by themselves. This seems to be very fair, and I do not think it well to press them to shoulder any more of their expenses at present. I believe I am considered somewhat severe already, in that I insist upon the people helping themselves to this extent. The truth is, French Christians have been and are still spoiled by having so many of their pecuniary means of evangelization from foreign sources; or rather, I should say, from the fact that the converts are not early taught the necessity of doing something for themselves.

This poor little church at St. Etienne has had more troubles than usually fall to a church ten times as numerous, but thus far it has been preserved through the mercy of Him who dwelt in the burning bush. I do not speak of troubles from without,—they are comparatively nothing. The fact that the house in which they hold worship, occasionally echoes with the noise of a stone thrown against it by the ill disposed (as last Thursday evening,) or the expectation at every moment of the soldiery and police breaking in upon and imprisoning them, does not trouble them so much as undisciplined or weak minded sheep of the flock. However, I trust that by the plan of *filling* every man's hand with employment, and getting each one to feel himself personally interested in the work of evangelization in some way or other, there will remain no time or inclination to be troublesome.

#### Lyons.

I have no room to say anything, just now, of the particular locality in which I dwell. Suffice it to say, for the present, that I am by turns abused, encouraged, misrepresented, elated or disheartened; but on the whole it seems to me that the Spirit is brooding over this chaos, and I trust he will bring light and beauty out of confusion. I need the special prayers of my Christian friends, that I may not be left by the Master to act imprudently. May the Lord keep me from speaking or acting otherwise than with wisdom and forbearance.

## GERMANY.

## LETTER OF MR. LEHMANN.

## Visit to Templin.

Berlin, March 21.—I have just returned from another tour to Templin where I have enjoyed much blessing. Br. Kemnitz, the pastor of that church, filled my place on the Sabbath here in Berlin while I was there. The brethren have recently purchased a house and arranged it for their meetings. It may contain from one hundred to one hundred and fifty persons, and is very nicely arranged for that town. Surrounding the frieze are Scripture passages,—opposite the pulpit 1 Tim. 1:15; over it Mark 16:16, &c. We had very well attended meetings, and that in the afternoon was quite crowded. Much grace was manifested. The publisher of the periodical here, son-in-law of the burgomaster, was present and constantly put down notes, probably to give an account of the meeting.

The meetings of the Baptists here are much better attended than those in the town church, as I was told. What a change in a few years! Before this, I think I related to you my experience here at that time,—how stealthily I must come and go, and how the mob stoned them in the meetings, and magistrates summoned before them all who came. The superintendent of the state church is a very malignant man, and hoped to destroy the Baptist interest at once when he came, as he had done in his former residence; but he must now exclaim, "O Nazarene, thou hast overcome!" The church here numbers fifty-four members, but there were presented and named to me eleven converts who anxiously desired baptism and fain would even now be baptized by me. But I referred them to the pastor, as the regular administrator of the ordinances here. I believe that about eight of these will be baptized as soon as br. Kemnitz returns.

## Hammelspring.

We had a social meeting in the house of a Christian friend, where many brethren

and sisters were together and the time was very agreeably spent. On Monday forenoon I visited almost all the members and found them in good disposition and hope. Afterwards I went with Mrs. Kemnitz and a number of the brethren to one of the stations named Hammelspring, distant two hours' walk. The weather had become very unfavorable, so that it was with great difficulty we could proceed. But we were most cordially received, and after some refreshment many flocked together from this and neighboring villages, not daunted by the weather. The room,—rather a large one,—was so much crowded that I scarcely had place to stand. It was asserted that but for the weather so many would have come that windows and doors should have been opened. I felt much invigorated and could preach with fervor the unsearchable riches of Christ. Very much affection was shown to me, and they said I should at any rate stay and preach in another village. But my engagements at home called me back and I could not comply. I must now, even in the night, return to Templin, where I had to guide again Mrs. Kemnitz, and several brethren accompanied. The storm had increased and almost threw us down, and snow and sand were blown into our eyes and mouths, so that with great exertion we arrived at midnight.

The next morning I returned to Berlin, but from recent efforts and cold I had become so hoarse that I could not at all improve the opportunity with my fellow travellers, and even now can speak with difficulty, which I felt yesterday when I had to preach twice to large assemblies.

## Zackerick—Heresies—Spandan.

Just now br. Köppen, pastor of the church at Zäckerick has left me, after spending a few days with me. It reminds me of a visit I paid to him. He is a farmer, of wealth and high reputation in his village, indeed a man of much intellect. I visited there chiefly through fear lest one of our adversaries, a man of

very erroneous views, had found entrance. I mean a Mr. Von Lücken, who has a considerable estate not far from Hamburg, has embraced our views of baptism and formed a church, or more, in his situation. But some years ago I became acquainted with him and found, not to speak of errors of a minor kind, that he entirely rejects the scripture doctrine of atonement by the blood of Christ, and urges that the righteousness of God is one which Christ works in us in making us *right-minded*, so that we do *works* of righteousness; for God is not a blood-thirsty tyrant who only by blood could be reconciled, &c. I had very much discussion with him, for he is very eager to make proselytes to his party. I found at my coming to Zück-erick my fears not without a basis, and did my utmost to counteract that baneful influence. I hope that I have succeeded. Br. Köppen was not aware of so great a heresy. I pray God that he and the flock under his care may be preserved for the Lord!

I also visited Spandau lately, ten miles from here, where I had much joy. One of our sisters employs much zeal to win souls to Christ. She has attracted a number of children who like very much to hear of Christ. A brother there, a soldier named Pahlke, instructs them in religion, and when I was there one recited the whole fifth chapter of Matthew, which she had committed to memory, without stopping. They afterwards came in company with br. P. to visit our Sabbath school, which was very interesting. Some adult applicants for baptism likewise nourish our hope there.

#### A soldier of the cross.

Our hearts have also been much gladdened by one of our brethren whom I baptized a few years ago and who gave us much joy, but who at the late wars was taken again for the army and made a sergeant. He has been a long time in the neighborhood of Frankfort on the Maine, where their head quarters were. But as a militant of the nobler army of Jesus Christ, he was all the time

busily engaged in spreading the dominion of his heavenly king. Br. Wiehler has circulated a great many tracts and bibles, preached frequently in his regimentals, and succeeded in gathering a goodly number of God's elect. Some brother who has the oversight of churches in Hesse came and baptized about eleven, I believe, and the foundation of a new church was laid.

But though the soldiers were there rather in a protecting character, the protestant priests in those regions could no longer look on silently; they made a mighty lamentation, printed papers against the new heresy, and assailed the commanding officers to forbid the sergeant preaching. They long resisted, as br. Wiehler, from his very excellent deportment, enjoyed their unqualified favor. At length, his captain being exchanged for another, he was quartered in another village. As even there he continued preaching, the colonel summoned him and forbade him very seriously any religious labor. "He was a disgrace of the whole regiment," he said. "It would not become a Prussian sergeant to go round the villages and *share* people; just as little did it become him to go about to sing and pray with the peasants. The next time he should be guilty of such a misdemeanor he would have him under arrest." Thus threatened, our dear brother still continued his sweet fellowship with the new brethren, who seem to be attached to him exceedingly. His last letter intimated that very likely the whole regiment will march onwards and leave those regions. Now Jesus surely will follow the camp and embolden his faithful servant everywhere to unfold his banner.

#### State of the church in Berlin.

Of our church in Berlin itself I cannot now say much. Meetings on the Lord's day are well attended, in the week scantily. No events of an alarming character have taken place,—on the contrary we do enjoy a time of inward peace and cordiality. But still there is no fervent spirit of love amongst our members,

and our increase is slow. I baptized lately three individuals, and a similar number will follow soon. I pray fervently for a new outpouring of the Holy Spirit, and feel myself as much affected by the great work committed to me as at any time previously. We must now wait for the Lord's grace.

The threatening law of which I wrote to you in my last is not yet published. Meantime we go on and thank God who keeps us in his hands.

#### East Prussia.

Letters from East Prussia describe the state of religion there as favorable as hitherto. Our br. Weist is diligently building the new meeting house, and new living stones are constantly added to the spiritual house of God. I believe nearly twenty have been added there since the beginning of this year. A letter of br. Dörksen, who made a missionary tour of about seventy German (nearly 350 English) miles on foot, describes the people as mostly very willing to receive the gospel. He preached in numerous places, baptized several, and extended his tour as far as Stolzenburg. Br. Weist speaks of his visit there as eminently blessed to them all.

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#### GREECE.

##### JOURNAL OF MR. ARNOLD.

Nov. 11. Sunday.—None came to Greek preaching this morning. Read with brethren Kynegos and Xidactilo Luke 18: 1—14 and Rev. 2, and all joined in prayer. Had much conversation with br. X. in regard to a sin by which he had been overtaken, and on account of which he felt himself unfitted for the communion. At first understood his case to be much more aggravated than it actually was, and such as to call for his temporary suspension, at least, from the communion. But was happy afterwards in having this misapprehension corrected, and in gaining from the whole affair new evidence of the great change in him from what he once was,

and of the tenderness of his conscience in regard to sins of the heart.

17.—Was surprised this afternoon by a visit from a Wesleyan brother from Santa Maura, who “confirmed the proof of his love” to the missionary cause, by leaving with me upwards of forty-one dollars, which he had laid aside by weekly appropriations, since our last communication with each other.

18. Sunday.—No Greek sermon to-day, for want of hearers. Read Luke 16th, with our two brethren, and united in prayer as usual. In conversation afterwards, I was grieved to hear advocated by one of them the sentiment, that the sin of lying consisted in the injury done by it to our neighbor, and that consequently it was innocent, or at least comparatively venial, when practised without any malicious design. I endeavored to refute this dangerous doctrine; but was obliged with sorrow to confess, that it had too much countenance in the writings of the fathers of the church, not merely in the *later ages*, when “pious frauds” were extolled as meritorious; but in those earlier centuries, when this abominable doctrine was not yet so commonly avowed, or at least not yet so matured. Chrysostom, for example, devotes a chapter in the beginning of his work on the priesthood, to the praise of deception, when rightly employed; and in his commentary on Galatians, he represents Peter and Paul as having “got up” a sham quarrel, for the readier conviction of the Judaizing brethren:—a sad evidence of decline from the pure morality of the New Testament, and a humiliating contrast to the best moral writings of the heathen. (Cicero de Officiis, for example.) How thankful those ought to be, who have been instructed from their childhood in the principles of an uncorrupted Christian morality.

In the evening preached in English from Habb. 8: 2, “O Lord, revive thy work.” My audience consisted of about sixty-five.

22.—This morning an Italian from



Ancona called to see me, an intelligent and interesting young man, who wishes to declare himself a Protestant. I was obliged to send for br. X. to interpret for me, as he spoke only Italian.

Only nine at the lecture on Romans this evening.

23.—Commenced this evening a regular course of scripture reading three times a week, with our two brethren, and such others as they may induce to join them. They brought with them to begin a young man from Cephalonia, and the Italian who called yesterday.

24.—I was called up last night at 12 o'clock to attend the dying bed of a young woman, an entire stranger to us, an Anglo-Greek, the only surviving child of her widowed father. Found her too much distressed for breath to be able to speak much. It seemed too late to be of any service to her; but I endeavored to point her to the only hope, and prayed with her. Called again at an early hour in the morning, and found her still weaker, and at times insensible. Again, addressed a few words to her, and offered a short prayer at her bedside. Called a few hours later, and found that she expired soon after my former visit. Was sorry to hear that after my first visit, she asked a friend what I meant by saying so much about her sins. Did I think she had done some very wicked thing? O how little men know of their sinfulness, till "the commandment comes," with the power of the Holy Spirit, to enlighten the mind and impress the heart.

25.—Sunday. Again no hearers; a sad monotony.

27.—This evening had five at the bible reading. The young Italian brought with him an elder brother, just returned from Greece. He will be a valuable assistant in interpreting, as he knows English well, and something of Greek.

Dec. 2.—Sunday. To-day I had the happiness of preaching again in Greek, to a congregation of eight persons, two of whom were members of my own family, and the rest Greeks. One was a visitor in Corfu, from the island of Sa-

mos. Text, Matt. 6: 9. "Hallowed be thy name." All listened attentively. In the evening preached to about fifty, from 1 Tim. 1: 11. "The glorious gospel."

9.—Sunday. Seven Greek hearers this morning, besides two others standing at the door during the greater part of the sermon. The young man from Cephalonia, mentioned as one of my evening class, attended our communion this afternoon as a spectator. It was conducted as usual partly in Greek, and partly in English, as our Greek brethren do not understand the latter language, nor our sister Duncan the former. But both would be almost equally intelligible to our young visitant.

13.—This evening delivered the last (42d) of the series of lectures on the Epistle to the Romans. Present seventeen.

16.—Sunday. At Greek service this morning had more than twenty respectable and well behaved hearers. Preached from Matt. 6: 10. "Thy kingdom come." How little is here understood of the true nature of Christ's kingdom, either in its internal essence in the individual, or in its external manifestation as an organized community. Preached in the evening from 2 Cor. 5: 20: present about seventy-five.

17.—At the request of the two Italian brothers, wrote in English and Greek a form of protest against the errors of the Roman Catholic church, which was afterwards translated into Italian by the young Cephaloniot, and signed by them.

20.—Began this evening a course of lectures on the Epistle to the Hebrews, present eighteen. Letters from Zante to-day mention the case of a priest there, who has fallen under the censure of the bishop, for a suspected leaning towards Protestantism. The amount of the proof seems to be, that he had some conversation with two English officers (both friends of ours, and religious young men,) who visited his church from curiosity, and afterwards visited the English chaplain, and received books from



him. His sentence was suspension of all ecclesiastical functions, and banishment to the Strophades for six months. This last is no unusual form of ecclesiastical discipline, for refractory or suspected priests and deacons. These islands are only inhabited by some monks, who know well enough how to make the condition of the exile one of penance. But in this case the last part of the sentence was suspended for a while, on account of the feeble health of the priest.

23.—Sunday. As only one came to the Greek service to-day, besides our two brethren, I thought it best to defer my sermon, and accordingly read Heb. 10, with prayer. So fluctuating is our work

30.—Sunday. Preached to-day in Greek from Acts 7: 1–7. Present four Greeks, and two of my own family. In the evening preached in English to sixty-five hearers, from Ps. 89: 47, “Wherefore hast thou made all men in vain,”—a subject suggested by the close of the year and the half century. How vainly does man seem to have been made, and what a reproach to his Maker on the supposition that there is no future life.

Jan. 7.—At missionary concert this evening only ten persons present. Weather very rainy; collection 10s, 8d, \$2.46.

## MISCELLANY.

### AMERICAN BAPTIST HOME MISSION SOCIETY.

The eighteenth anniversary of the American Baptist Home Mission Society was held in the Norfolk street Baptist Church, New York, May 9th. In the absence of the Treasurer an abstract of his report was read by the Corresponding Secretary, Rev. B. M. Hill. The Secretary also read an abstract of the Annual Report of the Executive Board: both were accepted.

Seven Life Directors and twelve Life Members are reported deceased during the past year. Present number of Life Directors, 291, of Life Members, 1,684. The ravages of cholera in the Western States scattered many congregations, but no missionary fell by the pestilence. Rev. John Dowling, D. D., and Rev. David Bellamy have resigned their places in the Executive Board, and Rev. Messrs. E. L. Magoon and H. J. Eddy, have been elected in their places.

The Treasurer's Report exhibits receipts for the year ending April 1, 1850, amounting to \$26,443.52, which with the balance on hand April 1, \$3,925.55, makes the total available means for the year \$30,369.07. The disbursements were \$25,403.46, leaving a balance of \$4,965.61. The liabilities of the Society on the first of April were \$23,821.38, and its avail-

able resources \$9,464.61, — showing a balance against the Society of \$14,356.77. Of the amount received, \$25,201.09 were in direct contributions to the treasury, an increase of \$4,324.45, over similar receipts last year, besides \$647.43 for the Home Mission Record.

The missionary operations of the Society have been carried on with very encouraging success. Two missionaries have labored in Minesota, and organized a church at St. Paul. In Oregon an association of ten churches has been formed, and arrangements have been commenced for the establishment of an institution of learning. In California two churches have been organized, and at San Francisco the church and congregation early assumed the whole charge of supporting their pastor. A house of worship was built, a Sabbath school was organized, and a Bible Society formed. The Society have been unable to procure as many missionaries as the field demands, but two have recently been appointed. A missionary under appointment and on his way, was detained at Santa Fe, and with the approbation of the Society has settled there, being the only evangelical minister in New Mexico. An interesting field is also open for cultivation in Canada. In various parts of the field revivals have

been enjoyed and numerous conversions have occurred.

The number of agents and missionaries that have labored the past year is 118, of whom 41 are new appointments; there are also 13 appointments in addition, for the present year. Ten ministers have declined further aid, their churches being able to support them. Whole number of States, territories, and provinces occupied, is 17; number of stations, 338; baptisms, 949; churches organized, 33; ministers ordained, 30; houses of worship finished, 6; contributions for benevolent objects, \$2,732.58, and for support of ministry, about \$16,000, besides building and repairs of church edifices.

Hon. Isaac Davis, LL.D. was chosen *President*, William Colgate, and John P. Crozer, Esqrs., *Vice-Presidents*, Charles J. Martin, *Treasurer*, Garrat N. Bleecker, *Auditor*, Rev. Benjamin M. Hill, of New York, *Corresponding Secretary*, Rev. Edw. Lathrop, *Recording Secretary*, Rev. S. H. Cone, D. D., and fourteen others in New York and vicinity, *Managers*. James M. Whitehead, of New York, is the *Recording Secretary* of the Board of Managers.

#### AMERICAN BAPTIST PUBLICATION SOCIETY.

##### ELEVENTH ANNIVERSARY.

On Wednesday, May 1st, the eleventh annual meeting of the American Baptist Publication Society was held in Philadelphia, in the Eleventh Baptist church, (Rev. A. D. Gillette's.)

The annual report of the Board of Managers was read by the Rev. Thomas S. Malcom, Corresponding Secretary. Eighteen new publications were printed or stereotyped during the year, viz.: The Baptist Harp, large edition; Francis Egerton; The Great Question Answered, by Andrew Fuller, in German; Frey's Scripture Types; A Pædobaptist Church no Home for a Baptist; James and George; Baxter's Saint's Rest, &c. New editions had been printed of Carson on Baptism; Bunyan's Holy War; Booth's Reign of Grace, &c.; also the Baptist Almanac for 1850. The whole number of publications on the Society's list is 276, of which 87 are volumes. New editions of 40 of the Tract series have been printed. Of the Society's

tracts 176 are English, 8 German, 3 French, 9 Children's. Eight hundred and eighty-four pages of stereotype plates have been added during the year.

Twenty-one colporteur missionaries have been employed in the States of New York, Pennsylvania, Ohio, Indiana, Illinois, Tennessee, Arkansas, Missouri, Wisconsin and Iowa; also in Oregon. Seven of the colporteurs were Germans. Revivals have followed their labors, and many souls have been saved. The salaries have been raised from \$100 to \$150 per annum.

Twenty-three ministers and fourteen Sunday schools have been furnished with libraries of the average value of ten dollars. Thirty Life Members and twelve Life Managers have been added. Grants have been made not only to the destitute of our own country, but also to seamen, to China, Burmah, Assam, Africa, France, Germany, Jamaica, Hayti and Canada.

The ten thousand dollar fund has nearly all been paid in, and the interest upon \$9,000 will henceforth be appropriated to the gratuitous circulation of the books and tracts of the Society.

The prices of the books published by the Society have been reduced about twenty per cent. Fuller's Works, for example, previously sold for \$7.50, are now sold for \$6.

One of the most recent and important measures has been the change from the small building occupied for the last six years to a spacious and beautiful edifice, No. 118 Arch street. Arrangements were made by which the Society can purchase, at a moderate price, the building now occupied and altered for the purposes of the Society. A Building Fund of \$25,000 has been commenced to pay for the house and lot, the improvements, and to erect additional buildings in the rear of the present building.

The Treasurer's Report was read by Rev. B. R. Loxley. The receipts for the legitimate purposes of the Society, during the year ending March 15th, were \$23,925.85, an amount larger than in any former year. The receipts for other Societies were \$896.84, making a total of \$24,822.69. The stock of the Society in books, printed sheets, &c., at a fair cash valuation, is \$10,567.81. The stereotype plates, (11,002 pages,) wood cuts, &c., valuing the old plates at half price, are worth \$9,647.54. The total value of stock and stereotype plates is \$20,215.35, an increase of \$1,496.13, notwithstanding the reduction in prices. The copyrights, some of them very valuable, are not reckoned. The library contains about 1,100 volumes.

Mr. J. H. Kennard was elected *President*. Hon. James H. Duncan, Rev. Dr. Land, Rev. E. E. Cummings, Albert Thomas Wattson, Rev. Dr. Ide, Mr. M. Linnard, Hon. Friend Humphreys, David R. Barton, Rev. John M. Mason, Rev. S. J. Creswell, Rev. E. G. S. N. Kendrick and James M. on, *Vice-Presidents*. Rev. Thomas Malcolm, *Corresponding Secretary*. J. N. Brown, *Editorial Secretary*. B. R. Loxley, *Depository Agent*. Assistant Treasurer. C. A. Wilson, *Reading Secretary*. W. W. Keene, *Treasurer*. Rev. A. D. Gillette and twenty-four others in Philadelphia and vicinity, *Managers*.

#### THE VEDDAHs OF CEYLON.

The Veddahs inhabit chiefly the great forests which extend from the more southern part of Ceylon toward the east and north, also the most inaccessible part of the island table-land. They are in a most rude and barbarous state. They are divided into tribes,—the village and the forest Veddahs.

Missionary efforts were made among them in years past with some success.

The following letter is from Rev. Mr. Stott, an English missionary to the island, in connection with the Wesleyan connection, who is inclined to prove every opportunity of promoting the spiritual good of the Veddahs as was his predecessor the Rev. Mr. Stott. Under date of Nov. 8, 1849, Mr. Gillings thus writes:

Four or five years ago, the Veddahs attracted the notice of the Ceylon Government, and measures were taken to bring them to a state of civilization. For this purpose they were visited by an assistant-government agent stationed at Colombo, accompanied by Mr. Stott, who availed that opportunity of inquiring into their spiritual state, and adopting measures for their evangelization. It was the attention of the government to establish them in a few principal places, to give them a fair opportunity of cultivating lands, and leading a settled life. For this purpose they were called from the jungles, presents of cloth and food made to them, houses were built, trees planted, and full liberty was given them to cut down the jungle, tools provided for that purpose. Meanwhile, school-houses were built, and teachers established among them; and then they professed a willingness to embrace Christianity, and a large number of them were baptized, promising, as they did, to discontinue their supersti-

tious practices, and to walk according to the rule of Christianity. For a time the efforts of the government appeared to be crowned with success. In many places the jungle was partly cleared, and the ground cultivated, especially while the people were provided with food, tools, &c.; but as soon as these supplies were withheld, or only partially furnished, and they were thrown in any degree on their own resources, their weakness of character was manifested, and a disposition evinced to return more or less to their former unsettled mode of life. Instead of cultivating their ground at proper seasons, and waiting patiently for their produce, they repaired to the mountains for honey, and to the jungle for flesh; and their lands were consequently neglected, their trees destroyed by wild beasts, and the benevolent intentions of government to a large extent frustrated. The teachers, formerly appointed and paid by the government, were after a time discontinued, and some of them taken up by the mission; but most of these proved notoriously unfaithful, and others were unable to collect the people or the children together with any regularity; and, besides, it was found impossible to maintain them at their posts at the salary they required, especially during the last two years. Mr. Stott visited them about three times a year for some time, until he found himself unable to travel, from the effects of jungle fever. The exhorters and catechists, too, were sent quarterly, but as none of these understood the language of the people any more than the missionary, they were always obliged to use an interpreter. On coming to the station in 1847, I found one or two schoolmasters, in the pay of the mission, stationed among them; but, for the reasons just assigned, these it was found necessary to discontinue. In 1847 the Veddahs were visited by the assistant missionary, Mr. Phillips, and in 1848 by the exhorter; but the journeys were found very expensive, as every article of provision must be taken all the way. I was too much engaged in preparing for the occupation of the new station at Carawaoor to visit the Veddahs last year, which I much regretted; but this year, though alone on the station, I determined, if possible, to go before the season closed, as I had heard various statements of the real state of the Veddahs, and was anxious to ascertain the truth.

October 14.—Set out on my tour and came to Araoor, a village a few miles distant from the station inhabited by the Moors and Tamuls, and containing

large population. After staying some time, conversing and distributing tracts among the people, in the afternoon went on to Chittande, another Tamul village, where there is a large temple. Here I conversed with the people, and argued with them on the folly and sinfulness of idol-worship.

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We ascended the Ummony mountain, which may be seen at a great distance. Had a fine view from the top of the adjacent country and of the Nator and Araoor rivers. Abundance of grass and berries grew in the middle and towards the top of the mountain, and large quantities of honey are obtained from the holes in the rocks, to which the Veddahs descend by means of long sticks fastened to the roots of bushes, and, after smoking out the bees with fire-sticks, and getting the honey, they pull themselves up by the same method by which they went down, and then divide the spoil among themselves. The Veddahs chew the bark of trees as a substitute for betel; and when they are sick, they tie strings around their necks and arms, thinking that these will charm away the disease. I believe there are from forty to fifty families resident here. After reading and explaining a portion of scripture to them, we set out, accompanied by the Vanniar, to Alaruley. Here they are said to practise devil-dancing when they are sick. The Singhalese doctor living among them persuades them to this, assuring them that without it the medicine will not take effect. In fact from what I have since learned, these superstitious practices still prevail over almost all the Veddah country. They go to distant places at night, and there beat tom-toms, and do homage to evil spirits from fear of their power. They declare that, as they formerly worshipped devils, if they now entirely abandon it, the devils have the power to injure them; that they did discontinue devil-

worship for some time, and their children were in consequence sick; their trees would not grow, nor their fields yield produce; and what could they do? It is easy enough to point out the folly and sinfulness of these practices, but not so easy to persuade a people like this to discontinue such rites, especially when they are left to themselves, and subject to adverse influence from without. I was truly grieved to see in what a state they were. At twelve at noon we came to Balangalarvaley from Alaruley. Here is a good bungalow and out-houses, and a large Veddah population. Here are about forty-two families. Many of the people were gone to the rock to get honey, and some to the jungle to get roots. They are mostly poor, and have but a short supply of water. Many of their trees have been destroyed by wild elephants, as they have taken no care to fence them in. Most of the men here were formerly baptized, and some of the women; but now they practise devil-dancing, and say they cannot and will not leave it off. Held service here on the Sabbath, reading and explaining to them various portions of Scripture. Polygamy is very common among these people, and the men abandon their wives for trifling reasons. Next morning, travelled on to Allagodde, and spent the day there, conversing with the people. Several people from the adjacent villages were present. Here is a noted devil-dancer, who declared to me that he had often seen the devil, and that his form reached from the sky to the earth? He professed to know by signs what devil it was that tormented the sick man, and how to propitiate him. The Veddahs think that every departed spirit is a kind of devil, and has power to hurt them or do them good. Hence they make offerings to them. The people here displayed an awful indifference with reference to spiritual things, and complained of the want of temporal blessings.—*Wes. Miss. Notices.*

## AMERICAN BAPTIST MISSIONARY UNION.

The following article was crowded out of the last number of the Magazine by an unexpected press of other matter. It is inserted here, that the season which it reviews may not be without some appropriate memorial in these pages.

### THE MEETING AT BUFFALO.

The late annual meeting was more fully attended than any which preceded it. Members were present from every part

of the home field, from the Bay of Fundy to the Mississippi river. This large attendance was doubtless attributable in part, to the special facilities furnished by the various railroad and steamboat companies, whose generosity, in this matter received, as it deserved, an unanimous expression of grateful acknowledgment. Yet, we are sure, from the spirit manifested in the meetings, that the immense

body of our missionary friends and patrons were drawn together by a genuine interest in the "single object" for the promotion of which the Union was formed and is sustained. The brethren were there, because they *would* as well as *could*.

It was not easy to forbear contrasting this meeting with the one held twenty-seven years before, when fifty-four were present as members, of whom only four were in attendance at Buffalo. "The fathers, where are they?" A few, grown grey in the service, were present, rejoicing in tears, and exclaiming, with full hearts, "What hath God wrought!" A host has risen up to carry forward the work which was commenced in faith and prayer.

It is due to the Christian friends in Buffalo, to state that nothing was wanting on their part to the fulfilment of the pledge which was implied in their invitation. All who came were cordially welcomed, and liberally accommodated. A more systematic arrangement, or a warmer hospitality, could not have been desired.

The business of both the Board and the Union was conducted with unusual order, deliberation, despatch and harmony. Very little tendency to divergency was apparent. No irrelevant topics were introduced. Scarcely a note of friction was heard. The great majority of minds appeared to be scrupulously intent upon the appropriate work. The glory of Christ in the salvation of the heathen seemed to be the grand consideration which engrossed the fixed attention, and kindled the fervid sympathy of the body. It was good to be there; for, most manifestly, the Spirit of God was present, directing thought, controlling action, and concentrating energy, with reference to the one important end—the diffusion of the gospel among the nations. There was no lack of excitement; but it was eminently of a healthful kind, being the product of truth believed, obligation appreciated, and responsibility felt. It was an excitement which found its readiest outlet, not in colliding debate, but in prayer to God for his blessing, and in earnest exhortation to one another to rise to a *higher standard of evangelical enter-*

prise. The proposition to increase the contributions of the coming year was met with a response that foretokens the best results. Hardly can it be possible that the spirit which was there developed will evaporate in unproductive emotion. "We can do more," seemed to be the general conviction. "By the help of God we will do more," was the solemnly expressed determination.

The services of the last half day will be remembered as among the most tender and soul-subduing in which the children of Zion are permitted in this world to engage. After the exhausting labors of the preceding days, that spot was a spiritual Elim, "where were twelve wells of water, and threescore and ten palm-trees." Sweeter refreshment has seldom been allowed to wayfarers in this earthly wilderness.

The large sanctuary was filled to its extreme capacity. Among the crowd were many who had come from regions where God had recently poured out his Spirit, and their hearts, warm in their Master's service, beat strongly in unison with the scene and the spirit of the occasion. Vain curiosity was displaced by feelings of a higher and holier character. All was mellow and susceptible of the best impressions.

There, in a semicircle, sat a group of brethren and sisters ready to depart to the pagan East. Some of them were veterans who had long and successfully toiled among the heathen, and who with recruited health, were longing to return and resume their loved labors among people for whose salvation their spirits yearn. Others were young, just consecrated to the service, and looking forward with buoyant hope, to the victories which they would win for their redeeming Lord. It was a goodly sight, and one which might well awaken the inquiries—"Am I doing *my* duty? what valid reason have I, why *I* am not one of that devoted band? *Lord, what wilt thou have me to do?*"

Of the address of the President of the Union, as he gave the parting hand to the missionaries, no report can give an adequate idea. Truthful, simple, affectionate, earnest, it moved the whole assembly

with a power exceeding all human eloquence. The Holy Spirit was in it. O, how completely did the civic honors which the speaker bore, fade away, and give place to those which cluster on the brow of the Christian philanthropist, as he stands near the cross, and pleads for him who died for a world! Never will that scene of Christian dignity and Christian pathos be forgotten by any who were its witnesses. Hundreds felt, as the good Philip Henry, when at the close of a refreshing Sabbath, he exclaimed, "If this be not Heaven, it must be the way to it."

The Executive Committee are not entirely without solicitude with reference to the year upon which they have entered. The field which they are endeavoring to cultivate is widening before them, and the demand for laborers and funds is peculiarly urgent. Yet they are in the main hopeful. The system under which they are now working operates well. It is established upon a broad, strong basis—the missionary spirit in many thousand regenerated hearts. While they shall prosecute their efforts with all the wisdom they have, or may be able to obtain, and with a strict regard to economy of means, they earnestly invite the prayers and the enlarged contributions of all who sympathize with their object. \*\*

#### NOTICES FROM THE MISSIONS.

Dr. Judson.

Dr. Judson, as we learn by a letter from Mr. Stevens dated April 20, embarked for the isle of Bourbon on the eighth of that month, in the French bark *Aristide Marie*, accompanied by Mr. Ranney. He was so far reduced that serious apprehensions were entertained of his death before he could get out of the river, but as the vessel approached the sea he rallied, and seemed so much better as to revive hope both in himself and Mr. Ranney. The problem is doubtless solved long before this, and meanwhile a universal feeling of anxiety will prevail, to hear the intelligence which shall confirm our hopes or fears.

Mrs. Judson says, April 19: "You will hear from other sources of our severe trials, and I should not have written you at this time, but for a conversation I had

with Dr. Morton this morning, in which he gave his opinion of the case very definitely. He says Mr. J. has had no specific disease, though every vital organ has in turn (and sometimes altogether) partially refused to perform its office. He spoke particularly of the sluggish action of the heart and lungs; and remarked that the hardships of his past life were now made to tell most fearfully on his failing constitution. He says he remarked a look of age stealing over him for some months before his illness, and thought it the result of his short visit to America. In connection with this he begged me to write to the Wades to postpone their return until Mr. W.'s health should be fully established; but I suppose a letter would not reach them previous to their embarkation.

"Dr. Morton told me that if Mr. J. had remained in this place a little longer, he would have lost all chances of life, but that now the probabilities were in his opinion about equally balanced. If I could know that he were living now, my hopes would be very strong; but it will be so, so long before I can hear!

"I will not attempt to describe my own feelings. Those who have suffered will be able to surmise in some small degree, and to those who have not my words would be an empty sound. I can only be thankful that we are both in the keeping of a Being who loves us infinitely, and that we shall ere long find ourselves occupying the places now preparing for us, in that world where

"Sin and sorrow, pain and death,  
Are felt and feared no more."

With these prospects one cannot be very miserable though the heart must needs sometimes be heavy.

"For a long time before he was ill, Mr. J. seemed daily to grow more spiritual and childlike, so much so, that even some of the natives remarked the change in his preaching,—he was all tenderness and tears. Since his illness he has been singularly resigned. 'How sweet to lie, entirely helpless, in the hands of God!' he would often remark. He seemed to have a deep sense of the love of Christ, and sometimes, several times a day, would break out with the exclamation, 'Oh, the love of Christ! the love of Christ!'

In proportion to this was his love for all who love the work of Christ."

Maulmain Sgau Karen churches.

Mr. Harris writes, March 20: "Agreeably to the request of br. Binney I have visited all the churches in this province, left in his charge when br. Vinton returned to America, except one. That church I had fully intended to visit, but for a month past my health has been so poor that I have not travelled in the jungles. I am much better now, and hope by the blessing of God to enjoy my usual health.

"To visit the churches under br. Binney's charge and those under my own, has required so much time that it has been impracticable for me, this year, to go to the 'regions beyond.' My tour down the coast was interrupted. When I arrived at the Karen village near Amherst, the native assistants, who had recently returned from Lamaing, said the people were so afraid of cholera that they would not receive us if we were to go. At some villages, they said, the people had fled from their relatives who were sick of cholera, and left them to die without burial. One night the assistants were obliged to sleep in the tops of the trees, because they could not find any one who would receive them into his house. Though thirsty, they dared not go down for water, through fear of tigers.

"During the dry season I have baptized seventeen, making in all thirty within a year. The native pastors have baptized as many or more."

Arrivals and departures of missionaries.

Messrs. Campbell and Knapp, and their wives, arrived safely at Akyab, on the 13th of March last.

Miss Wright arrived at Maulmain on the 18th, and Mrs. Brayton at Mergui on — of the same month.

Rev. H. Howard and Mrs. Howard left Maulmain for the United States, via Rotterdam, on the 13th of February, on account of Mrs. Howard's feeble health.

Rev. J. G. Binney and Mrs. Binney embarked for America, via England, on the 22d of April, in the ship *Sutlej*, Mrs. B.'s impaired health making this step necessary. They hope to arrive here in October.

Rev. W. Dean reached Bangkok, Siam, in March. He reports cholera at Bangkok, but adds: "The interests of the church appear, so far as I can judge, to require my aid for a time, and if that be the case I stand or fall at my post,—and I cannot say that the prospects move me."

Rev. A. N. Arnold writes from Corfu, May 6, that by medical advice he proposes to spend three months in Lombardy for the health of his wife and eldest child. A gentleman at Corfu had kindly offered to be at the expense of the journey.

Progress of the truth in France.

Mr. Willard writes, under date of Douai, May 20, that the work is going on with every aspect of encouragement. Mr. Thieffry had baptized four persons at Denain, and another was expected. Mr. Lepoids had baptized eight persons at Béthancourt, and Mr. Foulon eight at Servais. There was some disposition shown by the multitude to do mischief, but the mass were respectful and attentive spectators, and it was hoped that a good effect was produced. The Association, the Missionary Society, and the Society for publishing good books, held their anniversaries at Servais, on the 15th. The Romish priesthood bear involuntary testimony to the efficiency of the gospel by their various annoyances and threats.

Under date of May 30, Mr. W. says: "I have already received information which confirms our judgment in reference to the good effect produced by the baptism at Servais, 12th inst. The son of one of the sisters baptized that day, or rather in the evening, to avoid scandalizing the relatives of the candidate, said to himself, as he was at mass that morning,—'The protestants are going to baptize shortly,—oh, how I shall laugh!' and he laughed there in the church at the thought. He hastened to the water and arrived as Mr. Foulon was reading these words, 'Oh generation of vipers, who hath warned you to flee from the wrath to come?' He said to himself, 'John the Baptist certainly did not apply this language to those whom he baptized,' and he immediately applied the words to himself. Soon, instead of laughing, he was weeping. He now attends the meetings, and Mr. Foulon has had a



conversation with him. His poor grandmother says, 'What a wretched thing! he is going to be a Protestant! he has already left off swearing!'

It is already known that this youth's mother was baptized: her husband procured a passport in order to abandon her. Like a fearless servant of Christ, she addressed him,—'I am the servant of Jesus and shall ever be,—I am your companion also, and shall ever be. Go where you will, I shall follow you.' It seems that this conduct disarmed the wrath of this man; perhaps he, too, is a chosen vessel. We shall see. How wonderful in might and in works is our God!"

Mr. Willard also states that, in a recent visit to Paris, Mr. Cretin fell in with four persons who had received some books from a young brother, Mr. Caillot, and who desired baptism. After a satisfactory examination he complied with their request.

#### Shawanoes—Favorable indications.

Mr. Barker says, in a letter of April 19: "The attendance on our Sabbath services for three months past has been larger than usual. The winter months are more favorable in this respect than the spring and summer months. On the 10th ult. we baptized a young woman. Two others, a man and his wife, who have been members of another communion, applied for membership. It is not certain that these will be received.

#### Death of Mrs. Slater.

From a letter of Rev. L. Slater, dated June 24, we have the sad intelligence of the death, on the 7th of that month, of Mrs. Slater, after an illness of only four days' duration. She was seized with severe inflammation of the lungs, and suffered severe pain, till her disease assumed a typhoid form, and speedily terminated her life. Mr. S. left her in her usual health for a few days' absence, and returned on the day of her burial. Notwithstanding the painful character of her illness, she appeared throughout serene and happy in prospect of death. When she could respire with difficulty, she found strength to say, "Bless the Lord, O my soul, and forget not all his benefits."

Mrs. S. was fifty-one years of age at the time of her death, having been born

May 6, 1799. She was the subject of religious impressions in 1819, which resulted in her conversion and union with the church of Christ. In 1826 she was married to Mr. Slater, and with the approbation of the Board immediately entered with her husband the then territory of Michigan, and has since been a faithful and useful laborer among the Ottawa Indians.

### LETTERS FROM MISSIONARIES.

#### Arracan.

MISSION, Nov. 26, 1849.—L. INGALLS, Dec. 24, 25, 1849, Jan. 15, 1850.—C. C. MOORE, March 7.—H. E. KNAPP, Feb. 7.—H. M. CAMPBELL, March 6, 26.

#### Sandoway.

E. L. ABBOTT, Nov. 23, 1849, Feb. 17, 1850, March 12, April 16.—J. S. BEECHER, Dec. 22, 1849, Jan. 16, 1850, Feb. 11, March 18, April 16.—H. L. VAN METER, Dec. 15, 1849, Feb. 18, 1850, March 19; Mrs. V. M. Jan. 21.

#### Maulmain.

BURMAN MISSION, Jan. 1, 22.—H. HOWARD, Dec. 19, 1849, Feb. 28, 1850.—A. JUDSON, Feb. 21; Mrs. J., April 19.—F. MASON, Feb. 19, 20.—T. S. RANNEY, Dec. 20, 1849, Jan. 22, 1850, Feb. 20, March 20; Mrs. R., April 20.—E. A. STEVENS, March 19, April 20.—Miss M. VINTON, April 20.

KAREN MISSION, March 21.—J. G. BINNEY, March 21, April 19.—N. HARRIS, March 20.—W. MOORE, Feb. 20; Mrs. M., March 20.

#### Tavoy.

C. BENNETT, Oct. 25, 1849, March 5, 1850, April 19; Mrs. B. Oct. 25, 1849.—D. L. BRAYTON, Jan. 29, March 11, April 8.—J. BENJAMIN, Nov. 23, 1849, Jan. 7, 1850, March 12, April 6.—E. B. CROSS, j. April 4.

#### Assam.

MISSION, Aug. 23, 1849, Feb. 25, 1850.—Mrs. J. W. BARKER, April 6.—G. DAUBLE, Feb. 1850.—N. BROWN, Dec. 20, 31, 1849, Feb. 13, 27, 1850.—O. T. CUTTER, March 6, 20.—A. H. DANFORTH, Dec. 26, 1849, March 26, April 23, 1850.—I. J. STODDARD, Jan. 21, March 8, April 20.

#### Siam.

MISSION, Dec. 29, 1849.—S. J. SMITH, j. Jan. 2—18.—J. T. JONES, Feb. 25.

#### Hongkong.

MISSION, Dec. 31, 1849.—W. DEAN, Dec. 22, 1849, Jan. 30, 1850.—J. JOHNSON, Feb. 26, March 29, April 23.

#### Ningpo.

MISSION, Nov. 30, Dec. 23, 1849.—J. GODDARD, Dec. 31, 1849, March 30, 1850.—D. J. MACGOWAN, Nov. 15, 1849.

#### Teloogoos.

S. S. DAY, May 7.—L. JEWETT, Jan. 9, Feb. 8.

#### Bassas.

J. H. CHEESMAN, April 9.—T. E. CLARKE, April — S. D. HARRIS, March 30.—S. W. BENSON, April 19.



**France.**  
VILLARD, Feb. 8—13, April 20, 23,  
, May 30.—V. LEPOIDS (received)  
—T. T. DEVAN, Feb. 6, March 20,  
**Greece.**  
ARNOLD, Jan. 4, 8, April 6, May 6.  
BUEL, Feb. 28, May 8; Mrs. B., May  
**Germany.**  
ONCKEN, Feb. 13.—G. W. LEHMANN,  
, March 21.  
**Ojibwas.**  
INGHAM, April 26, May 11, June 1,  
**Ottawas.**  
ATER, April 4, June 24.  
**Shawanoes.**  
ARKER, April 19.—J. G. Pratt, Feb.  
**Cherokees.**  
ION, Feb. 24.—E. JONES, Feb. 15 (2),  
15.—W. P. UPHAM, Jan. 13, Feb. 16.

DONATIONS.

RECEIVED IN MAY, 1850.

**Maine.**  
d to missions 25.00  
set, John Sylvester 20.00  
Vernon, ch. 17.00  
uv. Sewing Circle, Miss  
Maria Carr tr., 16; Juv.  
Soc., Joseph Emerson 19.00  
ft and Dover Hill, ch. 5.00 86.00  
**Vermont.**  
d, Silas Follet 200.00  
n, Dea. Taylor, to ed. 25.00  
n youth 25.00  
rdton, Amos Churchill,  
ns. himself L. M. 100.00  
Fairfax 11.00  
ey, ch. to cons. Joseph  
n, L. M., per. Rev. J. F.  
ox, agent, 100.00 436.00  
**Massachusetts.**  
d to missions 100.00  
orough, a friend 5.00  
Dartmouth, a  
d to missions 1.00  
on, ch. 20.55  
i. ch. Sab. sch.,  
ow tr., to cons.  
s L. Jones L. M. 100.00  
gham, Fem. Mite  
Miss Selina Nix-  
13.39  
st, "The dying  
f Master Newton  
" for the Bassa  
ion, 50 cts.; "Al-  
on" for do. 1 1.50  
ield, ch. 19.32;  
on, 1 ch. 24.67 43.99  
len Co., For.  
Soc., J. E. Tay-  
., viz., Holyoke,  
6; Sab. sch. to  
a child in Assam

Orphan sch. 25; Rev.  
T. Rand 1; Gran-  
ville, ch. 38.14 100.14  
Springfield, Maria L. J.  
Wilcox 1.00  
per Rev. J. F. Wil-  
cox, agent, 145.13  
Worcester, 1 ch., Juv.  
Miss. Soc., John A.  
Smith tr., for sup. of  
Samuel B. Swaim and  
Isaac Davis, Karen  
children, and an As-  
samese girl, named  
Almira Studley, in  
Mrs. Danforth's sch.  
25 each, 75.00 461.57

New York.

Sand Lake, ch. 50;  
Charles H. Gregory  
70; Glenville, ch.  
6.28; Queensbury, ch.  
8; Fort Ann, 1 ch.  
10; Fort Ann Vill. 2;  
Berlin, 12.30; Graf-  
ton, ch. 8.98; John  
Tilley 5; Pittstown,  
ch. 6.50; Rachel Pen-  
ny, 1; Little Falls,  
ch. 27; Livingston, R.  
Forsyth, 10; Stan-  
ford, P. K. Sackett 2;  
Sarah H. Canfield  
7.91; Mary H. Can-  
field 5; Jamesville,  
ch. 7; Pine Plains,  
ch. 3.85; Amenia,  
ch. 13.66; North  
East, ch. 6.46; Mrs.  
Breed 2; Spencer-  
town, Milton Niles  
2; Schodack, J. W.  
Lewis 1; A. Lewis  
50 cts; Broadalbin,  
ch. 40; Glen Falls, ch.  
6; Newport, ch. 60;  
Saugerties, ch. 2;  
Coxsackie, ch. 15;  
Catskill, F. N. Wil-  
son, 50, to cons. John  
J. Ashley and Mary  
A. Fox L. M., per  
Rev O. Dodge, agent, 441.44  
New York City, Amity  
St. ch. 38.39; W. H.  
Munn, to cons. W. H.  
Munn Jr. L. M. 100 138.38  
1st ch., Miss. Soc., to  
cons. Thomas S. Som-  
mers and Spencer C.  
Platt L. M. 200.00  
Oliver St. ch., Male  
Miss. Soc., N. R.  
Stout tr., 400.00 738.38  
Poughkeepsie, Central  
ch., to cons. Matthew  
Vassar L. M. 101.00  
Springfield, ch. 18.66;  
Otto, Mrs. S. Tuthill,  
25 cts.; Mrs. Mary A.  
Lincoln 2; from Rev.  
J. F. Wilcox, agent, 20.91 1,301.74

New Jersey.

Middletown, 1 ch. 39.00  
New Brunswick, Youth's Bap.  
For. Miss. Soc. (of which 40

is from Peter P. Runyan, for sup. of a native Karen preacher) to cons. Jephtha Dunham L. M. 241.50	
Newark, 1 ch. to cons. Rev. W. B. Tolon and Miss Mary B. Wilson (by her father) L. M. 257.86; Northfield, ch. 1; Hoboken, ch. to cons. Adolph Higgins L. M. 100 358.86	
Pennsylvania.	639.36
Philadelphia, 11th ch. Miss. Soc., Mrs. S. B. Van Dusen tr. 100.00	
10th ch. Thomas White, to cons. Thomas P. White L. M. 100.00	
Sansom St. ch., William H. Richards 100; Mrs. Abbott and Mrs. John M. Richards 100, to cons. Geo. Downing L. M.; Isaac Ford 100, to cons. Thomas Tolman L. M.; Fem. For. Miss. Soc., Mrs. Mary Everett tr., 500 (of which 30 is from Benjamin C. Everett, to sup. a native Karen preacher, under direc- tion of Mr. Wade,) 25, (of which 20 is from Rev. T. S. Malcom, and 5 from the In- fant Sab. school) to educate a pupil in Assam Orphan sch. named Thomas S. Mal- com, and 25 from Mrs. Mary Everett, to ed. a lad in the Assam Orphan sch. named F. A. Willard) to cons. Rev. Howard Malcom, D. D., Rev. Samuel M. Shute, Rev. Henry L. Van Meter, and Mrs. Ruth M. L. Bronson L. M. 800.00	
Wyoming Asso. 13.00	
Delaware.	1,013.00
Wilmington, 2d ch. to cons. Owen B. Gause L. M. 136.75; Infant Sab. sch. 5.25	142.00
District of Columbia.	
Washington, E. St. ch. Youths' Miss. Asso. for sup. of a Karen scholar 25.00	
Ohio.	
Cincinnati, 1 ch. L. Moss tr., 20; Sab. sch., William R. Stone tr., to sup. a girl in Assam Orphan sch. 30; Mrs. Sarah W. Bucknell 50, to cons. Mrs. Sarah W. Buck- nell L. M. 100.00	
Scotland.	
Glasgow, Rev. James Drum- mond, for Burman mission 12.10	
Legacies.	\$4,216.77
Egremont, Mrs. Miss Anna Roe, per Robert B. Brown Executor 700.00	
Amenia, N. Y., Rebecca Thompson, per Wm. Colgate & Co. 500.00 1,200.00	
	\$5,416.77
Total from April 1 to May 31, '50, \$7,397.45	
RECEIVED IN JUNE, 1850.	
New Hampshire.	
Concord, "E. Y. E." 3.00	
Drewsville, Mrs. Abigail Hart- well, to cons. herself L. M. 100.00	\$103.00
Vermont.	
Cavendish, Miss L. M. Parker, for sup. of James W. Parker in Karen Normal School 5.00	
Bennington, 1 ch. 12.06; North Bennington, ch. 15.36; col- lected at Shaftsbury Asso. 10; per. Rev. J. F. Wilcox, agent, 37.42	42.42
Massachusetts.	
Worcester, 1 ch. Juv. Miss. Soc. Thomas E. Studley Sec. for sup. of a boy in Assam named Joseph Converse in charge of Mrs. Danforth 25.00	
Boston, Baldwin Place ch. Mrs. Abigail Ripley to sup. a Potawotomie boy named Peter Ripley 100.00	
Whately, Seth Beldin 1.00	
Middlefield, John Newton, for Burman Miss. 10.00	
Sudbury, Levi Goodenough 10.00	
West Cambridge, ch. 23; Man- chester, ch. 12 35.00	
Winchendon, ch. 5.60	
Jamaica Plain, ch. J. B. Wither- by tr., to cons. A. P. Phayre and Charles Manning L. M. 200.00	386.60
Connecticut.	
Suffield, Conn. Lit. Inst. Young Ladies' Miss. Soc. Augusta C. Elliot, Pres., to sup. a child in Karen Nor- mal School, named Joseph Parker, 5.00	
New London, children for Ka- ren Normal sch. 12; T. Pot- ter, for Salongs, to be ex- pended by Mr. Brayton, 20; Huntington St. ch. Sab. sch. for Normal Sch. 25; Stafford, ch. 22.12; Brook- lyn, Miss Sarah Searles, 1; Mrs. F. Mather, 1; Mans- field, Wm. W. Barrows, 2; Mystic, James Gallup, for Normal School, 4.50, per. Rev. J. H. Vinton 87.62	
Bap. State Conv. W. Griswold, tr., viz.: Groton, Amanda Baker, 50 cts.; a friend 5 cts.; East Lyme, 1 ch. 14; Packersville, Mrs. Julia A. Guild 5; Southington, ch. 44; Portersville, George Wright 1; Bristol, ch. 133; Tarrifville, ch. 14; So. Colebrook, ch. 4.39; East Haddam, Central ch. 16.85; Andover, ch. 3; Wa- terbury, ch. 29.61; Deep Riv- er, ch. 48.18; Sturfield, ch. 10; Middletown, 1 ch. 4.25; Sudfield, 2d ch. 25; John S. Lindsley 1; Bloomfield, ch. 7.25; Sab. sch. for Ava mis- sion, 4.10; Middletown, 3d ch. 1; Humphreysville 2 ch., 12.28; J. Gay \$2; Walling-	

ch. 7.34; N. London, Sab. sch. to sup. a n Assam Orphan sch. frs. E. Coit 10; Hun- n St. ch. 25; T. Pot- or Selongs, 20; Ches- a. 9.05; Mrs. C. Webb iss A. Post 1; Mrs. S. 1; Donalsonville, a tionary pensioner, 2; t City, F. Howe 2; eport, Sab. sch. 20.88; ington, ch. 53.80; Fem- gn Missionary Society Stafford, ch. 22.12; lyn, Miss S. Searles 1; dather 1; W. W. Bar- 2; Danbury, 2d ch. For. Miss. Society Pleasant Valley, ch. ; Waterford, 1 ch. Sab. sch. 3.17; Col- at Conv. 11.20; Nor- Central ch. Miss L. 12; Miss E. C. Nich- ; Mrs. G. R. Park- Sab. sch. classes 12, the last for scholarships in Normal sch.; Corn- follow, mon. concert, per Rev. J. F. Wil- gent, 753.42

846.04

## New York.

contributions, ev. J. W. Par- 29.00

Asso. D. Wil- tr., Aurora, ch. ans, ch. 5.29; n, ch. 1; Buffa- sters Guild, 83 oll. at an. meet. : Union 119.14; at Ladies' Mis- y meeting, 37.44 167.70

Asso. S. Chap- tr., LeRoy, ch. s. Daniel Webb, 100.00

Asso. W. N. r., Webster, ch. ochester, 2d ch. Barton, to cons. Sarah M. Barton 100 106.00

Asso. J. Mc- , tr., Covert, b. 13; Trumans- ch. 10; Meck- g, ch. 35; Ovid, 1.50; Lodi, ch. 112.25

tev. S. M. Os- agent, 485.95 vis, ch. 13.00 gh, ch. 10.00

ork City, 1 ch. Miss. Soc. to Rev. Wm. Nor- nd Rev. John L. M. 200.00

Asso. H. Flag- . viz., Lockport, .50; Somerset, 1. 47.50; West set, ch. 12; n, ch. 27; Ak- h. 5; Roylton,

ch. 5.11; Porter, ch. 1; Clarence, ch. 2; Rev. A. Warren 5; Tona- wanda, Miss C. Vin- cent, 2.25; Coll. at Asso. 19.95, to cons. Rev. Geo. C. Walker L. M. 124.71

Orleans Asso., B. Farr tr., viz.: Albion, Ros- well S. Burrows, to cons. himself L. M. 100; Albion, ch. 5.75; Sab. sch. 25; Shelby, ch. 2; West Carle- ton, ch. 75 cts; Ken- dall, ch. 10; Yates, ch. 2; Coll. at Asso. 13.50. 159.00

Livingston Asso. D. W. Stone, tr. viz.: York, ch. 87.28; Lakeville, ch. 32; Avon Springs, ch. 4; Leicester, ch. 17.15; Livonia, ch. 16; Richmond, ch. 28.50; East Avon, E. Watson, 2; South Livonia, A. Crandall 1; Collected at Asso. 19.72, to cons. Wm. D. Powers L. M. 207.75

per Rev. S. M. Os- good, agent, 491.46 Hamilton, ch. Sab. sch., to support Monroe Weed in Assam Orph. school 7.25

1,236.66

## New Jersey.

Scotch Plains, ch. per Rev. S. M. Osgood, agent, 4.37 New Jersey State Conv., P. P. Runyan, tr., "The Burling- ton self-denying Miss. Soc." for sup. of a native Karen preacher 35.00

39.37

## Pennsylvania.

Smethport, Rev. J. L. Smith 10; Erie, ch. 10; per Rev. S. M. Osgood, agent, 20.00

Lewisburg, Soc. of En- quiry in University, Thomas P. White, tr. 7.07

Philadelphia, New Mar- ket st. ch., B. P. Wil- lis tr., to cons. John D. Taylor L. M. 100.00

do. 10th ch. Sab. sch. for sup. of Rev. E. Kin- caid and to cons. J. I. Cox L. M. 100; Infant Sab. school, for support of a child in Assam Orph. sch., named Jos. H. Ken- nard, 25 125.00

Central Union Asso. Thomas Wattson tr., viz.: Union, ch. 10; Vincent, ch. 31.77; Frankford, ch. 48.85 90.62

per Rev. E. Kincaid 332.69 Philadelphia, a friend do. 1 ch. Female Ka- ren Ed. Soc., Mary Hallman, tr., their 10.00

# Donations.

ch. to support a boy in Maulmain Karen boarding sch. named Silas Bailey	55.00
to cons. Rev. Franklin P. Hall and Ora Osgood L. M. per Rev. S. M. Osgood, agent,	450.01
Rocky River Asso., Rev. B. Rouse tr. Liverpool, ch. 19.41; Westfield, ch. 3.50; L. Chapman, ch. 2; Columbia, ch. 5.69; Euclid, ch. 3.50; Medina, ch. 17.84;	51.94
Cincinnati, C. C. Harbuck, for Karen mission, 1; 9th St. ch. Annual Coll. in part, 373.50; Female Bur. Miss. Soc. 126.50; Xenia, ch. 4.05; Dayton, Wayne St. ch. mon. con. 12.17; Sab. sch. 3; Springfield, mon. con. 11.48; D. Anderson 3; sundry contributions in Northern Ohio, 131; per Rev. J. H. Vinton	536.01
Indiana.	1,043.96
Centre Square, ch. 10.25; Milan, ch. 1.71; Hartford, Jesse Milber 3; Wm. T. Stall 7; per Rev. J. H. Vinton	21.96
Illinois.	
Chicago, 1 ch. per Rev. S. M. Osgood, agent	100.00
Belvidere, Mrs. Abigail Whitman, to educate a Karen child	12.00
Salem Asso., Mrs. Ada Fairchild, for Karen assistants, 5; New Hope, ch 6.20; Providence, ch. 4; Carthage, ch. 2.50; Canton, ch. 26; Chicago, Tabernacle ch. Sab. school. to be appropriated by Mr. Vinton, 24; Mrs. J. Bushnell, to support a scholar in Karen Normal sch. 12; Mrs. M. Miner, for do. 12; per Rev. J. H. Vinton	91.70
Michigan.	203.76
Reemseh, ch. per Rev. S. M. Osgood, agent,	4.75
Wisconsin.	
East Troy, ch. Miss A. Starrett 1; Mrs. H. L. Jennings 1; Mrs. C. O. Cole 50 cts.; Misses E. A. & E. F. Cole 25 cts.; Port Washington, ch. Mrs. Rowe 1; per Rev. S. M. Osgood, agent,	3.75
Legacy.	\$4,372.90
Cambridge, Ms., Josiah Hovey per George Cummings, Administrator (in part)	630.00
	\$5,002.90
Total from April 1, to June 30, \$12,400.35.	

# MISSIONARY MAGAZINE.

VOL. XXX.

SEPTEMBER, 1850.

No. 9.

## AMERICAN BAPTIST MISSIONARY UNION.

### SANDOWAY MISSION.

LETTER OF MR. ABBOTT.

Association of preachers at Ong Kyoung.

Sandoway, March 12, 1850.—You have learned by a prior communication that I spent the cold season with the native preachers at Ong Kyoung. We have concluded not to attempt to get them together at Sandoway during the rainy season. I think this course carries out the spirit of the Committee's instructions in regard to boarding schools for native preachers, in a more satisfactory manner than a strict adherence to the letter would have done. The distance is so great, and the time of travelling falling within the hot or rainy season, but few of those men could be induced to come to Sandoway at all. I consequently made the arrangement with them that they all meet at Ong Kyoung in November, with the expectation of remaining together three months; and every native preacher connected with our mission was there, with one exception,—and he was detained by illness.

I deem it absolutely essential that I see all these men *together* once in the year. Even were I permitted to visit *Burmah*, and go from *church to church*

through the whole land, I should still deem it essential to have an annual association of pastors and churches, and to have them all together for several weeks, perhaps months.

They require a more thorough knowledge of the Scriptures. They cannot go away to Maulmain and pursue a course of study that would require years. And they have not libraries at their own homes to aid them in the study of the Scriptures. They have no means in their own jungles of acquiring knowledge excepting what we give them, and indeed there is not a book adapted to aid them in understanding the New Testament. And how can they "understand except some man should guide" them? What they hear one year they forget before the next comes round, so that they require line upon line, and will for years to come. While at Ong Kyoung I took them thoroughly through Hebrews and Romans, and also through some small primary works in theology.

Again, all these men are laborers in the field,—with but few exceptions pastors of churches. They not only have their own personal doubts and troubles, but in many cases difficulties with their churches in matters of doctrine and dis-

cipline. Pastors and churches may get into a quarrel here as well as in America. Divisions, also, have appeared between different pastors, and certain hard questions may have agitated the whole community. They all come up to the missionary, each with his head filled with his own troubles, or wrongs, or difficulties which he cannot surmount. All these matters must be settled and these discordant elements brought into harmony by the personal teachings of the missionary.

**Support of native preachers.**

An important subject, and one that agitated us more than any other, at Ong Kyoung, related to the support of native preachers. In 1848 I sent circulars to all the churches referring particularly to this subject; and requested them to send in statements to the Association of 1849. Consequently these native preachers brought each their epistle. I will translate one as a specimen of the whole. They differed only in immaterial points and in the amount given to their pastors.

"The year of Christ, 1849.—The elders of the church at Great Rock to teacher Abbott. May the blessing of our Father God be upon you. Amen. We received your letter and were very happy. The Lord Jesus Christ died for us, and we ought to do something to enlarge his kingdom. We gave our teacher, Shwey Bo, during the year, twelve rupees eight annas, sixty baskets of paddy, one hundred weight (Burmese) of dried fish, fifty do. of salt, a bundle of tobacco, &c. We are very poor, O teacher, [too true,] and can do but little. Pray for us that we may be blessed."

Those letters indicate the fact that the churches are beginning to perform that work in the right way. All the letters were read to the Association, and each pastor or teacher aided as his case might require. Those churches did nobly during the past year, and in my circular at its close I did not fail to tell them so.

Eight native preachers are supported

entirely by their churches. They voluntarily renounced any aid from the mission—noble spirited men! The sacrifice they have thus made affords the most satisfactory evidence of the genuineness of the Christian spirit that I have ever seen exhibited in this mission. Besides these there are thirty-seven, including five itinerants, aided by the mission. The whole amount expended during the year was about 700 rupees, averaging about twenty rupees to each individual.

These churches are poor, very poor. Their taxes are heavy in this province, but in Burmah Proper they are oppressed and ground down to the dust by the iron heel of a ruthless despotism, beyond what is conceivable by any one who has not been in their midst. We shall require the aid of the Executive Committee more or less still,—that aid which has hitherto been so promptly bestowed.

**How shall the Karens be evangelized?**

Evangelization also claimed a good deal of discussion. It is a subject for these pastors and churches as well as the missionary,—to consider by what means the Karen people now in darkness are to be evangelized. Whatever measures may be proposed by others, it is my firm belief that the Karen people are to be converted through the instrumentality of a Karen ministry,—of course under the instructions and guidance of the missionary. So it has been from the first, and history confirms the assertion. At Maulmain and Tavoy, at Rangoon and Bassien, native preachers have done the work of preaching the gospel to their countrymen, the work of the missionary being to baptize converts, organize churches, and instruct and control the native ministry. Not half the Karen converts have ever seen a missionary, and if we cannot go in Burmah they never will.

But how is such a ministry to be secured? Let us look at a few facts, and we shall be better able to answer the question. We have in Bassien and Sandoway forty churches and forty-five

native preachers; in Maulmain and Rangoon, I suppose, forty, and in Tavoy and Mergui twenty more, upwards of a hundred already in the field. There are also a large number in Mr. Binney's school, and a good many young men who are now only school teachers will doubtless become preachers. Here we have an agency on which it seems to me we may rely. Consider also that a large majority of these ministers,—I do not like to hear them called "assistants" or "native helpers;" they are ministers of the gospel, ambassadors of Christ, or nothing; at any rate I like to *feel* that they are such while preaching to them,—these ministers are pastors of churches. Now these churches should not only be self-supporting, (if possible,) but re-productive, should be taught that the responsibility rests upon them of raising up and sending forth evangelists to preach the gospel to their fellow-countrymen. What individuals cannot do, a combination may. I endeavored to make the Association of pastors at Ong Kyoung understand that *they*, as a body, were deeply responsible in this matter, that they were to recognize and send out the heralds of mercy, and that they are responsible for their support. Evangelists of course are to feel that they are acknowledged by and responsible to that body, and not alone to the missionary. There is as yet no mechanical organization: the thing is in its infancy, the idea but just planted.

How is such a ministry to be multiplied?

Allowing, then, that we have the *nucleus* of an instrumentality by which the Karen nation is to be evangelized, the question arises,—the most important of all,—how is that instrumentality to be multiplied and rendered efficient?

I am fully of the opinion that it is *not* to be done by multiplying "stations" and extensive mission establishments, much less by a profuse expenditure of money on the natives. I think it is high time that the natives of this country, native preachers as well as others, should begin to learn that mission money

costs something,—that it is absolutely of some value,—and that every missionary has not an exhaustless patronage which he is at liberty to bestow at will upon men who may gather around his standard. The first successful preachers among the Karens, Ko Thah-byu and his coadjutors in Maulmain, Rangoon and Tavoy, and the "young chief," Bleh Poh and their associates near Bassien, were not men secured and held to that work by rupees. They went forth prompted by their own convictions and zeal, and lived, as the fowls of heaven live, on the goodness of the Lord, and multitudes became obedient to the faith. The men on whom I now rely for publishing the gospel abroad are not those who are tenacious for pay. "Assistants" may be multiplied by money, but then you are not quite sure that you have added to the strength and efficiency of that agency which is to convert the people to God.

The means by which an efficient ministry is to be secured are so simple that they need only to be stated,—the preaching of the missionary, attended by the power of the Holy Spirit sent down from on high. We have already all the human elements of final success. And may God Almighty speedily give us,—missionaries, native preachers, churches and all,—the divine endowment! As a general principle, we cannot expect that a native ministry will be inspired with an enlightened zeal, except in proportion to their knowledge. If they are sanctified for the accomplishment of the great and glorious work proposed, they will be sanctified through the truth. That truth is to be preached to them by the missionary. And admitting that the present stations are well sustained, and their operations efficiently conducted, under the influence of the Spirit of God, not many years will have elapsed before every Karen will have heard of the great salvation.

Churches, congregations, baptisms.

The present number of churches is forty. There are also a great number of Christian congregations who meet for

worship regularly, and in many cases have a number of baptized Christians. But these are not included in the number of churches, as they have not regularly appointed teachers. The number baptized during the last year was 244. Eight were excommunicated and twenty died, which deducted from the number added by baptism will leave 216 to be added to the sum total of 1848.

#### Candidates for baptism.

There are a great number of candidates for baptism, not only in the new regions as stated last year, but connected with all the congregations in Burmah. The conversions reported at the Association indicate the continued triumphs of truth, and in many cases are of an unusually interesting character. Many of the old chiefs, patriarchs, heads of families, call them what we may,—who have hitherto resisted all the influences of the gospel and clung to their old superstitions and sins, and who, while their families and kindred have become Christians, have remained either in a state of sullen resistance or of deadly hostility, have within the year bowed to the omnipotence of truth and are waiting to be baptized. Many, very many, would have been added to the churches, had there been ordained pastors to administer the ordinance.

#### Candidates for ordination.

To supply this want we had intended to ordain four of the preachers, at least, at Ong Kyoung. But br. Beecher was detained at Sandoway by the illness of his wife till near the close of the session, and br. Van Meter left when he arrived. It was desirable to have both present. Moreover, one of the candidates was taken alarmingly ill. Still, the native preachers, after a day of special prayer, selected two for ordination, having been taught that the entire responsibility rested upon them. These two did not object at first, but as the time approached they began to reveal their misgivings. Their earnestness in prayer and their mental struggles on the subject were in-

tense, remarkably so for Karens, and they persisted in wishing to be allowed to wait another year,—fearing to take upon themselves the responsibilities that ordination would impose. The subject was finally postponed. I should like to live another year to see several of those men ordained.

#### Village schools.

The number of scholars in our village schools has not been multiplied according to our wishes. The returns are not complete, but the whole number will be less than that of last year. Two difficulties have been met which will account for it, but which we trust will not prove insurmountable. We lack a sufficient number of qualified teachers. To supply this demand is one main object of our boarding school at Sandoway, and should be of all boarding schools in the Karen mission. No child should be brought into these schools to be taught what they can learn in their own villages. Another difficulty arises from the poverty of the people. If they do all that they can to support their pastors and teachers, they are not able, in many cases, to support schools. School teachers must live as well as others. Still, I trust we shall be able to enter into some course of operations which will meet this want.

The Karens *will* learn to read in some way. But the influence of a good school upon the children of a village can only be appreciated by those who have witnessed its results through a series of years. We ought to have *two thousand* children taught in such schools three months each year,—and we shall not feel satisfied till we can report that number.

#### Sunday schools.

Hitherto, in our operations here, but little has been done systematically in imparting religious instruction in Sabbath schools. In fact, the native preachers did not see clearly how the thing was to be done. Fortunately, at Ong Kyoung there is a large church and congregation, and the native preachers being all present, I endeavored to enforce precept by



sample and *show* them how it is to be one. We cannot expect that these schools will now be conducted on the plan of many at home, where the expounding of the Scriptures is the method of teaching. The Karens are not yet competent to that; and *catechisms* suited to their state of knowledge will be the only method for many years to come. We have two of these adapted to the object,—Mrs. Wade's which is historical, and mine which is doctrinal. There are some other works, small and good as far as they go. We hope the day will come when the entire Karen people, connected with Christian congregations, will learn their lessons from these and other like books through the week, and on the Sabbath repeat their lessons to teachers who will be competent to expound and enforce the great truths they contain. I rely on this kind of teaching as one of the most efficient instrumentalities for imparting to the people Christian truth.

#### MAULMAIN BURMAN MISSION.

##### LETTER OF MR. STEVENS.

Maulmain, March 19, 1850.—In consequence of Dr. Judson's ill health, and the prevalence of cholera in town and country for several months, and also the increased care consequent on the assumption of a portion of br. Howard's labors, it has not seemed expedient for me to travel among the villages, as I had hoped to do. Native assistants, however, have been sent into the country in different directions, a few notices of whose labors in these excursions I have the pleasure to forward herewith.

I am happy to be able to mention, that the first volume of the History for the use of schools, which I have undertaken to prepare for the government, is now ready for distribution, a small work of only 170 pages, 8vo. The other volume will probably be somewhat larger.

Tour of native assistants up the Salwen.

On the 9th Dec. 1849, Ko Zuthee, Mounge Ket, and Mounge Net (a recent

convert who spent several months during the rains in studying with me) made a trip up the Salwen, calling in order at the villages on its banks, beginning with Pai-ka-thah and proceeding as far as Shwaygoon, a village above Chetthingsville.

At Pai-ka-thah they were well received, preached to many and distributed a number of books. Here they were particularly encouraged by finding an inquirer, Ko Shway Hlah, who for two years has been hearing and reading with attention, sometimes in our *zayats* in town, and sometimes in his own village. He invited the assistants to his house with much cordiality, and says he has a friend, Ko Naik, at Gyne, on the river Gyne, with whom he is in conference, and with whom, he says, he is thinking of coming down to Maulmain to be baptized.

At Pa-oon, the next village, they preached and distributed books and were well received, even better than on former occasions. Here they met with a priest of some note, who confessed the errors of Beodhism.

At Toong-ing they found a man formerly a resident of Maulmain, who acknowledged the truth of Christianity. Two others of the villagers were of the same mind, and many received books, and listened respectfully to the preaching of the word.

At Pah-lin and Wen-kyam, they had many good listeners, among whom were several of the guard of Sepoys stationed at the latter place, who are generally a hopeless set. At Troklah they had a similar reception, and were particularly rejoiced to learn of one man, who has long been anxious to obtain the Scriptures, and who had left word with a friend living by the river side, that if he should fall in with any of the Christians, or teachers, he should be sure to procure a copy for him, adding, that he would pay for it. The assistant, of course with great pleasure, left for him with his friend a copy of the New Testament, a free gift of those who have freely received.

At Chetthingsville they found traders from different places, and especially three men from Nat-wan, a village a few miles below Maulmain, who were unusually interested. They said to the assistants, "If what you say is true, we are undone. Give us a book and we will read and consider it."

At Shwaygoon, the last village they visited, they distributed books and preached as usual, but found neither inquirers nor opposers. Two Tounghthoo villages also they visited, but in them, they say, were many to oppose and few to understand.

#### Tour on the Gyne.

In another direction, on the Gyne, Moun Loon, an assistant, supported by the Maulmain Missionary Society, having an old acquaintance who sent word to him that he would like to hear from him about Christianity, went up to see him and was gone five days. On his way, stopping at Haulamoo, a Taling village, he found a few listeners, but being unable to converse with them in their own language, he could do but little. At Daupyah, where his friend resides, he remained four days preaching and giving books, but found it a dissipated village, and his friend of like character with the rest of the villagers. To him he gave a New Testament, which he received and listened to the preaching of the gospel without opposition. The New Testament, however, he subsequently brought down to town, and returned to Moun Loon, saying he dared not retain it, probably in part from a superstitious fear, lest, as he set no great value upon it, by neglect or accident some injury should befall the book, and guilt should attach to him in consequence.

#### A priest started out—an oracle.

One incident of some interest occurred, while the assistant was at this village. A priest residing there, having last year made an appointment with the Karens in the neighboring region, to go round among them and collect offerings for the building of a monastery, had gone round

according to appointment, but came back wholly discouraged, saying, "They have all turned to be Christians." He received no offerings and said, "I must certainly leave this place, for I shall starve if I remain."

Another incident was of a different character and will be differently explained by different persons. Moun Loon having heard that there was in a neighboring Tounghthoo village an old man of great notoriety, to whom everybody round paid deference as to an oracle, went to see him. Immediately as he entered the house and took his seat, the demoniac, as he is called, who is nearly eighty years of age, fixing his eyes on him for a few moments said, "This man is a preacher of the law. He was once head man of a village near Belin (in Burmah.) In the family to which he belongs, one member is blind, and another has a crooked hand,"—all which particulars are strictly true, the maimed persons referred to, being Moun Loon's parents in law. How the old man came to the knowledge of these particulars the assistant is unable to explain, unless it be a case similar to that of the damsel of Philippi, on whose account Paul and Silas were thrust into prison.

#### Second tour up the Gyne.

In the month of February, 1850, Ko Zuthee, Ko Moun, and Ko Lah went up the Gyne, and visited fifteen villages. From the summary which they give of their labors, it appears that in seven of the villages, the number of good listeners exceeded the number of opposers, in two of them the good listeners and opposers were about equally divided, and in the rest the number of opposers predominated. At Kayong two inquirers were found; at Zahthabyin two; at Namatha two; at Gyne one, the man Ko Naik, to whom the inquirer of Paika-thak referred. They did not find him, however, quite ready to be baptized, although for some years he has been in a hopeful state: at Kyongdo they also found one inquirer, and at Kandancee one. One of these men, an emigrant

from the Shan States manifested much joy in obtaining a New Testament and other books. He said he wished to take them a day's journey up the river where many of his friends were, who would be glad to learn more of this religion. The assistants evidently have the impression from what they observe in the villages that the truth is making steady progress, the conviction manifestly gaining ground among the people that Christ must increase and Gaudama must decrease. Many they find, in almost every direction, who freely acknowledge the truth of all that is preached to them, but frankly say they cannot yet embrace it. Their convictions are not adequate to overcome their prejudices, their fear of man, and their love of the world. And in what Christian country even is not this true?

*Tour of the Amherst assistants.*

On the 27th February, 1850, the Amherst assistants Ko Oung Men and Mounng Shway Mounng left home on a tour, in which they were absent seven days, and visited seven villages between Amherst and Maulmain, proceeding as far as Moodong.

At Kauparan, where several members of the Amherst church reside, they spent two nights and a day, but found few of the men at home, they having gone into the woods to cut house-posts. Two women in particular listened with special attention and made many inquiries.

At Thenbounng-ngoo, a village of about twenty houses, they found a considerable company of men, women, and children assembled at work under a shed, to whom they preached a long time, but say they, "the people are exceedingly dark." The place being secluded, had never before been visited by the living preacher. By contrast therefore with the villages where the gospel has been repeatedly preached, it seems as an index to judge of the progress of light; for such were all the villages and the whole land before the Sun of Righteousness rose upon them.

*Abundant slander—favorable indications.*

At Balouk, our brethren fell in with an old man and his wife, formerly residents in Maulmain, who opposed them with much vehemence, affecting to know much from their own observation of the nature of Christianity. The man told the people, who had gathered round to hear, that in Maulmain when the teachers baptize any one, they first dip his head in water and ask him if he *sees God*. If his answer is in the affirmative he is released, if otherwise, he is repeatedly immersed until he confesses to have seen God. This statement he insisted on, as having witnessed it with his own eyes. Idle as it is, it is nevertheless a representation which I have frequently heard made by such as are disposed to scoff. But as Ko Oung Men was able to speak from his own experience on the subject, the poor old people did not obtain much credence from the auditors. At this village also they found residing another man from Maulmain, a silversmith, but of a very different character from the couple just mentioned. He listened with much interest, took several books, and seems to be seriously considering the claims of Christianity.

At Kyouktan, the assistants occupied the same *zayat* at which we stayed together last year. None undertook to dispute. The sister of the headman, the woman who entered so earnestly into argument then, again came, but neither to argue nor in any way to oppose. Some of the younger people having spoken as she thought rather reproachfully to the assistants, she rebuked them sharply, telling them that nothing could be said against those men, they spoke the words of truth and soberness. Still, the assistants think the truth has not touched her heart, it has only convinced her understanding. She loves, they fear, the praise of man more than the praise of God. Ko Nyoon, the Burman who appeared so well the last year, and took a New Testament, was now absent from the village, and therefore the brethren could not certainly ascertain the state of his mind, but they

feared from what they heard that he is addicted to the use of opium. When that habit, alas! is once formed, we lose all hope of the recovery of the miserable victim.

At Ping-ka-mah, a village of fifty or more houses, the assistants met with an unusually gratifying reception. Several individuals invited them with much apparent cordiality to their houses, inquiring after their welfare and saying they had been expecting them with interest, and were wondering why they had not come to preach as in former years, and were conjecturing that they might have been taken away by the prevailing scourge. With such friendly manifestations towards them, our brethren, as might have been expected, felt unusual joy in unfolding to them the way of salvation, and in distributing books among the people.

Intemperance increasing — the missionary's hope.

The people of the next villages, Wattai and Moodong, they found very dissipated, and could with difficulty obtain a place to sleep, the zayat in the latter place in which we stopped last year having been destroyed. At last, making bold to ask lodgings in the house of an old acquaintance, they were received, but the mistress of the house showed too plainly in her countenance, that she ill endured their presence. There has been during the year a great increase in the use of arrack and opium, and in like manner in the number of pagodas. So vice and works of "merit" have grown together.

From Moodong the assistants returned to Kauparan, stopping in their way a short time at Wattai, where they met with scoffers only. From Kauparan they returned to Amherst by the same conveyance in which they had left, a trading boat belonging to one of the Christians there. They came back impressed with one fact, that while the light of Christianity has undoubtedly increased in the villages, drunkenness and the use of opium have also made rapid progress. But from this fact we fain would draw encouragement, regarding it as an indication that

the prince of darkness, perceiving the inroads made on his domain, is putting forth renewed efforts to hinder the progress of Immanuel. Yet, though this be really so, every thing conspires to make us feel, that he alone, with whom is the residue of the Spirit, is our hope for the salvation of this people. There is not the least ground for doubt, even from the signs which our own eyes behold from year to year, that Boodhism must retire, and ultimately disappear before the advancing light of Christianity; but salvation is from the Lord alone. As now in some parts of India, men may become thoroughly convinced of the puerilities and follies of a religion in which they have long been accustomed to confide, and yet at heart be utter enemies to that purity which Christ inculcates "Come," therefore, "from the four winds, O breath! and breathe upon these slain that they may live."

#### TAVOY MISSION.

LETTER OF MR. CROSS.

Southern tour.

Tavoy, Jan. 6, 1850.—I have just returned from a tour for preaching and visiting the churches of the southern district, which in many respects has been more interesting than any other I have ever made, a brief account of which I shall now attempt to give you.

Left home on the 5th December in company with four young men belonging to my school, one Burman cooly and a Malay man for cook, with the expectation of being absent five or six weeks. One of the objects which I had in view was to ascertain as far as possible the extent of the field unoccupied as yet by preachers, with the idea of employing new assistants. I determined therefore to make as good a survey as possible of the country between Tavoy and Pyek-hya in this respect.

One night's rowing brought us to the mouth of the Tavoy river, and the next day we passed up the Toungbouk, a

river of considerable size which empties at the same place, and flows for some distance parallel with the Tavoy. It is quite dangerous of navigation about one tide and a half from the sea, and it might have been for this reason that the little church, which had been collected about a day's journey still farther up, was removed to the Tavoy, but I am unacquainted with the history of this transaction. The river is full of sharp and ugly rocks, both above and below water, for quite a long distance. It may be borne in mind, however, that it is continually navigated by the Burmans in their trade with town. As the region is much occupied with the dorian gardens, it becomes quite a thoroughfare at certain seasons of the year, and those not the least dangerous.

We passed up a little more than two tides, and went on shore to find opportunities for preaching. At this place is a Burman village of large extent on both sides of the river, in the midst of a wide-spreading garden of the dorian tree, which must do much to supply both the Tavoy and Maulmain market with this universally sought-after fruit. The dorian, however, is not the only fruit tree; the lime, orange, and shaddoe abound. This latter tree seems to have been indigenous to this place.

#### Incidents by the way.

We fell in with a company of Karens assembled in a Burman house. They were from over the mountains to the south of Matak, and were on a trading expedition. They were the subjects of the chief whose son I have mentioned in a former communication, as a Bookho, with a number of followers on the north branch of the Tenasserim above Matak. They were a little prejudiced in favor of that young man, and on this account were less disposed to listen to us. One object which I had in visiting this place was to find an old disciple who had been left here on the removal of the church to the head waters of the Tavoy. We found some better-disposed Karens before night, and after finding out by inquiries

the direction in which the old disciple lived we determined to set out for his house, distant a day's journey. After a little less than infinite perplexity and vexation in finding and losing our path, crossing streams and re-crossing them, we got a start a little before sunset and hung our curtain for the night on the brink of a stream a mile or two from the Burman village. It was quite dark, and the path we had come was almost impassible by day light. While we were still making preparations for the night we began to hear the blast of a trumpet in our rear. It approached nearer and nearer to us, and we were presently fallen upon by a drunken young Karen staggering on his dark path, full of pit holes and hung with all manner of thorns, to his paddy field miles ahead, on the side of the mountain which we should be obliged to cross the next day. When he was told of the folly of getting drunk, he only replied that it was the way his father and mother had done, and dashed on, sounding his horn till it died away in the distance.

The next morning we started at daylight and wended our way through the wet grass, losing our path as often as occasion served, that is to say as often as it was interrupted by a new paddy field or a path in some similar direction. Karen houses were quite thick, but they were of the Pwo tribe principally. In passing a house, however, we soon heard a sort of welcome as the teachers of Christ's gospel, and an old woman came down and offered herself as our guide for a short distance. She was a Sgau but had a Pwo husband, and though an unbeliever, she had heard of the truth and was glad to see us and to hear a few words of the gospel as we passed on. We were now passing a region pretty well settled by Karens, but mostly Pwos. After the old woman reached her own house and left us to follow her directions we went on, but with little better success than before, till in passing another house we found a young man who was willing to become our guide for the rest of the way.

## An interesting spot.

About 10 o'clock, A. M. we reached the spot where stood the old chapel when there was a little church in the neighborhood. Scarcely a fragment of it remained. It had gone utterly to decay, yet it did not seem like the place where an ordinary house had fallen down and disappeared: as if its light still lingered where it stood, and had given a new hue and coloring to the surrounding territory. God grant that that light, still beaming up from its very decay, may never go out in darkness! There are still marks of improvement which are rarely, if ever, reached by the unconverted Karens. And it is still more for its future hope that it is in the midst of quite a populous Karen neighborhood. They still remember the old chapel, and seemed to soften as they called up to their recollection the days when the gospel was preached among them. I have great hopes that if a good assistant should be stationed here, he would succeed in awakening the hearts of many to the truth.

All with whom I met, belonging to this region, agreeably disappointed me by their favorableness to the truth. There was not that disposition to shun or avoid us, which I have hitherto continually met with. The Holy Spirit, I hope, is softening the hearts of the people to a degree which may soon lead to the conversion of multitudes. O God! may this be the truth of the case, and not a deceived feeling arising in my own mind from a few favorable appearances! We know that nothing can withstand the power of God. When the Holy Spirit works he will work like himself, and none can calculate beforehand the extent of the work. Appearances may be taken for much or little as we please, and our own feelings will be affected according to our own estimate, but there remains still the All and in All, who makes no heed of circumstances.

We ascended the mountain, and from occasional openings in the foliage of gigantic trees caught glimpses of the plain

below stretching into an interminable waste of jungle, or broken by sharp mountain spurs or interspersed with grass-clad hills, presenting no unpleasant scene; particularly as you now felt free from the burning sun which stunned your brain and scorched your skin for so many hours before, and in exchange for this felt the cool, rarified atmosphere, softly wetting your parched lips and breathing back through your whole frame the life and energy you had lost.

## A Christian family.

We arrived at the house of the old disciple whom we had come to visit a little before night, and were happy to find that he and his household had not forgotten that it was Saturday night. All had come in with the expectation of keeping the morrow holy to the Lord. This family consists of the father, who is nearly seventy, though still vigorous, a son with his wife, and a daughter with her husband, who are disciples, besides some other members who are still unconverted. No missionary has visited them for eight or ten years, and it is remarkable that they have maintained their steadfastness in any degree. The son-in-law, however, had been in school and learned to read: he had been in the family a little more than a year, and had been in the habit of regularly reading the Scriptures and exhorting the family on the Sabbath. And it is probable that religion had been better attended to in the family since that time, as we had heard some reports of delinquency in reference to the Sabbath. This report of the keeping the Sabbath, however, was given us by the unconverted in the neighborhood, so that we were the more ready to credit the appearances of the family.

We spent rather a happy Sabbath with this Christian family. Our prayer is that God may bless the instructions and the exhortations which we endeavored to give them, to make this little one speedily to become a thousand, and a small one a strong nation. This old man is more than ordinarily intelligent and is known extensively throughout the

region. He was able also to give me much information respecting the locality and the condition of the Karens round about for a large distance,—also the direction of rivers and shape of the country. By this I endeavored to profit as much as possible. We left the family on Monday morning after a meeting for worship. The family evidently felt that God had blessed them by again sending a missionary to visit them. It should be recollected that Mr. Mason has a number of times crossed this same mountain and visited this same family, and that they remember him as their spiritual father.

*Return to the coast.*

After a hard day's walk we reached our boat about sunset and again started down the river for the sea, which we reached the next day, (the 11th,) before noon. My object was to keep along the coast, and consequently had but a small boat fit only for river travelling. A great difficulty on this coast is that there are no landing-places when the water is at all rough. It is either all rocks or an open plain from which the tide recedes for miles. Hence a boat attempting to land must dash against rocks or be swamped by the breakers as the tide comes in or recedes, both of which we must now risk in no trifling way, as a strong east wind had been blowing for a number of days and nearly capsized us on one occasion in the river. We were consequently driven back. We then committed our boat to a keeper, and by the next morning were prepared to make the journey on foot, as the safer and perhaps more feasible method of accomplishing our object. Yet it must be owned that it was no very pleasing prospect. A journey for miles on the open sand is no very flattering thing to be sought for here. We found, however, that it was not all sand nor all sun, though confessedly enough of both.

*A Karen governor.*

We stopped in a thick shade a little after noon for rest and refreshment, and were met by the Goungkeoke or Karen

governor of the Pay district, who with a suite of peons, Burmans and Karens, was making his way to the eastern mountains to visit some delinquent or refractory Siamese Karens in that neighborhood. He was coming by order of the English governor of Tavoy. He was drunk, and evidently following much his own convenience in his progress, yet being a man of native energy he had not wholly forgotten himself, and was disposed to pass on—particularly when the truths of the gospel began to be pretty warmly applied.

Toward night we met a Karen family going to attend the funeral of a relative. The man was rather above mediocrity in his appearance, and seemed to give attention with some feeling of interest to an attempt to exhort them to repentance and faith in the Lord Jesus Christ. The woman, however, felt that the restraints imposed by the gospel were more than she could bear. She could not govern her angry temper, she said, and must be permitted to live where she could indulge it. They directed us to their village and to a zayat built by a Karen where we could spend the night.

*A thriving village.*

We arrived at the zayat before sunset, and found one of the best appearing places we recollect ever to have seen among the unconverted Karens. The little zayat was built in an open plain, around the skirts of which were the houses of the villagers. The next day we went out and spent the day in visiting the people in their houses. They have some appearance of thrift, possess numerous buffaloes, and cultivate to some extent the lowland paddy, which few Karens in the Tavoy and Mergui provinces have yet done. This has given them some permanence of location and consequently enabled them to become a village. They have never had a preacher, and one of the oldest men had never seen a missionary before. With this old man we spent a number of hours, answering his inquiries and endeavoring to satisfy him on the question of the reward

be simplified or not understood. A list of subjects was first presented to the pastor of this church and explained till he thought he understood it, and it was therefore hoped that a good and effectual beginning was made. The amount of ceremony used in recording these things almost makes me laugh in reviewing them, particularly when I think of the aspect they will have should they meet the eye of the churches at home; yet to impart a satisfactory knowledge of them and an intelligent idea of the transaction is by no means one of the least things I have undertaken.

In the evening, we listened to a discourse from the native pastor of the church, which seemed to be one of a regular course of expository sermons, and was delivered with energy and force. The next day was spent in writing out in Karen the subjects for consideration in the meeting, in further explanation of them and of the mode of transacting business, and in attention to other important matters of detail. Below are the topics of business, which I think of the first importance to the welfare of the churches.

*Subjects for discussion.*

1. To induce all the members of the churches to read, or to have read, a passage of Scripture twice every day in their families, and severally to institute regular family prayer in their houses.

2. To induce all the members of the churches to assemble at some appointed time on the Sabbath, to consult together on the signification and import of some passage of Scripture which has been given out the week beforehand, for their mutual improvement and encouragement in the Christian life.

3. To have the children in all the churches collected into Sabbath schools, and suitable teachers appointed, the whole, with the Bible classes, to be under the superintendence of the native preachers or assistants stationed over the several churches.

4. To consider the importance of having suitable persons selected and sent

out as evangelists, to spend their time exclusively among the unconverted, under the direction of a committee consisting of the pastor, deacons, and two or three stable members of the churches from which they are sent out. Also, to look after suitable persons in the school for native preachers at Tavoy during the dry season, and send them out two and two as may be judged best, to preach among the unconverted; also, to report on their faithfulness and the time they have spent, and to suggest to the missionaries the amount of compensation they ought to receive.

5. To discuss the subject of improvement in the outward affairs of the churches or in the habits of the disciples, such as—having comfortable houses to dwell in; the cultivation of habits of industry and prudence; the husbanding of time for efforts to enlighten the understanding and enlarge the circle of intelligence; the question how far the commands of God forbid indolence, and the pursuit of such habits as must tend to the dispersion of his people and to the hindrance of progress in the general spread of his gospel and kingdom among men.

6. To appoint persons to write a letter to the churches or the Association in Maulmain and the upper province, requesting a correspondence with them by letter, and if practicable by messengers.

Also, to appoint a place within these provinces for all the churches to meet next year by their delegates, who shall bear letters from the churches reporting their condition, numbers, and the prosperity of religion among them.

Brn. Bennett and Benjamin arrived about midnight. I went down to see them on board their boat, and learned that my family were ill and that the cholera had begun to rage at Tavoy.

*Commencement of the meetings.*

From the circumstance that the people were busy in their harvest, the meeting was postponed one day, and on the 21st four meetings were held for preaching, &c. and on the 22d, being Saturday,



meetings were held,—the afternoon given to preparation for the Sabbath. Meanwhile, at meetings of the natives and leading members of the churches, explanations of the nature of the proposed business were made and received with favor and with much interest. On the Sabbath, in order that the natives may know something of the nature of a Sabbath school, the children were called in the intermission and ordered into classes, teachers were appointed and their lesson for the next day given out.

The business meeting was commenced the next day at 10 o'clock. After singing hymns, Mr. Bennett moved and put the proposition that Mr. Cross be chairman of the meeting and that San Saumoo be the secretary. A committee composed wholly of natives was appointed in the chair to bring forward subjects to be discussed upon by the meeting and arrange its sittings.

The subject first brought forward was family worship and the reading of the scriptures. Speeches were made by a number of natives explaining and enlarging upon the subject, after which remarks were made by Mr. Benjamin and Mr. Bennett of considerable length, showing the utility, the benefits, and the absolute necessity of the practice for the stability and comfort of the churches. At the end of the discussion the whole was summed up and put for a decision. The vote was prompt and unanimous in favor of adopting and putting in practice the recommendation.

In the afternoon session, the committee introduced the subject of Bible classes and Sabbath schools; also, a resolution directing the churches to adopt the practice of meeting on Sabbath mornings for mutual confession and prayer. These subjects were introduced by natives and Mr. Bennett made five speeches by them, of which I should be glad to record the substance if my limits would admit. Speeches were also made by Mr. Benjamin and Mr. Bennett and by the chairman,

and on putting the motion of the committee to vote a unanimous vote was given in its favor, and it is confidently hoped will not be a dead letter. The spirit manifested there, and what has already been done by the churches, give pretty good assurance that the Bible classes and Sabbath schools, as well as the weekly meetings for confession and conference, will be generally maintained.

The evening meeting for preaching was more fully attended. Many people came in from abroad, and it began to be manifest that the accommodations made for seating the people were none too large.

#### Second day's proceedings.

The next morning the committee introduced the subject of external improvement, and the whole day was spent in its discussion. The advantages of a permanent location were pointed out. Mr. Bennett entered fully into the subject of the practicability of cultivating the lowland rice, and of making improvements by planting fruit trees, feeding pigs, and introducing the Burman loom for weaving. Many sensible and forcible things were said by the native preachers on this point. It was one in which they feel specially interested. The disadvantages of the people gliding away from their chapels, and with this idea having no fixtures, nothing permanent, were pointed out with many happy illustrations and much good sense. It was finally asked:

"Why are the Karens a poor, oppressed people? Because they suffer themselves to be a wandering people. Why are the Karens a sickly people? Because they are a wandering people. They eat everything they can find, and lodge in miserable sheds, with their bodies ill clothed, and how can they be otherwise than an unhealthy people? If you would avoid all this, stop your wanderings, cast about for some permanent abode, and do not run from it for every little cause of alarm, which you may chance to hear, as you have heretofore been in the habit of doing. Make yourselves good houses and live in them."

Cultivate for yourselves good and wholesome kinds of food. Clothe your bodies with good raiment and keep it clean by washing. Plant trees and raise domestic animals, and you will succeed. God will give you health and strength. You will not be the helpless people you now are. Your hands will find abundance for yourselves, and to help the poor. You can give of your substance to support the gospel. This will be a luxury which you have been little qualified to enjoy. You see that by your roving habits you have run away from all your blessings, and these habits indulged in will scatter you away from all your religious privileges, and your children will be no better than you have been,—perhaps worse. Establish yourselves like Christians *rooted and grounded* in the faith. Have habitations in which you can entertain strangers, and be a support to the weak." The vote was taken on this subject with considerable interest, and it is most sincerely hoped that some impression has been made that will be permanent. All, however, must depend upon the blessing of God.

The Romanists have fixed their habitation upon the opposite side of the Pyekhya river, and can almost overlook the whole village. There are three priests here now, I believe. They sent some one last night to say that it would be the birthday of their king, and they intended to fire a salute as the English do for their queen: we must not therefore be alarmed when we heard the guns in the night. The Romanists are full of flattery. They would say to the people, "Why don't your teachers come to us? If they will come we shall be happy to make them a visit." In reply to this piece of information, it was replied, "Is it necessary for us to go and converse with the great tempter himself, in order that he may come to us in return?" I think no impression has been made by these priests on the minds of any of the disciples. A few of the unconverted have come about them, but for what purpose I am unable to say. It

would seem that they often sent some of their dependents to inform us and the people that their religion and ours was the same.

Br. Brayton arrived in the evening, a little after sunset. He had been making a tour on the Palah, and had baptized ten Pwos in that neighborhood.

#### Third and fourth days' proceedings.

The committee now brought forward the subject of giving letters from one church to another, when any one wished to transfer his membership. The discussion on this subject embraced the general one of stability and permanence of abode, as well as the peculiar benefits arising in any place from a strict habit of giving letters to members who wished to change their location.

Another subject introduced by the committee, was that of appointing evangelists, and a committee in the churches who shall look after them, as well as the students who may be sent out by the church to preach during their vacations. This was a most interesting day. Many little items of business were transacted, among them provision for correspondence. The suggestion was made by br. Bennett, and readily received, that we might correspond with a native association at Calcutta. The next meeting is appointed to be held at Matah, on the 30th of December, 1850. Shar Quala, was appointed to preach a sermon on the occasion, and in case of his failure, Sandoo to supply his place. The peculiar meetings for business were now brought to a close. The chairman made a brief statement of what had been done, during the meetings, and there was evident emotion on the part of the assembly when all was announced as completed.

#### GERMANY.

LETTER OF MR. LEHMANN.

[Continued from page 259.]

#### Love feast.

April 3.—We have had very blessed meetings of late. My hoarseness was

healed, and I could again preach the unsearchable riches of Christ. The feast of Easter always brings to us many hearers who on other days would not come, and so I had ample opportunity to speak to them on salvation. We have, in common with most of our churches, a love feast at that time, which this year was a glorious occasion,—to see many brethren and sisters from far, and many inquirers and believers of other denominations, cordially united to enjoy the goodness of God in a simple meal, and improving the opportunity to hear many addresses and sing many of our choicest hymns. There was great reluctance to withdraw, so that I was at liberty very late.

#### Funeral—opposition.

I then made ready for another journey, and early yesterday morning was off for Zäckerick again. Intelligence had reached me that the aged mother of our br. Koppen had died. She was still caring for the household and for the children, but at my last visit was struck by apoplexy, which soon led to her death. Br. K. instantly wished me to come and assist in her burial. I complied with his wishes, passed again the Oder, and found his carriage waiting for me, by which I soon arrived at Zäckerick. It was an extraordinary occasion. Z. is one of the largest and wealthiest villages along the Oder. The family of br. K. are in the highest reputation. Accordingly, a very great assembly was together, and I must proceed with the service according to the customs here, which are very peculiar.

I first addressed them from 2 Tim. 1: 10, which I was enabled to do with boldness, all doors being open and every corner filled with very attentive hearers. Then we followed the hearse, and at the grave we found almost the whole village assembled, where, after some usual rites, I spoke again from Phil. 1: 21. I was very happy that I could apply these excellent words to our deceased sister, who had adorned her profession by a life before God. The multitude

around me listened with the greatest attention, and some with amazement. It was the first time I ever spoke publicly in the open air to such a congregation, as in Berlin we are not allowed to officiate at burials, and I hope that it will not be without a blessing.

Afterwards there was a great supper in the house, which is usual here, and its omission is regarded as showing a want of veneration for the deceased. All the relatives and friends partake, and upwards of one hundred dollars are frequently spent. I had to preside, and availed myself of this opportunity to promote the interests of the Redeemer. To-day, I have conversed much with br. K., and hope that the event will serve, under God, for his establishment in the truth and faith.

I also received a letter from our br. Allenstein, in the Altmark, in which he writes some interesting particulars. He has lately baptized one female; they expect much good. Discipline has been necessary in the case of some others. Meetings in several places have been held regularly, which promise a good harvest. This may be appreciated by the fury of the world, which has broken out in an unwonted degree. In one village, the schoolmaster had become friendly to our brother and given the school-room for the meetings, which were crowded. The clergyman of the village, when he heard of it, very gladly approved of it and expressed his joy to have found a fellow-laborer. But when he heard that he was a Baptist, he suddenly changed his mind and warned people against the *anabaptist*. The consequence was that the schoolmaster also withdrew himself and the use of the school-room.

In another village, the fury of the enraged mob broke out very severely. A certain locksmith, particularly, threatened to heat an iron staff red hot, and beat the "praying people." But the day he proposed to execute his threat he was thrown down in the forest by a falling tree, and scarcely escaped with his life. But the other people did their ut-

most. Among other insults, they opened a window and endeavored to throw a dog into the meeting, but the animal leaped to the side. A tailor climbed into a tree from which to throw stones into the window, but fell to the ground. At another occasion the locksmith came, but the meeting was peaceful: he listened all the time silently and attentively at the door, and then went calmly home. Br. Allenstein expects much fruit from all these struggles, and feels encouraged to preach constantly, in season and out of season. They call him everywhere the "Mucker King," the word "mucker" having lately come up to express utter contempt for the "pietists."

Spandau—additions in Berlin.

Berlin, April 9.—Before I left Zäck-erick we had an interesting evening, when I preached to as large a congregation as on the preceding day. I felt much strengthened, and had for my text, Is. 55:1, &c. The movement was very considerable, and I pray that the fruit may be accordingly.

On the last Sabbath I was in Spandau, where a new room for worship was opened in the dwelling of one of the brethren. Though at present it is only small, yet it will serve for a while and promote the interests of the Redeemer. About thirty listened attentively to the preaching of the gospel. In the afternoon, one of our brethren from Berlin assisted in commencing a Sabbath school with sixteen children, under pleasing auspices, while I returned on foot to Berlin to preach there to a well filled meeting.

At our church meeting yesterday we readmitted an excluded brother, and heard the Christian experience of three new converts; so that there are now eight desiring fellowship, most of whom will probably be baptized shortly.

My last quarterly letter is now probably in your hands. Since that, I have received your favor of February 13th, and was much delighted and comforted by the kind sympathy of our dear American friends.

GREECE.

JOURNAL OF MR. ARNOLD.

[Continued from page 261.]

Jan. 9.—Visited sister T——, to-day, and endeavored to awaken in her mind more interest in the missionary cause, following the endeavor with prayer before leaving. How much more of spiritual joy she would have, if she were contributing, according to her ability, to the salvation of those around her, by personal influence, and of those remote, by her pecuniary offerings, and of both, by prayer.

Feb. 2.—Read to-day an article in the "Age," (*ἡ ἡμέρα*), a newspaper printed at Athens, and famous for its zeal in behalf of the Greek religion, mentioning the case of the priest referred to Dec. 20, and also attacking Mr. Peleacassi, and our br. Kynegos. Like almost all the Greeks write on the subject of proselytism, the key-note of the article was the preservation of the integrity of their church, as the indispensable means of advancing their national glory. Thus they make religion only the means to a worldly end, the church the mere tool of the state, orthodoxy but the servant of patriotism, and the spiritual kingdom of our Redeemer and Lord, an engine for building up a temporal kingdom of their own. So, like the Jews of old, they seek to monopolize Christ, and make him a national Saviour and glorifier of the Greek race. In verification of this charge, take the following extract from the article in question. "The entire Greek race, (*ὅλη ἡ ναυέλλητις*), in all parts of the earth, in Asia, in Europe, in Africa, in America, and wherever scattered throughout the whole world preserve the orthodox religion unchanged, as a sacred palladium, inasmuch as they reasonably and justly regard it as the only foundation of the future grandeur and glory of their common country, beloved Greece. To speak more plainly, constitution, state, nation, gospel, church, orthodoxy, are identical in the view of the Greek. (*Ταυτίζονται διὰ τὸν Ἕλληνα*.)

For so intimately are these elements united and joined to one another, that the mutilation or degeneracy of any one of them involves the abridgment or the entire destruction of the rest." After mentioning the case of the banished priest, the article goes on to speak of Mr. Pelecassi, as "the well-known perjured apostate from the orthodox Eastern church, who attends the Protestant church every Sunday, and who knows how to multiply the talent entrusted to him well and skillfully, both openly and secretly." In illustration of this last statement, the writer goes on to say that "Mr. P. has instilled his own sentiments into Ulysses Kynegos, who was punished a year ago by the church, and deprived of his place as a teacher by the government. This last has caught in his proselyting net a few other unclean reptiles, which compose his little party," (one knows not which most to admire here, the truth, the charity, or the rhetoric,) "who are paid out of the American treasury in Corfu." K. it is added, "teaches wherever, whenever, and to whomsoever he may, sometimes in his own house, sometimes in the house of a friend of the same sentiments, (I suppose the allusion is to our br. York,) but the whole community abominates and abhors them all. Of these things, well known in every corner of Zante, it is needful that the press should speak, lest, in process of time, they should lead to the most disagreeable consequences. The church of Zante, in particular, ought to give its doubly watchful attention to these grave and interesting matters. It ought to pluck up the growing evil from the roots, and by a stern decree smite as with a thunderbolt (*κατανεφαιρώσει*) Robert Pelecassi, the prime mover, and to make an example of him, as also of the few other individuals who have apostatized from the Greek church. The bureau of ecclesiastical affairs and of public education, ought to take energetic measures against them. The public ought to make prudent and moderate representations of the matter to the proper

authority, in order that simple, quiet, and pious people may be delivered from such disturbers of the peace." It is gratifying to observe that, with all the bitterness of this attack, there is no plausible imputation against any of the parties attacked<sup>1</sup>.

3.—Preached in Greek to-day for the first time for four Sundays. The last time (Jan. 6.) I had only four hearers, besides members of the family: to-day only three. Text, "Thy will be done on earth as it is done in heaven." At the communion this afternoon, *all* our little band were present, consisting of our two Greek brethren, and our two sisters with ourselves, in all seven.

12.—This evening had at Scripture class, four Italians and three Greeks, all interesting young men. Three of the Italians were lately from Rome, and all three desire to profess themselves Protestants, as well as those who came from Ancona. Happy would it be for them, if they were as earnest to gain that spiritual liberty, which only the Son of God bestows, through the knowledge of the truth as it is in him, as they are to enjoy that civil liberty which they inseparably associate with the Protestant religion. But I am glad to find that none of these five young men seem to partake of the skepticism too common with those who are disgusted with the abuses and frauds of the Roman Catholic church, without knowing much of Protestant doctrine.

28.—This afternoon an English gentleman called on me to put me on my guard against evil-minded persons. A Greek priest had been speaking to him of the excitement which exists among the lower orders about our br. Xidacilo's conversion. The priest said there were malignant and unprincipled persons abroad, who were making it their business to stir up the rabble to some act of violence; and that there was every probability that the scenes of Dec. 1841 would be renewed. For some time past, br. X. has been unable to walk the streets without hearing insulting and threatening language; and he is now

pository within the year, making with those of former years, a total of 334,327. The issues for the year were 13,759 bibles and 31,618 testaments,—total, 45,377. There remained in the depository 9,129 bibles and 11,440 testaments—total 20,569 volumes. Fifteen life directors and 509 life members were constituted during the year. The gross receipts into the treasury, including a balance from last year of \$631.95, were \$41,625.01. The disbursements were \$41,235.33, leaving a balance of \$389.68. Of the disbursements \$16,888.43 were for the printing and distribution of the scriptures in Europe and Asia, \$9,000 being expended through the Missionary Union.

#### AMERICAN TRACT SOCIETY.

The annual report presented in May last, at the anniversary meeting in New York, presents the following facts.

Seventy-three new publications were stereotyped during the year, or in process of printing, of which twenty-eight are volumes, making the whole number on the society's list 1,528, of which 284 are volumes. Besides these 103 publications, including eleven volumes, were sanctioned at foreign stations, making in all 2,490 publications abroad, of which 207 are volumes. Of the Family Christian Almanac 320,000, and of the American Messenger, monthly, 160,000 copies were issued. There were printed during the year 932,700 volumes, 8,888,200 publications, 307,633,200 pages; and circulated 939,502 volumes, 7,897,792 publications, 280,697,792 pages; exceeding the circulation of any previous year by 46,288,200 pages. For gratuitous distribution grants were made to the amount of 58,138,820 pages, valued at \$38,759.22.

The donations and legacies for the year were \$105,894.80; the receipts for sales \$202,371.92; balance in the treasury at the beginning of the year \$157.05; total resources \$308,423.78. The total expenditures were \$308,313.55, leaving \$110.23 in the treasury. Of the expenditures \$15,000 were remitted to foreign and pagan lands.

Statistics of some local societies exhibit such results as these, flowing from tract distribution: In New York, 1,979 chil-

dren were gathered into Sabbath, and 457 into public schools; 3,047 persons induced to attend church; 1,710 temperance pledges obtained; 1,398 district prayer meetings held; thirty-seven backsliders reclaimed; 168 persons hopefully converted, and 117 converts united with evangelical churches. In Brooklyn, 416 pupils were gathered into Sabbath and sixty-one into public schools; 149 persons induced to attend church; 5,000 signatures obtained to the temperance pledge, and thirty-seven hopeful conversions reported. In Philadelphia, 46,000 families were supplied monthly with tracts, and not far from one hundred conversions are reported.

The number of colporteurs in commission April 1, was 324; whole number employed for longer or shorter periods, including students in vacations, 508.

The Society at Boston reports its receipts \$60,024.28, of which \$27,982.95 were from the sale of publications. The number of volumes circulated during the year was 85,246; of the American Messenger 49,000 copies monthly. Twenty-five colporteurs have been employed who visited 35,726 families.

#### PRESBYTERIAN BOARD OF MISSIONS.

The Board lost by death during the past year their venerable president, Rev. Dr. Miller, one vice president, one member, and four missionaries of the Board. The receipts into the treasury amounted to \$126,075.40, the expenditures to \$124,938.01, leaving a balance in the treasury. Twelve missionaries, and ten female missionaries, were sent out during the year to the different stations. The missions of the Board are among the Indian tribes of this country, in Africa, India, Siam, China, and the Jews in this country. Of the persons sent out last year, two missionaries and their wives were sent to establish a new mission on the western coast of Africa, at some point near the equator. The Board also contribute for the spread of evangelical truth in the countries of Papal Europe. The missions to the Indian tribes are in an encouraging state, but there is an urgent demand for lay teachers and assistants in the existing missions, and

others for which there are plain openings. In the African missions there are five clergymen and three laymen employed, three churches and several schools, and the missions are advancing. In India there are three missions, twenty-three missionaries, sixteen female missionaries and twenty-one native preachers and assistants. The churches at eight stations number about 200 members, and 1,230 scholars are instructed in the mission schools. There are five missionaries in Siam. In China thirteen missionaries, including two physicians and one lay assistant, and nine female missionaries. At Canton is a school of eighteen boys. Worship in the chapel had been interrupted temporarily, but the missionaries had labored with some success in distributing tracts, &c. At Ningpo is a church of eight members, two having been added the past year, and seventy-five pupils in the day and boarding schools.

#### AMERICAN SUNDAY SCHOOL UNION.

The receipts last year were \$167,652.07, —balance remaining from previous year \$4,362.25, and books on hand valued at \$75,544.76. The expenditures (including books on hand) were \$248,559.08. 103 colporteurs have been employed for various periods of time in twenty-five States and territories, who have established 1,233 new schools, visited and revived 2,345 other schools, the whole including 20,137 teachers and 157,628 scholars, and have distributed by sale and donation nearly \$28,400 worth of religious books. Donations of books, tracts, &c. have been made, valued at \$16,608.86. The total value of publications distributed during the year was \$132,872.87.

#### AMERICAN AND FOREIGN CHRISTIAN UNION.

The anniversary was observed in New York in May last. This society was organized by the Union of the Foreign Evangelical Society, the American Protestant Society, and the Christian Alliance. It maintains missions in France, and other countries on the continent of Europe, and among French, Spanish, Portuguese, Italian, German, and Irish emigrants to this country. France and

Italy receive the most attention from the society, but laborers are sustained in Germany, Russia, and Sweden, and an agency for Ireland has been organized at Dublin. The receipts for the year, including the Portuguese fund, were more than \$52,000, and the number of missionaries at home and abroad about seventy.

#### AMERICAN SEAMEN'S FRIEND SOCIETY.

This society maintains chaplaincies at ports in the Sandwich Islands, the Navigator Islands, China, France, Sweden, West Indies, Brazil, Chili, and the most important ports in this country. Experience has shown that as the result of the labors of this and kindred associations,

"1. Seamen are rapidly rising in the scale of social and moral improvement.

"2. The means employed for the benefit of seamen have been made signally efficacious by the Holy Spirit.

"3. Effort for the spiritual good of seamen is one of the best modes yet discovered for creating and supplying a demand for the word of God on foreign shores."

#### FOREIGN.

##### BAPTIST (ENGLISH) MISSIONARY SOCIETY.

The annual meeting was held April 25, in Exeter Hall, London, Alderman Callender, of Manchester, in the chair. The annual report states the total receipts of the society at £19,776 13s. 1d. A debt of £4,946 17s. 10d. existed at the beginning of the year, which has not been increased, but in order to bring the expenditures within its income important reductions have been necessary. Should the income of the society be further diminished, further retrenchment will be necessary, but it is to be hoped that the committee will be spared such a necessity.

The society has about 194 stations and sub-stations in Asia, on the west coast of Africa, in France and the West India Islands; fifty-three missionaries and their wives, nine female teachers, 119 native preachers, about 200 brethren who labor gratuitously to some extent,

die unnoticed and uncared for; in others, public halls were established, where provisions were served out, and their wants were attended to. So numerous were the contradictions and anomalies in the Chinese people, that it was difficult to give any intelligible account of them. But he would try. They had been accustomed to think and speak of China as though it were one comparatively small country, like England or France, composed of one people; whereas it was composed of sixteen or seventeen different nations, all living under one patriarchal form of government. That they had had so many and contradictory accounts of China was in consequence of those who gave them having visited different, and each only one, portion of the country. The Chinese had been represented as an unchangeable people. What could be more absurd than to suppose that thousands of men could reach a certain point and then stand still? China had had her changes as well as other countries. She had had her periods of Augustan excellence and mediæval ignorance—she was now undergoing great changes, and it was more than probable that at no distant period that vast empire would crumble to pieces. The barbarism which pervaded the larger portion of the lower classes was gradually extinguishing a high state of civilization, and when a man who had lived there but a short time spoke of the degraded population of China, he would say to him, "remain a little longer, and you will find in the upper classes a degree of refined civilization which you could not expect." Benevolent institutions had been known in China for centuries. When he was last at Shang-hai, he visited a foundling hospital, the report of which he now possessed. It was a singular and interesting document. The first eight or ten pages contained a history of the institution, by which it seemed that it had been founded originally by a rich merchant, about 140 years ago; but the endowment not being sufficient to meet the expenditure, an appeal was made annually to the public for its support. Then came the rules; the number of inmates; and next, the appeal to the public, in which the managers say—"Let all act from benevolent motives—let there be no compulsion." Then came an account of the receipts and disbursements; a list of subscribers under the head of "Account of the good and faithful who joyfully subscribe;" and then, unlike many of the societies here, there was a balance shown in its favor.

On one occasion, he went with Dr. Lockhart into a large building in one of the streets of Shang-hai, which on inquiry they were told was the hall of the Imperial Humane Society for the recovery of drowning persons; and in one room they were shown a great black-board, on which were inscribed the names of several persons who had been rescued from the river. In another room, a number of couches, or beds, to which the rescued persons were taken, in order that suspended animation might be restored. And in another were a number of coffins, and they were told that when persons who were drowned were not claimed within twelve hours, they were buried at the expense of the institution. There were also halls of universal benevolence; and no sooner had the mission established their medical hospital, than the rumor of it reached a great city in the interior, containing 3,000,000 of people, and in a short time the benevolent men of the city of Luchow-foo established a similar hospital; and in a parcel of books which he had received from China about a month or six weeks ago, he found the first report of the hospital. The Chinese were not to be spoken of as savages just emerging from barbarism. They possessed institutions which we thought the boast of our own country, and our own age. The inquiry arose how long these institutions had been in existence, and what was their origin. Some persons ascribed them to the Jesuit missionaries. But the missionaries had nothing to do with them. A native writer traced their foundling hospitals back to 1,137 years before Christ. He (Mr. Farebrother) believed they had existed from the patriarchal times—that they sprung up in remote antiquity—that although heathenism had extinguished them in every other country, it had failed to do so in China.

#### ENERGY OF HEATHEN FAITH.

Rev. Dr. Vaughan, in an address delivered at the last anniversary of the London Missionary Society, made the following impressive remarks:—

You see that Hindoo mother there. Could you pry into the history of her heart, perhaps you would find in the story of it strong proof of what I have ventured to state. The marks of deference, and the marks of inferiority which she exhibits, in common with all Hindoo females, to the other sex, might seem to



say that the Hindoo female mind can exert but little influence on the mind of India: it is a great mistake. It was my privilege very recently to converse with a Hindoo Rajah—a man who had become a Christian, a man of finer native intellect, of finer disciplined intellect, of more philosophical acuteness in relation to everything belonging to the laws of the mind, than I had ever met with in connection with India, either by personal intercourse or through books. He allowed me to become acquainted with the changes through which his spirit had passed in early life. When a child, his mother, and the females to whose care he was intrusted, had his mind stored with volume after volume of what may be called the religious literature of Hindostan—the tales, the fables, the romances, the histories, the poems that have come down for two or three thousand years along with Hindooism; and these were made familiar to his ear, not on special occasions only, but every day, almost every hour. The effect upon him was precisely that which takes place ordinarily under such influences. The attachment of Hindoo youth to their religion becomes such, that the last thing expected or feared in their case commonly is, that they should desert the system that has been made, as it were, to inwork itself so thoroughly with their nature. This Rajah, however, did desert it: the diffusion of Christian ideas, and of European teaching, gradually alienated him from Hindooism; then he halted in a vague kind of Deism: at length he became a Christian. Then was the point when he felt how it would be with that mother, as he should have to profess himself a disciple of Christ. She had watched the change that had come over his mind, and which she saw clearly had alienated him from the religion of his fathers; she had tried with all the ingenuity of a mother's feelings to get at the strange thinking that could have led to such a result; but with little effect. At length, however, he had to tell her that the time had come in which he must profess himself a Christian. "Oh," he said, "she threw herself on my neck, she wept, she sobbed; her heart beat and beat that I thought surely it would break: still I bore against it, and then she cast herself at my feet, and there, with all the eloquence of a mother's grief and breaking heart, entreated me to reconsider my course; and, when nothing else could be hoped for, she said, 'If you would not stand at my grave a convert to the gospel, and have soon, very soon, to look into it as

the grave of a broken-hearted mother, defer it at least, until I am gone.'" Why do I mention this? Oh, could we but call into existence, in the heart of European females,—mothers and daughters and sisters,—an attachment to their faith as strong, and a zeal to sustain and diffuse it as powerful as may be witnessed often in the case of these Hindoos, why, we should need but little of such meetings as we have here to-day. It is because our higher creed does not produce upon us anything like the deep effect it ought to produce, that our missions are not tenfold more effective than they have been hitherto.

#### RELIGIOUS CONDITION OF SPAIN.

A Spanish correspondent of the *London Evangelical Christendom*, in reply to some suggestions as to the circulation of the Bible there, draws a sad picture of the condition of the people.

Amidst the great demoralization and unenlightened atheism of the people, an effort has been made to bring about a reaction in religious matters, rather to keep up the inveterate abuses, forms, shows, pickings, and farces of the church, than to give an impulse to the cause of true religion. A new *saint* has just been imported from Rome. Altars have been raised to it in several churches, and processions and festivals have been set on foot for this new idol, which has already wrought the most wonderful miracles. So fashionable and popular has this *santa* become, that most of the female children born within the last six months have received her name. Thus the priests exert themselves to regain their influence, and to bring back the former superstitions of the people, both materially shaken by the last convulsions.

I suppose you are aware of the late general jubilee granted by the Pope to all the Spanish people. By confessing twice in a fortnight during the jubilee, and submitting to some other ceremonies specified in the Pope's bull, *all past crimes and sins* have been washed away. I leave you to judge of the pernicious influence such a jubilee must have upon our present state of corruption.

Under such circumstances, the British Bible Society, and philanthropic men at large, have rather a rough field to work upon. But something might be done, if support were afforded to their efforts by

philanthropic, intelligent, and enlightened Spaniards.

Our nobility and gentry are so ignorant and dissipated that they show a remarkable indifference to religion and religious matters. Intoxicated in idle pursuits, pleasure, and dissipation, they feel reluctant to devote any of their leisure time to the reading of instructive books, whether scientific, moral, or religious. Their favorite reading, when they do read at all, is that of novels, and those of the most popular or immoral kind. Most of them are apparently attached to the forms and ceremonies of the church. They hear mass, many occasionally confess, *pro forma*, and all of them encourage priestcraft. Very seldom do any of them omit the *absolution* of the priest when on the bed of death, dying like the best Catholics, and more especially if they leave in their will something to the priests for masses. To such parties as these, the reading of the Bible would be intolerable, and I know it from experience of what I have seen.

As to the middling classes, many of them are free-thinkers or atheists, partly

from a false conviction, and partly from fashion or indolence. Many, however, are sincerely attached to the Roman religion, yet very few are domineered over as formerly by the priests, whose immorality they deplore. The former—the free-thinkers and atheists—could not be easily brought to read the Bible, for, being disgusted with priestcraft and its impositions, they believe nothing and will hear of nothing. As to the latter, many of them will read the Bible without scruple, and understand it, but others would not, from fear of infringing the priest's prohibition. It should also be borne in mind, that true, but unenlightened Catholics, are very apt to consider Protestants as heretics, and judge therefore that the Bible coming from their hands must be received with fear or suspicion.

As to the lower orders, the distribution of the Bible among them would be time and money lost, as very few of them can read. Moreover, it is as easy to convince them that the book is a bad one as a good one, and in the former case the priests and their adherents have the advantage on their side.

## AMERICAN BAPTIST MISSIONARY UNION.

### THE MISSION PRESS.

#### Works in Siamese.

The following enumeration of works in the Siamese language, published by the Siam Mission, is from memoranda by Rev. J. T. Jones noted prior to Dec. 1846, and of course includes none of more recent date.

1. A CATECHISM. 8 pp. 12mo. The first *printing* ever executed in the Siamese language. A translation of Mrs. Judson's Burman Catechism, prepared under her supervision at Rangoon and printed at Serampore about 1820. The type was small and imperfect, and the composition scarcely intelligible.

2. A TRACT prepared by Rev. C. Gutzlaff, printed at Singapore in 1830-1, on type also very imperfect.

3. THE CATECHISM, re-translated.

4. SERMON ON THE MOUNT. Matt. v. to vii. inclusively.

#### 5. GOSPEL BY MATTHEW.

The three last mentioned were printed at Singapore in 1835, under the supervision of Rev. J. T. Jones; press of the A. B. C. F. M.

#### 6. ACTS OF THE APOSTLES, 4to. 1836-7.

7. SUMMARY OF CHRISTIANITY. 24 pp. 8vo. 1837. The Summary commences with an account of the character and attributes of the true God, and proceeds with the creation, fall, and subsequent state of man, the advent and teaching of Christ, the principal requirements of the Bible, and a somewhat extended statement of the difference between a Christian and one who is not.

The 5th edition, of 5,000 copies, was nearly exhausted in 1846.

8. STORIES OF JOSEPH AND MOSES.—Compiled from the Scriptures. By Mrs. E. G. Jones. Illustrated with cuts. 1st ed. 5,000 cops. 1838. 2nd ed. 1,000 cops. 1840.

9. STORY OF DANIEL. By the same. Prepared as above. 2 editions.

10. NEW TESTAMENT. Printing commenced in 1839, completed in 1842. Of the Gospels and Acts, 6,000 cops.; of the larger epistles, 3,000 cops.; and of the smaller, 1,500 cops.

11. THE GOLDEN BALANCE. 1st ed. 24 pp. 8vo.—2d ed. 36 pp. Prepared on the basis of the Burman tract of the same name, composed by Mr. Judson, with omissions and additions.

12. SEA CAPTAIN. Translation of an English tract entitled *Cabin Boy*, with the addition of excerpts from various sources. 1st ed. 12mo.—2nd ed. 8vo. By Rev. R. D. Davenport.

13. OUTLINES OF OLD TEST. BIOGRAPHY, incorporating Nos. 8 and 9. 1st ed. 3,000 copies. 136 pp. 8vo. The work embodies the principal and most important facts of the Old Testament, and was designed as an introduction to the New Testament, facilitating the understanding of its allusions, &c. Nos. 8 and 9 had been found to be exceedingly popular with the natives, which suggested the desirableness of a larger work constructed on the same principles.

14. EFFECTS OF GAMBLING. By Rev. R. D. Davenport. Translation of a sermon from an American divine; with additional facts and arguments.

15. NEW TESTAMENT. The 2d edition, 3,000 copies. Revision and printing commenced in 1845.

All of the above, with the exception indicated, were prepared by Mr. Jones.

There have also been published "First Lessons" in Siamese and English, composed by Mrs. E. G. Jones; and a "Vocabulary of Siamese Terms," ascribed to Mrs. F. G. R. Davenport.

Several valuable tracts were published in the Siamese language by missionaries of the A. B. C. F. M.—On Opium—Intemperance—Inoculation and Vaccination, &c., by Dr. Bradley; others on Ecclesiastical History, by Messrs. Robinson and Caswell; and on Geography and Astronomy by others. Also, a translation of the four Gospels and Acts, by Mr. Robinson; and of Genesis and Exodus.

#### DEPARTURE OF MISSIONARIES.

The company of missionaries designated for Burmah and Assam, consisting of Rev. E. and Mrs. Kincaid and Dr. J. and Mrs. Dawson, for the recommencement of the mission at Ava; Rev. J. and Mrs. Wade for the Burmese mission, and Rev. J. H. and Mrs. Vinton for the Karen mission at Maulmain; Rev. M. and Mrs. Bronson, and Miss M. S. Shaw to the station at Nowgong, Rev. S. M. and Mrs. Whiting, and Mrs. Cutter to Sibsgor, and Rev. William and Mrs. Ward to Gowahatti, in Assam;—sailed from this port in the *Washington Allston*, for Maulmain and Calcutta, July 25. Besides the missionaries and assistant missionaries enumerated, the Assamese youth, for a time resident in this country, and members of several mission families, made up a total of twenty-eight passengers.

There was a public meeting at the Tremont Temple on the evening of the 24th, at which interesting addresses were made by the several missionaries, after which they were briefly but feelingly addressed by Rev. Dr. Sharp, who commended them to the divine protection. On the morning of the 25th a large assemblage was gathered on board the ship and upon the wharf adjacent, to take leave of the departing band. After singing a hymn, Rev. J. Lansing Burrows, of Philadelphia, delivered a short but animated and fervent address to the people and to the missionaries, on the real greatness and importance of the transaction in which they were engaged, and assuring our brethren and sisters that they would be followed in their voyage and in their labors, in their successes or their discouragements, by the constant sympathy and the ardent prayers of the churches at home. Rev. Robert Turnbull, of Hartford, offered prayer, and the exercises were terminated by the doxology and the benediction. The final greetings were then exchanged with the missionaries, the vessel was towed out of the harbor by the steamer *Robert B. Forbes*, bearing hope for thousands, followed by the prayers and blessings of multitudes, and to be welcomed, we trust, by the greetings of many who wait for the salvation of our God.

## DONATIONS.

RECEIVED IN JULY, 1850.

## Maine.

Bangor, 1 ch. Royal Clarke tr., to cons. Anthony Woodward L. M. \$100; "Soc. to aid Assamese Orph's," Miss H. A. Wood tr. (of which 25 is for sup. of Samuel L. Caldwell in Assam Orph. sch. and 6 for a chapel in Nowgong)	31	131.00
Wiscasset, John Sylvester 20; Miss Margaret Waters 1.25	21.25	
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		26

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son, Mrs. Phebe Hicks  
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sch. 25; Ithi-  
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s, for sup. of an  
ese assistant,  
direction of Mr.  
on, 50; Utica,  
Hawley, to sup.  
n Assam Orph.  
named Harlow  
y, 25; Mrs.  
t, to sup. a lad  
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P. Mason, under the  
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for China mission.) to  
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ger 8 cts.; William  
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cts.; Tayburg, a few  
friends, 3; Cazenovia,  
ladies for sup. of a  
child in Mrs. Wade's  
school 5; young la-  
dies, to be expended  
by Mr. Wade, 14;  
Hamilton and Eaton,  
children, for Karen  
sch. 47 cts.; Eaton  
Vill., children, for  
Mrs Wade's school,  
68 cts.; Buffalo, two  
ladies 2; Eaton, Mrs.  
B. Morse 10; young

us every kindness in their power. I could understand enough of their language to distinguish a complaint, that so much pains was taken for the Karens, and so little for the Tavoyers, or the Burmans of the Tavoy province. Of this I could not but feel the justice.

At a little after noon we were again on our way in the boat, and arrived at home a little after midnight. Found all well. Brn. Bennett and Benjamin had arrived the same day about noon. The cholera is prevailing in town, yet our families have escaped.

#### JOURNALS OF MR. CROSS.

##### Tour to Lauloo—A small remnant.

Feb. 23.—Left home yesterday with two Burman coolies, and two or three Karens, to visit this place, commonly called Oung Lung or Lauloo. The place where I now am, and where the principal part of the disciples (who now worship at all) in this region meet, is not the place which formerly went by the same name.

Owing to the circumstance that they have not been visited by the missionaries as frequently as many other churches, and to some other causes, this little church has become badly scattered, and is in a sad state. Some have wholly apostatized, and only a small remnant remains. But these, I am happy to think, love the Saviour, and have shown their attachment to the truth under circumstances which enable us to think that they "will not also go away." There was no one stationed here during the last rains, either as preacher or teacher, which may account for many cases of defection.

##### Encouraging indications.

Notwithstanding many have backslidden, and even distinctly determined that they will go back, I find much in the general state of things to encourage the hope of better times. Moreover, a specimen of the fruits of the measure

resolved upon at our meeting in Pyeehaya, to send out evangelists, &c., is here distinctly apparent. Two of the young men belonging to the Tavoy school for native preachers were designated to spend their dry season in this place. They seem to have entered heartily and earnestly into their work. They have visited every neighborhood and family, and have repeatedly exhorted almost every individual. Hence they were able to give me a very full and particular account of every person, whether disciple, backslider, or heathen, in the vicinity. They have extended their efforts to quite a large district. Hence considerable feeling seems to be awakened, and the disciples who come to worship, come apparently with warm hearts. Several of the unconverted come also, and evince considerable interest.

24.—In the examination of the church fewer cases of discipline occurred than I anticipated. One young couple lately married, who seemed to be mere children in every respect, were set aside from the communion as a rebuke for quarrelling. The Sabbath had been observed, though till after the arrival of the two young men before mentioned, meetings at their chapel had been very irregular. The communion was attended with much interest and apparent feeling, by the few who were present. Two were baptized, and it is hoped that the little revival which the church seems to have had, will not subside till those who have backslidden shall be brought to repentance.

##### Sickness at Tavoy.

25.—Was obliged to return home, as my family have the measles, which has been very severe in the case of our eldest son. This visit was made for Mr Bennett, who has charge of the church but could not go. I shall repeat the visit as soon as possible. Found my family improving. The measles in many cases would seem to be more or less connected with the cholera. Both are raging in town, and a partial recov-

ery from measles frequently relapses into a very bad form of bowel complaint, which much resembles cholera. Our eldest little boy was first attacked with a form of cholera, which terminated in a violent case of measles. The other members of the family had the disease more mildly, as also the few Karens in the compound. All upon our premises have been mercifully preserved from death.

*Visit to churches on the Tavoy river.*

March 12.—Left home with two Burman coolies, four young men belonging to our school, and the ordained pastor of the church at Matah, to visit the churches on the Tavoy river. I make this visit at the request of Mr. Bennett, who is in charge of these churches, but whose health requires his temporary absence at Maulmain.

13.—Arrived early this morning at Shintabin, the nearest Christian village. Only one house is now inhabited. The floor of their chapel, a nice, well-constructed place of worship, has no indication of being trodden by many, hastening to the solemn worship of their God. The people have fled from it, or have been drawn away in pursuit of their paddy lands, so that the place is left desolate. Notice was given of our arrival, and at evening twenty or thirty persons came from their retreats in the surrounding jungles to worship. Many of the people, however, are sick with fevers, and might not be able to come, provided they were near their chapel.

*Faith victorious over suffering.*

14.—This morning about half a dozen were present at the prayer-meeting. After breakfast, I went out to see a young woman, who has been sick for a number of months, and now seems to be in the incipient stages of consumption. I found her weak and much emaciated. She had lived much in the mission families, and is a young woman of more than ordinary intelligence. After listening to a statement of her complaint, which she gave with a cheerful tone, I

asked her particularly of the state of her mind. She was happy, notwithstanding her sickness, and had full confidence in her Saviour. She burst into a flood of tears, however, when speaking of her sinfulness. She confessed with apparent bitterness and sincerity, that she had sometimes been unkind to her husband, and had used unkind and unreasonable language toward him. She begged his forgiveness, and was glad to have the opportunity to confess, in presence of the teacher, and the few who were present, as she was not likely to be able again to go and confess in the congregation.

I asked her whether, if she should be called to die, she had anything to fear. She said, "Nothing; I have nothing to fear in death. On the contrary, I wish to be where the Saviour is. I have no inclination to fix my affections on earthly things." I then read to her that part of the eighth chapter of Romans which speaks of the special grace of God to his chosen, and made some remarks explanatory of different points, to which she listened with much interest, and seemed filled with thoughts of the richness of Divine goodness. After a season of prayer with her I came away, much refreshed myself with such an expression of God's favor to poor perishing sinners. It was to me like the bubbling up, afresh, of some sweet spring from the fountain of life.

*A Karen sermon.*

In the evening, Saumoo preached, from Eph. 6: 11, 13. "Put on the whole armor of God," &c. His discourse was so appropriate to the circumstances of the little church, that some account of it is worth preserving. He is in many respects the best preacher I know of among the Karens. When he becomes warmed with his subject, he has a range of thought and facility of illustration, which are by no means common any where. He observed that—

The word of God supplies an armor, which is sure against every attack of the enemy. It is only dastards and

cowards, who cast away a trustworthy armor, and attempt to fly from danger. Others, from ignorance of its nature or use, are without confidence,—hence, without support, they are weak, both in themselves and in their means of defence, yield at once to fear or apparent power, and are beaten and driven about wherever their enemy listeth. The first class, though they may escape from a single assault, are without defence for a second, and must always fall when danger reappears, even though less to be dreaded than the first which disarmed and put them to flight, and caused them to leave behind every rational hope of safety. The second class, though conquered in a different way, are as soon snatched away from every comfort or support.

—Those who trust in God have nothing to fear. The beginning of everything is tied to the hand of God. He governs and controls every event. All things are at his disposal, and are moved by his hand alone. Therefore, in the midst of the greatest danger, there can be no cause to fear, if we are protected by such a power. This point he illustrated by a story which he had read of an officer in a storm at sea. His wife, seeing his freedom from fear, and his perfect calmness, asked him if he was not afraid. The husband drew his sword and aimed it at her breast, and asked if she was not afraid. No, she replied. Why? Because I know that my husband loves me and will do me no harm. What a shield, then, is the love and power of God!

#### Discipline.

16.—Saturday. Began the examination of the church, with reference to the communion. It became a season of sadness, much beyond my expectations. That from fear of smallpox two years ago, and of cholera, which had just now been prevalent, the people had become scattered and left their chapel, I knew before, but the faults into which they had fallen, showing, apparently, a growing forgetfulness of obligation, were more

painful. The faults, it is true, were of such a nature as, on hearty confession, might readily be overlooked in churches at home, or perhaps escape notice altogether. But it is not so here.

The deacon of the church had bought arrack "to mix medicine," as he said. This fault was too common to be disregarded. He had also so far forgotten himself, as to send his son on the Sabbath to superintend the measuring of some oil seed, which was removing by persons who had purchased it. Another member and his wife had been guilty of violating the Sabbath, purchasing arrack "for medicine," and using *charms* for sickness. Another young man had purchased arrack, and beaten his wife repeatedly, while she lay helplessly ill. For these and such like offences, we were obliged to set aside seven individuals.

#### Superstitions of the Karens.

The deacon had stoutly complained of the widow of their late teacher, who had died of cholera, for burying her husband in a corner of his garden. The teacher had been forsaken by all but his wife, and but for the timely arrival of a few disciples from the city, would have been left to decay in his own house, and most likely his wife would have been left to a similar fate. Those disciples had taken the teacher's body, and as they arrived in the night, and were too few to carry it to a distance, buried it near his own house. But the deacon's superstitious fear of the graves, or of the proximity of the dead, had led him to murmur bitterly at the widow.

He related a circumstance, that is worthy to be recorded, as a fit illustration of the superstition of the people, and of their peculiar horror at being near the resting-place of the dead. Soon after the death of their teacher, he attested, blood suddenly appeared on his floor. It appeared in large quantities about them, and the clothes of his children were besmeared with it. It was impossible for him to tell whence it came, but he was as certain of its existence, as of



the existence of anything he could see or touch.

In speaking of this, the teacher of another of the little churches assured me, that, on returning from the burial of an individual, on a certain occasion, after he had lain down to rest for some time, his wife called out to him, to know why there was so much blood about. They looked, and found that the floor of their house, the mat on which they slept, and their clothes were besmeared with blood. The more they looked, the more they saw, and it did not disappear till they washed it away with water. This was not in the night, but in the day time. He also declared that this appearance of blood, or what they could not distinguish from it, was not uncommon among the Karens, and particularly in certain localities, which he mentioned.

The innate fears of the people, and their secret confidence in some of the grossest superstitions, many of, which might be regarded, aside from their consequences, as too puerile to be mentioned, often become our most obstinate impediments in all attempts at progress. Yet it is not certain that their credulity, associated as it is with much darkness and absurdity, does not often become the foundation of firm and unwavering faith in prayer, and fearlessness at the approach of death, instances of which we meet among them. Another fact is quite as remarkable. Notwithstanding their credulity, it is more likely to be evinced in the reception of falsehood than of truth. The simple truths of the gospel, though attested by the most striking miracles, are quite readily matched in their own belief, and it seems to become a difficult question, where they may discover the greatest exhibition of power. A belief in everything that is strange or marvellous, in effect, is next to believing nothing at all.

It would not be difficult to make out a gloomy picture of this little church,—their chapel, on which they must have expended no little time and money, deserted, and the disciples scattered in the

jungle. We might look forward to its utter extinction. Twenty-seven persons only could be numbered as in full fellowship, and these were not all present. But in the midst of all that is dark, we think there exist signs of a life that will not be extinguished. The confessions they made, and the new engagements into which they seemed heartily to enter, showed that the disciples had not wholly forgotten their first love. The great apparent difficulty to be overcome, is to induce the people to come back to their chapel, and to cultivate a little more courage. They have agreed to come and build their houses near the chapel.

#### A divided church.

18.—The communion season yesterday, was interesting. To-day we left, to visit the little church still further up the river, a journey of a day or two. They have wholly forsaken their chapel, in which they were visited last year by Mr. Bennett, divided themselves into two nearly equal parts, and settled, or rather stopped, like birds tired of flight, to take breath for another flight. The two divisions are less than a day's journey apart, but the separation is of such a nature as to afford, I fear, little ground to expect a reconciliation or reunion. They cannot agree upon a place of settlement. Each likes the place where it is for the time being, and is unwilling to go to the other. Each has built for itself a little chapel, where a very few resort on the Sabbath. In truth, they have conducted very badly. I find a relief, however, to this picture, in the circumstance that some appear still to manifest a degree of tenderness, and a disposition to seek a recovery from their present unhappy state. Their teacher, who was left with one of the divisions, was obliged to beg his food, and had become exceedingly discouraged. Scarcely any came to hear him preach, and he had evidently become affected with the general despondency, which about equally pervaded both parties.

The chief, who led most of the disci-

ples from the Yay province, composing the Yayville church, and who was excommunicated for adultery two years ago, died about the beginning of the present dry season. He left his dying injunction for his people, many of whom were his near relatives, to go back to their former country. We found, therefore, a strong disposition on their part, and they are, perhaps, more than half of the whole number, to return. We were determined, if possible, to check this disposition. As the son of the old chief was popular, though quite a young man, and at the same time has been much in school, studying for the ministry, he was at the same time chosen as chief, and as their teacher. We have great hope, from this circumstance, and from the state of feeling in which we left them, that a reconciliation will be effected. They will remove to a place between their present locations, and build them a new chapel, constructed in part of the material of the one they left when they separated into their present divisions.

#### *Irregularities in the church.*

But the little church had not only left their chapel and separated, but they had fallen into some irregularities. I feel a reluctance to state these and other like facts. Perhaps they are not needed to show Christians at home that we have to meet difficulties, in seeking, not merely to induce the heathen to believe and be baptized, but to restrain them from following their former heathen impulses after they have entered the church.

I was happy to see all these cases, apparently at least, yield to discipline. The deacon's wife took a bottle of arrack, which she had purchased, and broke it in presence of the congregation. Others, who had it in their houses at a distance, promised to do the same. Those who had beaten their wives, worked or hunted on the Sabbath, and drank arrack, which is contrary to their voluntary pledge, were excluded. It was noticeable that drinking and breaking the Sabbath were almost uniformly connected in the same individuals. If

they had done one they had done the other also.

We spent a week in this little place, and held four meetings a day. I have much occasion to hope that much good was effected. In all things I gained much assistance from the pastor of the Matah church. He has improved in the capabilities of his office much beyond my greatest expectations. I also found a great help in young Saumoo, of whom I have spoken. His sermons are increasingly powerful.

#### *Visit to the upper division.*

During our stay, we went to the upper division of the church, to induce them to come down. The country through which we passed is beautiful, and surpasses anything I have before seen in the provinces. We left our boat to visit the site of an old Burman town, which tradition says formerly contained three or four thousand inhabitants. The whole country has the appearance of former cultivation, though it is now overgrown with quite large trees. We found a beautiful little fig, which almost exactly resembles, in appearance and flavor, a large strawberry. The tree has no appearance of fruit till you remove the dead leaves at its roots, when you find the red fruit in abundance. The ditch that surrounded the town still remains, with its perpendicular sides in complete preservation. While the question was discussed, how we should cross, I showed them what a soldier might do, by leaping it clear. But none could be induced to follow me in the attempt. They were contented to climb down one side and up the other.

The upper half of the church seemed in a better state, in many respects, than the other. They had not been guilty, to any considerable extent, of the irregularities which were found in the other place, but were seeking to leave for Yay. They pretty much dropped the idea, however, and I think will be contented to stay. The communion was observed below, but many of those above went down to attend it.

## Return home.

—After setting all things in as order as possible, we left for home. We went up, certain places in the were occupied by gold hunters, wash from the sand, sometimes to tent of half an ounce a day, some more, oftener less, and frequently ug. The Karens report that there rge quantities of gold to the north n a locality with which they are inted.

arriving again at Shintabin, we that the people had got up a e of moving their chapel. An tial man had got quite a number pt his views to that effect. We him, and soon got him to yield n, and consent to agitate the ques o more. What will next come up urb their peace, we cannot con s. A teacher was appointed for n whom I hope they will be united.

examination of the boy's school in con-  
nection with the Presbyterian mission,  
took place before all the Ningpo mis-  
sionaries. The pupils were questioned  
on their own classics, geography, arith-  
metic, astronomy, and the sacred Scrip-  
tures, and showed a great improve-  
ment over the previous year. Math-  
ematics has been recently introduced,  
but, unlike Hindoos, Chinamen are  
dull students in this department of  
knowledge. A few are taught Eng-  
lish. One of the scholars, longest under  
instruction, and a Christian, is engaged  
as an assistant in the school. The whole  
number of boys, at present, intended to  
be under instruction, is sixty. The  
same mission has also a school for girls,—  
both being boarding schools, the latter  
will soon number thirty.

Connected with the Presbyterian  
church, and with the Society for Pro-  
moting Female Education in the East,  
is Miss Aldasey's school of fifty girls.  
Here also the examination was interest-  
ing, the children manifesting an acquaint-  
ance with the Bible, that was very re-  
markable. Their embroidery and spin-  
ning showed also that regard was also  
had to their temporal welfare. Her  
own support and that of many of her  
pupils, is defrayed by this lady, out of  
her private fortune. In the fulfilment  
of a purpose she had entertained for  
many years, but in which she was long  
thwarted, she consecrated her life and  
property to the cause of missions, and  
embarked for the East eleven years ago.  
Her labors were devoted to the children of  
Chinese emigrants at Lowabaya, where  
she resided until the opening of China.  
Two young converts were the fruit of  
her exertions there. These clung to  
her. Stealing away from their parents,  
who had betrothed them to Pagans, and  
who bitterly persecuted them, they  
followed their teacher to this city, who  
has derived great assistance from them,  
in establishing and conducting her flour-  
ishing school. Two servants, a male and  
female, connected with the establish-  
ment, and one pupil, have been baptized.

## OF PUBLICATIONS AT TAVOY, IN 1849.

Bennett, under date of Matah,  
24, gives the following table of  
and distributions from the Tavoy  
during the last year.

Name,	Edi- tions	Size	Pages	No. of copies	Total pages.
Star (monthly)	2	4to		500	14,400
1 (Abbott's)	2	82mo	72	2,000	144,000
ry (Wade's)*	1	12mo	264	500	79,200
o. 2	2	24mo	96	530	50,880
s, Vol. 8*	1	12mo	676	500	338,000
ithmetic	1	8vo	238	1,000	238,000
	1	12mo	180	1,500	180,000
and Annual	1	"	96	1,500	144,000
by Abbott)	2	"	12	3,000	36,000

10,130 1,294,480  
in the Depository the past year 9,600 1,288,860  
eted.

ill be perceived that the issues  
past year are considerably in  
of former years, and nearly  
he amount printed.

## CHINA MISSION.

LETTER OF DR. MACGOWAN.

## Mission schools.

po, April 30, 1850.—Near the  
the Chinese year, the annual

Though far advanced in years, this female missionary is incessantly occupied in labors for the spiritual welfare of all within the sphere of her influence. Is it not strange that such a case should be an extraordinary one?

Besides the above, numbering more than a hundred boarding scholars, there are day schools for boys, connected with each of the four missions now in operation in the city, containing as many more under Christian influence.

**Closing of the Chinese New Year—Visitation of the sick.**

Among those traits of the Chinese character, which all must admire is their accurate business habits at the close of the year. Every one strives to be free from debt, and scarcely any sacrifice is considered too great, to enable them to begin the new year, without pecuniary embarrassment. At this season pawn-brokers' shops are crowded with those who can discharge their obligations only by parting with useful property. As a general truth, they not only commence the year out of debt, but out of dirt, in tolerably clean houses, and in improved apparel; and at this time, also, some regard is shown to the poor and destitute, the ordinary sordid, cold, and selfish features are relaxed, and human sympathies exhibited. Any conformity to Chinese usage, which the missionary can consistently follow, is serviceable in dispelling prejudices, and in making his spiritual labors more acceptable. Into their charities, and some of their festivities, it is always safe to enter. Mrs. M. and myself, undertook, on the last day of the year, to visit above a dozen sick and destitute families in the neighborhood of the chapel, and who had been recommended by the teacher, at whose house several days' provisions were left. One of these, and the poorest, had been previously aided, but never before seen. They were objects of commiseration, not only on account of their deeper distress, their want of shelter, their nakedness and disease, but

because of their former opulent and exalted state, which increased their susceptibility to privation.

The family consisted of four persons, an aged widow, her son, his wife, and their infant. The former was the daughter of a mandarin, who had an appointment at Canton, where she was born. She became the wife of a mandarin named Tsau, who held office in a distant province, where he died. The widow and son went to reside at his homestead, at Chusan. When that island fell into possession of the English, the Tsau family was ruined; but as "Lady" Tsau's son had been betrothed to the daughter of a Ningpo mandarin they both found a home in this city. They did not enjoy it long, for soon after the marriage of young Tsau, his father-in-law, who was district magistrate of Funghwa, goaded the people by oppression into open rebellion, at whose hands he nearly met his death, and his life was forfeited to the emperor, who, however, merely degraded him. He died soon after of a broken heart—when all who depended on him were plunged into misery, with none to pity them. The son being qualified for no other employment than those of a public nature, the charity of their poor neighbors alone kept them from starvation. We took the widow, who from age and weakness is incapacitated for employment of any kind, into our family, and found a situation for the son. A further acquaintance with Lady Tsau, for that is her title, has deepened the interest felt in her, and these remarks have been made, as there may be occasion to refer to her hereafter.

**New Year's visits.—Ancestral worship.**

The first day of the new year was devoted to feasting and worship. This was directed to various deities, and to the manes of ancestors. During that and several successive days, the city seemed to be blessed with a Sabbath; not a store was open, not an article of any kind could be purchased, every

family having laid in a store of provisions, according to custom. Nearly a whole week was spent in making and receiving visits, far more interesting, by the way, than the new-year's "calls" of New Yorkers. Chinamen are never in a hurry, and herein consists the difference. Br. Goddard, br. Chiu, my teacher, and myself, spent a day in this manner. We were courteously received everywhere, and our conversations listened to with that polite attention which characterizes these people.

In every house was an altar, dedicated to the manes of ancestors, with offerings, incense-sticks, and tapers, and above were the likenesses or tablets of parents and grandparents, comprising some who had lived many generations ago. Before these, frequent prostrations were made by the lineal descendants; and no form of idolatry is so difficult to attack with success as this. It is like wounding the apple of his eye, to tell a Chinaman that this excess of filial piety is wrong, and to be relinquished. No form of superstition requires to be combatted with greater judgment and delicacy; an indiscreet zeal in speaking and writing against the worship of ancestors, have, it is to be feared, served to retard the cause sought to be advanced. It may be questioned, if direct denunciations against it in tracts, is ever useful; but in conversation, it may, under certain circumstances, be discussed with advantage. It is always right and safe to persuade them to believe in the gospel of Christ. There is no time when they ought not to be told of the way of salvation. This we did in every case without offence, and all the visits were subsequently returned.

#### *Religious service for females.*

For a few months past, Mrs. M. has had a service for females at the chapel, which is well attended. The impaired state of her health, however, will not allow it to be continued, without many interruptions. She is assisted by Jane Maria, a Chinese young woman, (men-

tioned in Mrs. Shuck's memoir,) who for the past two years has been residing with us. Jane Maria has had a plain English education; she is a candidate for baptism, and affords reason to hope that she may be made a blessing to many of her countrywomen. Important aid is also rendered by Lady Tsau, already mentioned, who is regarded as a prodigy on account of her ability to read, which, together with her rank, secures the fixed attention of the rude assembly. At our Chinese family service, she repeats a portion of the catechism, every evening, which she explains at the female meeting on the Lord's day. To the surprise of Mrs. M., she displayed at the first meeting a remarkably correct idea of the general truths of Christianity, which knowledge it now appears she had gained entirely from the perusal of tracts distributed in the streets by missionaries, and brought home by her son. Doubtless, in this manner, these silent agents of the American Tract Society, are disseminating their saving truths amongst multitudes who may never hear the living preacher. At first, it was extremely difficult to preserve order or procure silence at these meetings. Every woman considered it her duty to speak, and as each brought a noisy child or two, the congregation proved very turbulent. They have improved, however, in this respect; yet lately, when the doctrine of the resurrection was announced and explained, it occasioned noisy mirth, which was checked by one of the audience crying out, "Do not laugh at that; ——— says it is so. I have heard him." The wife of the native assistant Chiu, and also a daughter of the inquirer Wang, profess to be believers, and anxious for baptism.

#### *Bible-class.*

As the Bible-class is the most interesting sphere of my labor, some notice of it, and of its members, may be acceptable to the readers of the Magazine. Those who have been longest connected with it (the first three named below)

have committed to memory nearly all the passages which relate to God, Christ, Holy Spirit, idolatry, sin, repentance, faith, conversion, baptism, Lord's supper, death, resurrection, the judgment, heaven, hell, angels, the Sabbath, the Christian warfare, and other important subjects in the order here given. As two members are seldom studying the same subject, several are commented on at each meeting. The older members, from frequently hearing remarks on such passages, are able to assist in explaining them, and, at the same time, their previous instructions are made more enduring. My remarks are chiefly confined to new subjects, as they come up for examination.

1. Chiu Tzu, *sien-sang*, aged 48, our native assistant. The first syllable is his family name; next comes his given name, and lastly the italics, which signifies "prior born," is applied to literary men, and to people in moderate circumstances, and is equivalent to Mr. It is now more than three and a half years since he first heard the gospel, and two and a half since his baptism. We have never had any reason to doubt the genuineness of his conversion; as an assistant he is invaluable, but deficient in energy of character. He once thought that when a man had the gospel explained to him, and was so unreasonable as to disbelieve or reject it, that he merited no further attention; and now, though he perfectly understands his duty to exhort, and to give line upon line, and precept upon precept, he often requires to be stimulated to increased zeal. His scriptural knowledge is considerable; besides what he obtains at the Bible-class, he receives critical instruction in Romans, by br. Lord, and assists br. Goddard in his translation; and his acquaintance with the Word of God is continually extending, and consequently he improves as a preacher. I was surprised, not long since, at hearing him give chapter and verse of many quotations he made in his discourse, and felt compelled to confess to myself that, in this qualification, he

far excelled his teacher. At the conclusion of the service, however, I discovered the texts all written on the palms of his hands, so that what appeared a simple oratorical gesture was a furtive reference to his notes. We have now in press a catechism, prepared by him, which will doubtless prove a valuable tract. He has also written, under my dictation, a commentary on the Decalogue, published three years ago, at the expense of Miss Aldasey's servant, who on his conversion desired to restore his ill-gotten gains. Though a reputable scholar, Mr. Chiu never succeeded at the examinations of the literati, for degrees, chiefly, I should suppose, because of his thirst for general knowledge, which diverted his mind from the classical text-books. Astronomy is his forte. In lectures which I have given, the past season, on this science, illustrated by a magic lantern, he rendered important aid. He has a wife and three children, who reside on the chapel premises. Mrs. Chiu is an inquirer of promise, and Jane Maria is betrothed to their eldest son.

2. Tai Tsz'li, aged 45, a cutter. He joined the class above three years ago, and, with few interruptions, has been regular in his attendance. At first, he had such a dread of foreigners, that he would venture no nearer than the door, standing outside. His fears gradually subsided, he ventured further, placed himself under instruction, and a few months after applied for baptism. Although he showed no evidence of a change of heart, I allowed him to address the people, which practice he continued for more than a year. Such a course was perhaps useful. At first, his arguments against idolatry had great weight with his countrymen, but his shop (in the Broadway of Ningpo) not being closed on the Sabbath, and his conduct in other respects not giving satisfaction, his voluntary aid was dispensed with. He has often and urgently asked for baptism, declaring, and with truth, his inability to close his store

on the Sabbath, because of the unwillingness of his mother, whose authority in the matter is paramount. Yet, had he quitted his home and business, we could not then, without better evidence, recognize him as a Christian.

3. Wang Chingsan, aged 53. A member for nearly three years, and for two years an applicant for baptism. He was refused, because he was notoriously idle, depending on his family for support. Indolence and Christianity being so perfectly antagonistic, no further search into his fitness was thought necessary. He sold his small house, and opened a store for the sale of second-hand articles, a few doors from the chapel. For many months past, it has been closed on the Sabbath, the first, perhaps, in China. At our last communion season, Mr. Wang rose, and calling each one of us by name, male and female, said, "I am now getting old,—I again request you to admit me as a disciple. I have felt deeply on witnessing this ceremony." A favorable feature, in this case, is a firm refusal to join in the customary worship of idols. He was desired to contribute his share to the expense attending the annual plays and fetes, got up in honor of the local deities. He proposed appropriating his assessment to the relief of a poor blacksmith, in the neighborhood, who had been long afflicted with sickness, and great destitution. The proposition met with general approbation, and was attended with favorable results. Wang's daughter, a married woman, attends Mrs. Macgowan's female service, and calls herself a Christian. His sister, also a regular attendant, has given up idolatry.

4. Kiu Tswanhiang, aged 42, teacher of the day school, and the most encouraging of the inquirers, has had some knowledge of the gospel for above two years. There is every reason to hope that the Holy Spirit has begun a good work in his heart. On one occasion, I charged the class with ingratitude to the best of friends and bene-

factors, and with perversely pressing on to perdition; he interrupted me with tears, and exclaimed, "I am not ashamed of Jesus, for I have determined to be his disciple at any cost." Kiu endeavors to make himself useful during public worship, by inviting people in, and in aiding to preserve order. His son, a young man, aged seventeen, avows himself anxious to become a Christian.

5. Fan Yungtai, aged 33. For nearly a year teacher of the day school, but for the past six months, I have been his pupil. He is of the rank of *Diútsái*, (elegant talent,)—a district graduate. His mind seems to be deeply exercised on the subject of religion; the gospel he fully believes to be the only way of salvation. Recently, he requested to be instructed, particularly in the proofs of the divine origin of Christianity, not to strengthen his own faith, but that he might be able to give satisfactory reasons to his literary friends for his belief. He was gratified, but at the same time was seriously urged to secure the internal evidence. His position is a difficult one. On him is centered the hopes of his family; his father, by great exertions, sustained him in his long course of study, and now, that he has gained a foothold on the "cloudy ladder," he is stimulated to further efforts, in hopes of obtaining the honors and emoluments of office, the goal of Chinese ambition. As a reputable graduate he is often called to arbitrate in disputes; a source of gain, but involving proceedings incompatible with Christianity. Were he to embrace the gospel, it would entail loss, involve him in discord with his family, and blast his prospects of advancement. Last Sabbath, my hopes respecting him were somewhat disappointed. At an examination of the graduates of his rank in the department above, two thousand in number, made a few days before, he came off number ten on the list of aspirants for the office of *ling sang*. Himself and a few others were ordered to another sifting, which took place on the Sabbath, several of

the best of whom were to be appointed *ling sang*, and whose duty it is to aid in superintending the *siu tsais*, a post of great honor and some emolument. On the day previous, he consulted me as to the course he ought to pursue. I told him it was a rare opportunity to exhibit his regard for the gospel, and desired him to ask God to put into his heart, what He would have him do. But the temptation was too strong for him; he entered the arena, though he says with a disturbed heart. He had prayed and thought that, inasmuch as he was not a member of the church, he might comply with customs, harmless in themselves, with impunity; and as non-attendance would, perhaps, occasion his degradation, he felt that he might present himself. I still believe that he is a sincere and anxious inquirer. It remains to be seen how far Christianity can be tolerated in high places in China; a Christian mandarin, unless specially absolved, must in the exercise of his official duties be frequently guilty of idolatry. The ceremonies which I lately witnessed in commemoration of the late empress dowager, will illustrate this.

All the functionaries, civil and military, of the department, repaired three days, successively, to present offerings and to worship her tablet, which was placed in a Buddhist temple; and that the idol tenants should divert none of the homage designed for the empress, they were all screened off by a partition of cloth. On the last day of the prostration and sacrifice, the prayer and praise which had been read daily, was burned, and thus transmitted to her spirit. Mr. Fau rallied a Mohammedan mandarin, for taking part in worship so opposed to his faith. His reply, which, according to the ethics of Chinese mussulmans, is perfectly satisfactory, was, that he "always looked *aside* on such occasions." It is to be feared that no departure from idolatrous rites established by government would be tolerated in China at present.

6. Tung Kweihiáng, 34, a tailor, who

for more than a year and a half has been a regular attendant. As he was a poor reader, he preferred studying the catechism, before attempting the Bible; he has committed the former to memory, and is now growing in knowledge of the sacred Scriptures. He is one of those men, seldom met with, who are religious in the Chinese acceptance of that term, religion being almost wholly confined to the female sex. He was a devoted Buddhist, and even now, though in a very hopeful state, the enthrallments of that stupefying superstition, are manifest in his conversation. He believed, if he does not still, that Buddha appeared to him one morning, just before daylight; but as he was not perfectly awake, he never knew the precise object of the visit: it, however, made him more devout, and when I first knew him he carried in his sleeve a subscription-book, endeavoring to collect money for the repair of a certain dilapidated temple. He has discarded idolatry, and in the opinion of the native assistant, is a Christian. He is, I believe, on the eve of closing his shop, opposite the chapel, on the Lord's day. Mr. Tung, also, follows the less honorable profession of a soldier, which he is willing to relinquish, if incompatible with the Christian profession. I have promised to intercede for him at head-quarters, to be released from duty when called to perform it on the Sabbath. No class of people are more harmless here than the military, and no scruples can be entertained in receiving them into church membership, on evidence of conversion. During the new year's holyday, he called to take leave of me, before making an excursion to the southern part of the province, to be present at a gathering in a celebrated temple, where he had been in the habit of meeting a body of his co-religionists. "Why should you go there now?" I inquired. He replied, "I wish to tell them of the true God." "How will you proceed?" "When they are all bowing before the idol, I will kneel *aside* and pray to God; and when they ask



me why I do not bow before the image of the Queen of Heaven, I will explain that the God whom I worship is invisible, and can be worshipped anywhere." Finding he was bent on going, I loaded him with books for distribution. In the afternoon, he called at the chapel, to take leave of brother Chiu, by whom he was persuaded to postpone the journey until he could stand firm. For, said he, "now you are in danger of being thrown off your legs." He acquiesced.

8. Dr. Wú Kimmin, 38. My medical assistant, but not a hopeful character. He attends because, being employed, he is required to do so. No member of the class is expected to commit more to memory than he finds convenient, or thinks proper. Dr. Wú, thinks proper to recite the smallest possible amount. As he is indolent and careless in the discharge of his duties, we shall soon part.

9. Dr. Sü Kinchan, 30. A young man, determined to push himself into practice, and to supplant his professional brother, if possible, both by diligent study, and by defaming Dr. Wú. Although he cannot succeed in his plans, he may get good in the attempt, as he recites long lessons at every meeting, and the truth may thus find a lodgment in his heart.

10. Fan Wúgian, 37. He has just entered the class, having been recently engaged by br. Goddard, as his teacher. His scholarship is of a high order, and his rank is little below that of a Kúgin—being a Fupang, that is to say, one of those who, though failing at the provincial examination for the former degree, are yet so worthy of note as to secure this honorary title. Eighteen enjoyed this privilege, amongst whom Fan Wugian stood the fourth in number. He is cousin of the Mr. Fan who is my teacher. These, with two other members of the same family, attended the late examination at the capital of the province, Hongchou, in hopes of attaining the rank of Kúgin. Above ten thousand district graduates presented themselves;

from whom ninety-four were to be selected for that honor. Eleven died during the tiresome and exciting ordeal. Each of these aspirants having had several essays to write, much time was required in their examination. They all, therefore, retire to their homes, and if successful receive the announcement through an express despatched by the chancellor. The day and the hour when the news was to reach Ningpo, was well known—about three o'clock in the morning. Our two teachers, and their brothers, and many friends, sat up the whole night to await the result. Of such parties there were many thousand, all listening, with intense anxiety, for a knock at the door; and if the day dawned without such a signal, it was clear they had been unsuccessful. Our friends were gladdened, by hearing such a rap at three in the morning. The excitement was intense. "Which of us has been so lucky? How many of us?" were among the exclamations they uttered, as they rushed through the several courts to open the door. The letter was addressed to an elder brother, of Fan Wúgian, simply stating, "You, venerable sir, have attained the grade of Kúgin," (exalted man.) He is now at Pekin, whither above five thousand Kúgins have gone from all parts of the empire, from whom a small number will be selected, after a rigid examination, for the highest honors of the state. Three years hence, the *sin tsais* will again assemble at Hongchou, for another trial, and for which they are all now conning their jejune classics. Mr. Fan seems as bent on having the Scriptures appear in a dress which will be acceptable to the literati, as br. Goddard to have the translation accurate. Collisions daily occur, but the former has discovered that style must always be subordinate to accuracy.

11. Tsiang Leyuen, 26, br. Lord's teacher, has been employed and joined the class recently, and consequently knows but little of the gospel. Our three teachers all belong to the Chinese

aristocracy, the most reputable on earth, because it is the aristocracy of talent. Could a breach be made in their ranks—they are all Confucian materialists—a powerful sensation would be produced in the minds of the common people, which would lead many now indifferent to become students of Christianity.

12. Tsin Wanglin, 46, a relative of the native assistant, who has long been an irregular attendant, and has lately connected himself with the class. At the close of the chapel service, he frequently has something to say, in commendation of the new doctrine, to those who remain, but he rarely fails to darken counsel by words without knowledge, and has often to be interrupted in his discourses.

13. Tsau Chiyu, 24, son of a mandarin, and of the old lady who has been already mentioned, and whom we have taken to reside with us. He has not manifested any interest in the solemn truths which he has begun to study.

14. Wang Changyu, 52, a whiskey manufacturer, formerly quite wealthy, and now far from being poor. He is a relative of my teacher, by whom he has been persuaded to attend the class. He has not yet commenced committing to memory, and therefore can scarcely be considered a member.

The above, are all the stated hearers of the gospel we have, and one half are in our employ. This may seem a small and unencouraging result of several years labor. It is so to me; but with more faith, and more prayer, this day of small things will be succeeded by a season in which inquirers and converts shall press into the kingdom in crowds, and these we may and should possess. More of these sinews of our warfare are needed here, and for us at home.

Besides those named above, as many as twice that number have been well instructed, but from various causes are no longer under our influence. One of them, Mr. Si, a relative of br. Chiu, avows himself a believer, and has for nearly three years been a diligent reader

of the Bible, in his native village, frequently explaining it to his neighbors. He is now employed as a teacher in the school of the Presbyterian mission, and therefore placed in a position highly favorable to his peculiar state. Several of the elder scholars in the school also attend this class. Two members were lately driven away by very different causes; one by br. Chiu, who lent him a dollar, the other by myself, by refusing to lend a like amount. It is not difficult to say which of the two will soonest resume attendance.

#### LETTER OF MR. GODDARD.

##### Chapel services.

Ningpo, March 30, 1850.—The services at the chapel, both on Sunday and week days, have lately been much more numerous than usual. This may result, in part, from the fact that just now the examination of candidates for the first literary degree is held here. The candidates, to the number of several thousands, come from different sections of the province. Merchants also, in large numbers, improve the opportunity to bring and expose for sale their goods. It is not strange that an unusual number should now come into our chapel, and we would hope that by these means the knowledge of the gospel may be spread abroad through the whole province. Many, however, who come in do not remain long enough, or give sufficient attention to get much knowledge of the truths that are proclaimed. We have sad opportunity to witness the depravity of the human heart. Men listen to the most solemn and interesting truths with idle curiosity, and go away, we fear, to forget what little they have heard. Still, those who cast bread upon the waters have the promise of finding it after many days; and it is impossible for us to trace the progress of the truth communicated in any discourse, as it goes forth not to return void.

## Inquirers—Translations.

There are now two applicants for baptism, concerning whom we feel some encouragement, and also a few inquirers. Among the last, is the school teacher. We need the powerful influences of the Holy Spirit to convince men more thoroughly of their guilt and danger. This people have so long been accustomed to think lightly of sin and its consequences, that though they acknowledge their guilt they do not feel it. I trust the people of God, when they pray for the heathen, will specially pray for the convicting and renewing influences of the Holy Spirit.

I should have finished the first revision of Genesis to-day, had I not day before yesterday experienced another attack of ague, by which I have been disabled from labor until now. I have endeavored to make the revision thorough and correct, but shall go over it again, and then hope it may be found useful. The first five chapters, with very brief notes, are already printed as a tract, and I propose to publish the next six in like manner, and at the same time publish the text of the whole by itself.

April 4.—I finished the revision of Genesis yesterday. My health is again as good as usual. I fear I shall not be able to do as much preaching as I hoped, —it wears me down much.

## ASSAM.

FROM LETTERS OF MR. AND MRS. BROWN.

## Illness of Nidhi Levi.

Sibsagor, May 1.—The health of our dear br. Levi, (says Mrs. Brown,) I am grieved to say, appears to be failing. He has for some years been subject to occasional hemorrhage from the lungs. Latterly, these attacks are becoming more frequent. They are brought on by a little over exertion in preaching, singing hymns, (of which he is extremely fond,) or manual labor. The last

attack, from which he is still suffering, appears to have reduced him lower and continued longer than either of the former. He himself begins to think that their frequency forebodes shortness of life. He has not been able for some days to come out and attend any of our meetings. On Saturday evening, at our stated prayer meeting, he sent in a very touching note, in Assamese, to be read before the church, of which I have the pleasure to give you the accompanying literal translation.

*"To Mr. Brown, and the members of the church:—*

*"Dearly beloved: On account of bodily infirmity I have been many times hindered from meeting with you. I therefore write to make request, that when you bow at the mercy seat of our dear Lord, and offer him the praise of sincere hearts, you would also remember me, and pray that my mind may not grow hard, but be softened under this affliction, which God has seen fit to lay upon me, and that, if it be agreeable to his holy will, he would grant me relief from this disease. How great is my desire, my dearly beloved, to meet with you! But this is not the Lord's will, therefore I have written to you this request. Farewell!*

*"Your affectionate brother in Christ,  
"NIDHI LEVI."*

The death of Nidhi would be a great loss to the mission, and a sore affliction to us all, for we are greatly attached to him, the first-fruits of this mission, on account of his lovely Christian deportment, and the uniform zeal and earnestness he manifests for the salvation of his countrymen. May the means now used be blessed to his recovery, and his precious life yet be long spared, if it be the Lord's will! He has lately been employing his leisure hours in writing a tract against Hindooism, which we think bids fair to make a valuable addition to the number of our books for general distribution.

Publications—A member restored.

May 14.—I shall embrace the earliest opportunity, (Mr. B. writes,) to send you a copy of our new hymn-book, which is now completed, and contains 182 hymns and above 200 pages. I have revised the old hymns, and added thirty-six new ones of my own; Batiram has added fourteen, and Nidhi Levi eleven; br. Cutter has also contributed two, and other members of the church six;—making in all sixty-nine new hymns. They are all conformed to the English metres, and are sung to plain tunes chiefly selected from the Christian Lyre. The native converts acquire our tunes with remarkable facility. Singing appears to be one of their greatest sources of delight.

I am now proceeding with the revised edition of the New Testament. The revising and correcting of the proofs occupy my whole time. Both presses being now kept at work entirely upon the Testament, we get out about three forms in a week.

Ghinai, one of our members who had been suspended for a season, was restored at our last communion. All our members now appear well.

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FROM A LETTER OF MR. DANFORTH.

Daily labors—impressions on the people.

Gowahatti, April 23.—Mrs. Danforth's health and my own have been remarkably good. Our babe, one year old yesterday, has never seen a sick day. Mrs. D. and myself spend the mornings in visiting from house to house. She goes in and converses with the women, while I stay at the door and preach to the men. I generally have from ten to twenty hearers. A few days ago we called on one of the members of the royal family. He seemed to be an intelligent man, said he had heard about the Christian religion, and that it was good, and he wished to hear more about it. To-day he called upon me with all his retinue, and stayed some time. He said he

came to hear about our religion, and I would teach him he would come ~~day~~ <sup>if</sup>. After conversing a while, I gave him a copy of the New Testament, and ~~he~~ left. He seemed sincere, but I cannot tell what was in his heart. He seemed interested in some of the girls' fancy work which we showed him. He made many inquiries about America, and said he had heard that the people there, on account of the snow, wore iron boots extending nearly to the waist.

Last Sabbath, our Assamese worship was very fully attended, forty or fifty being present; they almost all stayed till the discourse was finished, and gave good attention. Some of the most respectable people were there. After I had finished, they observed that what I said was true, and all ought to heed it. "Faith coming by hearing;" and when this gospel is brought home to this people, with earnestness and power, they must quail before it.

I have daily applications for books, not only from persons in the city, but from all the villages about. They have heard that the "padri sahib" gives away religious books, and whenever they come into the city, from places distant from five to twenty or thirty miles, they come for books. There does not seem to be any prejudice against them, but they seek for them. I have given away a great many.

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LETTER OF MR. STODDARD.

The two past years.

Nowgong, May 18, 1850.—It is two years to-day since we arrived at Nowgong, where we hope to end our days. We can sing only of the continued goodness and mercy of our heavenly Father, who has graciously preserved our lives and health, without a day's interruption of our work. How thankful ought we to be for his loving kindness! We are all in excellent health at present.

On our arrival, we found br. and sr. Bronson, lonely and completely worn

lown, by hard work in a debilitating climate, overjoyed at the sight of expected help. But it was too late for them to enjoy it long. Preparations were at once made for their flight after health.

In less than three months, Mrs. Hill (matron of the boys' school) was gone,—in five months br. Bronson and family were gone,—in eighteen months Miss Christie (teacher and matron of the girls' school) was also gone. And thus our labors and responsibilities, which at first seemed too great, have been constantly increasing, and six months since we could say that our labors had reached the very highest point, even so long as our health continued good. There was no relief.

Mrs. Stoddard must do all she possibly could; what she could not do I must undertake, and what I could not accomplish must go undone. It was then the cold season, and we found that we could do much more than we had anticipated, though of course much had to remain undone. But we looked forward to the hot season with feelings of no ordinary anxiety, and our waiting eyes were unto the Lord, for help.

The heat and the rains have now commenced, and the Lord has brought us help from a source we least expected. Br. Däuble is with us, and rendering great assistance in the school. We feel strengthened and encouraged, and will "call upon our soul and all within us to praise and magnify the name of Jehovah."

During the past year, there have been added to our little band of believers, an Asiatic, African, and European. Praise the Lord for this great accession, (for so we hope it may prove,) in talents, piety, and influence upon the world.

The cause has sustained much loss by the temporary absence of br. and sr. Bronson, but the Lord is able to make up the loss to us, and we believe that he has so employed our dear friends during their absence, that the missionary cause in general will suffer nothing. We look not alone to the loss sustained by the

school and especially this infant church, but at the many channels, through which the truth used to flow to many villages about us, and behold they are dry; at the scores and hundreds who called for the "teacher" to talk of the new religion, and, finding that he had left, have returned to their villages disappointed, perhaps no more to think of the words of God.

I have just been informed by Capt. Butler, that two Roman Catholic missionaries are now on their way from Paris to Gowahatti, and that a third is to be stationed in the upper part of the province or in Thibet. This is no time for the children of the Most High to sleep or slumber. Even missionaries will be swallowed up by anti-Christ, unless up and about their Master's work. May the Lord fit us for the contest, and influence men of piety and godly zeal to come to our aid!

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#### ARRACAN.

##### LETTER OF MR. C. C. MOORE.

Baptisms—applicants for Baptism—the truth spreading.

Akyab, May 20.—We had the pleasure of baptizing a man of about middle age on the 5th. He was received with hesitation on my part. Since his baptism he has appeared well, and we hope he is chosen of the Head of the church to be "a vessel to honor," to glory, and immortality. We have endeavored to do our duty, and can only ask God to bless what accords with his will, and forgive what does not. I now begin to feel the weight of the responsibility which the missionary meets in his duties.

We have two more applicants for baptism, both men of talents and influence,—the one a young man, I think of some promise, the other formerly a poung-gyee [priest,] who left his Buddhism about a year ago. He is a man of much learning, and has formerly been a man of rather doubtful character as to mor-

als, but not more so, perhaps, than the majority of his class. His views of the doctrines of salvation by Christ, are as clear and as satisfactory as those of the majority of converts in America, and he says he has a new heart, loves God, and wishes to be a Christian, and to spend his life in teaching the doctrines of Christ to his countrymen. Under these circumstances, I do not know what to do, but commit the case to God with much prayer. I never saw my actions taking such hold upon eternity as at present. Pray that God will superintend all the interests of his cause in this place.

I send you a translation of a letter received from the poung-gyee of Yontoyoot, a place some distance up the river.

"Yontoyoot, 1212, third Sunday of the full moon. Thankhoo, now the poung-gyee of Yontoyoot, with much affection, sends greeting to the missionary at Akyab.

"I have often consulted with other missionaries upon your religion, and find it true. I think it able to confer future rewards on those who abide in it. Now I wish an opportunity of conversing with you upon this new religion, and hope you will come to my place for that

purpose. If you cannot come, I wish you to write me about it."

Men in high places are confessing the truth of the Christian religion. It is not long since one of the leading priests called his followers together and told them that their whole system was a vain show,—that he was sick of it, and would stand it no longer, but should "bolt the course," and renounce his vows. He says: "I am now old, and must soon try the realities of eternity; I wish something more firm than I now have." What the result of this will be I cannot tell. Its immediate result was to shame the people, so that, for some time, they took the by-ways, to avoid the chapel. This occurred about a month since. The number of visitors at the zayat is less for a few days by reason of the heat, but the number of the people at Sabbath worship increases.

May 25.—A fine shower promises relief from the heat which has so much oppressed us a few days past. Night before last we had another examination of the two candidates before the church. Everything appeared very satisfactory, both to the brethren and the native members, and we propose to baptize to-morrow.

## OTHER BENEVOLENT INSTITUTIONS.

### AMERICAN.

#### SOUTHERN BAPTIST CONVENTION.

##### China Mission.

Rev. J. L. Shuck, in his journal under date of March 3, describes the opening of a new chapel at Shanghai. It is a Gothic structure of brick, with a tower, an auditory about sixty feet by forty within, all durably and handsomely finished. About 500 hearers were present at the dedication services. Mr. S. in a more recent letter (April 15) states, that

both in the new and the old chapel large audiences assemble; and an encouraging sign is that familiar faces are visible, and many inquiries are made. The mission have voted to prepare a series of short pithy tracts for distribution.

### FOREIGN.

#### LONDON MISSIONARY SOCIETY.

##### Tahiti.

The vexations to which the mission have been subjected by the French au-

authorities since their conquest of the island are well known, and they have for some time seemed to presage nothing but evil. Those obstacles have not yet been removed, and have been aggravated by internal dissensions among the people. Yet while it has not pleased God, in his wise providence, to put an end to these outward difficulties, his grace has been the more conspicuously displayed. By the London Missionary Magazine, we learn that during the last year a great revival of religion has taken place, resulting in the addition of not fewer than 400 to the churches. At the latest advices, (Feb. 20,) the work was still in progress. A new chapel was soon to be opened for public worship, and an increase in the number of natives training for the ministry is a favorable token. The missionaries have abundantly proved, that "greater is he that is for them, than they who are against them."

#### BAPTIST, (ENG.) MISSIONARY SOCIETY.

##### Trinidad.

Mr. Inniss, a native brother, has commenced a mission among a community of Africans, or descendants of Africans, rescued from slavery. Some of them were professing Christians, but, left to themselves, and unable to read the Scriptures, became sadly degenerated. The habits and ideas they have contracted under these circumstances are hindrances to the gospel, but the morals of the people are superior to those of the inhabitants who are subject to the influence of Romanism. "Our work, however" (says Mr. I.) "is still aggressive. There is much ignorance, superstition, and prejudice to be overcome, so as to sow the seed with advantage, we of this island being perhaps a century behind some of the neighboring colonies in point of civilization."

Another class that present a field for missionary exertion is the immigrant population of East Indians and Africans, introduced upon the island under the apprenticing system, there to remain for a term of years, with liberty to return to their native country after the termination of their service. Of how great val-

ue success in this field of religious enterprise must be, it is needless to speak. The Hindoos are bigoted in their heathenism, but the Africans are more accessible and docile. The missionaries are limited both in time and means, but labor could hardly be better bestowed than in this field.

#### Decease of missionaries.

Rev. W. Newbegin, of the mission at Fernando Po, West Africa, died on the 17th of April. He and Mrs. N. were alone at the station, and this event left the mission without any adequate supervision. Help was expected soon to be despatched from England, and meanwhile Rev. Mr. Waddell, of the Presbyterian mission, at Old Calabar, rendered his generous aid in mitigating the calamity to the bereaved mission until the return of Mr. N's. intended associates.

Mrs. Small, wife of Rev. Mr. Small, of the mission at Benares, India, was killed on the night of May 1, by the explosion of a powder magazine. Mr. S. and other members of the mission were injured, but not fatally. The total loss of life was immense, computed to be 1,200.

#### FREE CHURCH OF SCOTLAND.

##### Jewish mission in Hungary.

This mission was established in 1841, and has met with marked success. Schools were established, the Scriptures circulated, and the gospel preached. In 1843, a church had been gathered, numbering sixteen converted Israelites, and, in 1844, the number had more than doubled. The wars in 1848-9, compelled the missionaries to leave their station, but on returning, the present year, they found the church steadfast and hopeful. The recent examination of the school at Pesth, made so favorable an impression that over a hundred new pupils were enrolled, and in May last, the number had reached 230. They are instructed in all the common branches of a good education, and in the Old and New Testament Scriptures. There is a large increase in the number of Jewish inquirers, colporteurs find a greater demand for the Scriptures than they can supply,

and the unbelief of the people seems shaken in an unexpected degree. Rev. Mr. Edwards, at Lemburg, has been ordered to leave, but has determined to remain and defend his rights under the constitution, which guarantees religious freedom. There are more Jews in Hun-

gary and Gallicia than in almost any other part of the world, and if the intolerance and jealousy of the church of Rome do not interrupt the present exertions, with the continued manifestation of the divine favor, much may be hoped for the dispersed children of Israel.

## MISCELLANY.

### INTOLERANCE IN SWEDEN.

The public press has widely diffused the fact, that Rev. Frederick O. Nilsson, pastor of a Baptist church in Gothenburg, Sweden, has been arrested and tried under the provisions of an old law against apostasy from the Lutheran church, and has been sentenced to banishment. Mr. N. has appealed to a higher court, and also laid the case before the king. The London Evangelical Alliance, the Baptist Missionary Society, and other public bodies, have sent petitions to the king for clemency to the pastor and his flock, and it is hoped that this unexpected enforcement of an obsolete statute may lead to some increase of religious liberty in Sweden. It is remarkable that in Norway, which is subject to the Swedish crown, but preserves its ancient privileges, there is entire toleration. The following correspondence, copied from the London Primitive Church Magazine, presents a very clear view of the case, and of the state of things in Sweden.

The following are the chief parts of the sentence passed on Mr. Nilsson by the court of Gotha on the 26th of April last. After receiving it, he went to Stockholm, and appealed to the highest court in Sweden. He has also been favored with a short interview with the king, who, in case the supreme court confirms the sentence, has encouraged him to present a petition to himself.

Sentence: "The Royal Court has taken into consideration what concerns this question, and for that Frederick Olius Nilsson has freely confessed to having embraced the positions, that child-baptism, not being commanded in

holy Scripture, is only a human institution; that baptism, therefore, ought only to be administered to men arrived at full knowledge of Christian doctrine; and then only with immersion of the whole body in water; and also that the holy communion can be received worthily only by persons of this persuasion: and for that Nilsson, having caused himself to be re-baptized at Hamburg, has, in a society there founded, been received as an elder and teacher of the Baptists here in this realm; . . . . . and has caused forty-seven or forty-eight persons to receive his doctrines, and form a separate congregation, to the members whereof, he, in the character of teacher, administers baptism and the holy communion; . . . . . and after having been admonished by the chapter of Gotheborg, has yet persisted in disseminating these, his doctrines; . . . . . because, therefore, Nilsson has made himself guilty of the misdemeanor referred to in the code of offences, c. l. m. 4, sec. 1, the Royal Court, in virtue of the said last command, justly condemns Nilsson, for that wherein he has offended, to be banished from the kingdom."

Brother Förster has received the following letter from brother Nilsson, dated Gotheborg, June 20, 1850.

My dear brother Förster: Your encouraging letters of the 15th and 24th of May, this year, from England, together with an epistle from the committee of the Strict Baptist Society in England, dated May 21, have duly come to hand, for which I render you my sincerest thanks; and also, on my own as well as on my brethren's account, I beg you to give to our honored English brethren our most sincere Christian thanks and regards. May the Lord bless those who give spiritual water to our thirsty souls.

I should have answered you before





brethren, and for me, unworthy in particular. My dear wife and all the brethren here send you their warmest Christian affection and regard. We are oppressed, but, glory to God, we are not destroyed. Yours, in the bonds of the everlasting gospel.

FREDERICK O. NILSSON.

*Letter from the Baptist Church in Sweden, assembled at the Parish of Odensala, in the Province of Holland, on the 24th day of June, 1850, to the churches of Christ in England, called Baptists.*

HONORED, AND OF GOD HIGHLY FAVORED BRETHREN,—Grace and peace be greatly multiplied to you from God the Father, and our Lord Jesus Christ, and from the Holy Ghost.

We, being assembled together, the greater part of us here in Sweden, who recently have come to the knowledge and obedience of those holy truths and precepts of God that more particularly unite us (although unworthy) as members of the same family or household of God; our beloved brother, F. O. Nilsson, having read to us your truly Christian epistle from the Strict Baptist Society, of the 21st of May, this year, we were joyfully surprised to learn from it that so large a body of Christians take such deep interest in and labor for our good.

We have, therefore, unanimously, most earnestly, requested our brother, F. O. Nilsson, our present persecuted and beloved pastor, who also has been the honored instrument in the hand of God in leading us to Christ, and to the knowledge of his commandments, to write a few lines in which to express our deep feelings of gratitude, and that we have through your honored writing, been very much strengthened and encouraged, as thereby we see that the Lord has been pleased to suffer us poor worthless people to be acknowledged as brethren by so distinguished a body of Christians, and that we have their sympathy and prayers.

Honored and reverend brethren, none of us have the learning and wisdom of this world, you cannot therefore receive from us anything like a grand and beautiful letter. Much as we would, and do desire to dress our thoughts in such language that it might justify in some measure the claim you have upon us, it will be utterly impossible. We shall need to leave this, as all our many tributes that we owe to our brethren and benefactors, until we arrive where no lack of learning, or language, nor

any human infirmities whatever, will hinder us from acknowledging our gratitude to our brethren, as well as to our God and to our Redeemer.

We are very thankful to God, who has been pleased to give such perfect liberty of conscience in your great and highly favored land, and that Christianity amongst you is so established, and religious toleration so universal among all your different denominations, that even other Christians in England beside our Baptist brethren appear to sympathize with us, and do what they can to bring the blessing of religious freedom upon our beloved Sweden. We hereby express our deep heartfelt gratitude to Christians of all denominations in England, who sympathize with us in our feeble and depressed condition.

Dearly beloved and honored brethren, we hope and are confident that your petitions to our good and beloved king Oscar will have a very good effect in helping to hasten the day of religious freedom for us and our fatherland. We will endeavor to put up our petitions to the court of heaven, that He who has the hearts of kings in his hand, might be pleased to turn this affair to his own glory and to make us subject to his holy pleasure. Then, however it turns out here, it will be well.

We will now give you a retrospect of our present situation and number. In Gothenburg we are seventeen. At a distance of twenty-four English miles to the south from Gothenburg is this place situated, where there are eleven. About twenty-five English miles to the east is the parish of Berghem, where there are thirteen. To the south from hence, at about the same distance, is the parish of Waroe, where there are twelve members. This place, Odensala, lies in the centre. Our total number is fifty-three. Almost all of us have had to appear before our parish priests, and even before the Consistory at Gothenburg, to be questioned concerning our religion, and warned to return to the Lutheran church; and, if we do not return to the national church again, we have been threatened by these fathers that the law shall be applied against us; they have, however, expressed compassion towards us, as being simple-hearted peasants who have only been deceived by the villainy and craftiness of F. O. Nilsson. For this reason they have told us that they will be patient and not execute the law hastily, but wait, hoping that we shall see our error, and turn again to the heavenly truth which they say we have forsaken. In three instances have our in-

phants been by the executive power torn from us and sprinkled, or baptized according to the ritual of the Lutheran church; one in Gothenburg, one here in Odensala, and the third in Berghem. But only in this latter instance have the police authorities extorted any pay for their uncalled for trouble. But in Berghem, the police officer took and sold the only cow from the poor parents of the innocent infant to pay himself and assistant for the trouble of imposing this antichristian rite. It is, therefore, impossible for the church of Sweden any longer to deny her near relationship to the church of Rome.

Our beloved brother, F. O. Nilsson, is now recently come from Stockholm, where he has been on purpose to appeal against the sentence passed on him at Jönköping. The case concerning our brother rests now in the highest court of justice in our land. We know not what this court will decide, but our brother is allowed to be at liberty and to be among us.

For the sake of order among us, and for the purpose of building one another up by the word of God and prayer, we have chosen in each of these divisions into which we from local circumstances are divided, one of the brethren in each division to lead our divine services, and superintend our common affairs.

Honored and beloved brethren, you have now a short imperfect view of our situation, number, and order. In respect of the cardinal doctrines of the gospel, we believe, in accordance with what is revealed in the Scriptures of truth, that we are saved by free, unmerited, sovereign grace, through the mediatorial sacrifice of Jesus Christ, the Son of the living God, who is God blessed for ever! In this faith we ask your continued fellowship, prayers, and sympathy, and remain your unworthy brethren in Christ,

FRED. OL. NILSSON,  
LARS. RYDING,  
ANDERS ANDERSSON,  
JOHANNES ANDERSSON.

*Odensala, June 24, 1850.*

#### RELIGIOUS LIBERTY IN INDIA.

The greatness of the obstacle which the institution of caste interposes between the Christian missionary to India, and his object, is known to the Christian public. Yet so interwoven is it with the civil and social order in India, that

some missionaries, regarding it as a civil distinction merely, have tolerated it among their converts. The evils and embarrassments caused by such a procedure, have led the Missionary Conference of Madras, representing all denominations in that province, to publish a declaration of their sentiments on the subject; and a declaration of like purport has been issued by many other missionaries in India, including our own at Nellore.

They declare that caste is a religious institution, an essential part of the Hindoo superstition, and directly opposed to the word of God; that it tends to promote intercourse with the heathen, and keeps open the road to apostasy. They recommend that a renunciation of caste usages be demanded, as a condition of church membership, and, in order that this renunciation may be carried out in practice, they propose a "love feast," at which all the members of the church may partake of a simple repast, together with an exchange of visits in cases of sickness, and other acts testifying Christian equality and brotherhood.

While missionaries take these views of the subject, a radical and important change has been lately introduced, in its relations to the civil government of India, the particulars of which are set forth in the annexed communication, from Rev. Mr. Allen, missionary of the American Board at Bombay.

There is nothing, which so much distinguishes Hindooism from all other systems of religion, ancient and modern, as the division of the whole population into different castes. This division, as well as the rites and usages which pertain to each class, are contained in the Hindoo sacred books; and so are believed to be of divine origin and of unalterable obligation. These rules of caste are so unjust, so unreasonable, so repugnant to all natural justice, as well as to what is commonly regarded as the common sense of mankind, that if it were not a historical fact, it would appear incredible that they should be the recognized laws of any government, or the usages of any civilized community. And yet, the Hindoo sacred books inculcate these rules of caste on all kings as well as on subjects; and all Hindoo history unites in describing those sovereigns as the great-

est and best, who have enforced a strict observance of the rules of the different castes, and inflicted the prescribed penalties upon all transgressions.

When any Hindoo is known, or reported, to have violated any of the rules of his caste, a meeting of his caste-people is called, and inquiry is made into his conduct. If it is determined that he is guilty, and the offence is of such a nature that no penance or expiation can restore him, he is formally expelled, or excommunicated. From this time he is regarded as civilly, socially, and religiously *dead*; his family and friends are to know him no more; his property all belongs to the legal and natural heirs, and a kind of funeral rites are performed for him. \* \* \*

It must be obvious that laws which inflicted such penalties on a change of religious faith, must have been a great obstacle to the progress of Christianity. Many and long continued have been the efforts of missionaries, and others interested in the introduction and progress of Christianity, to effect a change in a system so unreasonable and unjust. This great object has been at length obtained. The legislative council of India published the draft of a contemplated act, last October, which was intended to secure liberty of conscience, in the free exercise and choice of religion to all classes. This draft has since become an act. It was passed by the Governor-General of India, in council, on the 11th of last month, April. The act is as follows:—

“So much of any law or usage, now in force within the territories subject to

the government of the East India Company, as inflicts on any person forfeiture of rights or property, or may be held in any way to impair or affect any right of inheritance, by reason of his or her renouncing, or having been excluded from the communion of any religion, or being deprived of caste, shall cease to be enforced as law in the courts of the East India Company, and in the courts established by royal charter within the said territories.”

This act, short as it is, yet contains a great principle. It is far the most important law ever yet enacted in British India. As might be naturally expected, the native population, especially in Bengal and Madras, have manifested much opposition to the act, believing that it removed what they have hitherto regarded as the great bulwark against Christianity. In this opinion they have not been mistaken; but the bulwark, as a law, has been demolished. It now remains to carry out this great principle in practice, through all India subject to British authority. The removal of what has hitherto been so great an obstacle to the introduction and progress of Christianity in this great country, calls for gratitude and thankfulness to Him who controls the hearts of all according to his sovereign will. It is a great encouragement to missionary societies to enlarge their operations, and to urge on the cause with increasing zeal and vigor. Are missionary societies prepared to occupy the ground which God, in his providence, is opening before them?

## AMERICAN BAPTIST MISSIONARY UNION.

### DEATH OF REV. DR. JUDSON.

The mournful, but not wholly unexpected intelligence has reached us that the Rev. ADONIRAM JUDSON, D. D., the senior missionary of the Union, died at sea, April 12, 1850, in the sixty-second year of his age. The intelligence was communicated by Mr. T. S. Ranney, in a letter dated Mauritius, June 18, whose narrative we have somewhat condensed, but omitting no material fact.

It will be recollected that our last information left Dr. Judson on board the French barque, *Aristide Marie*, bound

for the Isle of Bourbon, with the reluctant assent of his friends, his physician having recommended such a voyage as the only possible means of restoration. It being desirable to get to sea as soon as practicable, application was made to the Commissioner of the Provinces to permit the barque to be towed out of the river by the steamer *Proserpine*, which was that morning to proceed southward with troops. Permission was granted, and on Wednesday, April 3, by the kindness of Capt. Lawford, commandant of artillery, a palanquin and bearers,

took Dr. Judson, then too weak to stand, and carried him on board. There they learned, with surprise and sorrow, that the steamer would not take them in tow. The commander of the troops claimed that, while employed as a military transport, the vessel was not subject to the Commissioner's order, and on the ground that it might endanger the lives of the soldiers, declined to comply with it. The consequence of this collision of authorities was, that, instead of getting to sea in twenty-four hours, they were five days in reaching Amherst, and it was six days before the pilot left the vessel. How much was thus lost it is impossible to conjecture.

The delay permitted Mrs. Judson, (who would gladly have accompanied her husband, though at the hazard of her life, if he had consented,) and Mr. Stilson and Mrs. Stevens, to visit him repeatedly, and administer to his comfort. He bore the fatigue of embarkation very well, and on Thursday took more refreshment than for several days previous. This gave hope of a favorable change, but on Friday he was not as well, and his two Burman assistants, Ko En and Ko Sway Doke, disciples of many years' standing, who remained on board till the pilot left the vessel, requested that he might be taken back to Maulmain. They were confident he was near his end, and could not endure the thought of his burial in the ocean: they wanted his grave to be made where they and the other disciples could look upon it. But any attempt to do this would have proved fatal, and there was no choice but to fulfil their original purpose. Mr. Stilson reminding the affectionate disciples of the death and unknown burial-place of Moses.

On Saturday, he was perceptibly weaker. Such was his pain that he said he would willingly die—if he could. On Sunday, being more calm and free from pain, he conversed more freely and at length than he had been able to, describing somewhat minutely the causes of his pain. He said that no one could conceive the intensity of his sufferings. Death would have been a glad relief. The idea of death caused no peculiar

emotion of either fear or transport. His mind was so affected by suffering that he could not think or even pray. Nay, he could not think of his wife and family. He had bitter sorrow in parting with them at first; but in Mrs. Judson's subsequent visits, speech had been almost denied him, and when they parted, the day before, perhaps the last time on earth, it was without a word, and almost without a thought, so entirely had pain absorbed every faculty. Yet he felt he had nothing to complain of. He knew it was the will of God, and therefore right. Alluding to the swelling of his feet, he said, "The natives are frightened when they see this. They regard it as a sure sign of approaching death, but I do not; I have talked with the doctor about this, and have myself remarked, at different times, the swelling and subsiding. I still feel that there is so much of life in me that I shall recover."

On Monday, the 6th, at half past three o'clock, P. M., the pilot, with the two assistants above named, and Moungh Shway Moungh, of the Amherst church, left the ship. At the request of Dr. Judson, Mr. Ranney wrote to Mrs. J. his opinion of himself, that "*he went out to sea with a strong feeling that he should recover.*" But on the same day the violence of his pains returned, and his left side was swollen much, from which he gained partial relief. On Tuesday morning, the Tenasserim coast being yet visible, they enjoyed a fresh and invigorating breeze, but a violent thunder-storm came on, followed by a calm. For a short time, Dr. J. suffered less pain, but a hiccough increased upon him. He said, "This hiccough is killing me: can you think of anything to do for it?" He afterwards slept considerably, and took some slight refreshment, but in the afternoon a new symptom appeared, which continued to the last,—frequent vomiting and an inability to retain anything upon his stomach.

During the night and the next day the weather was exceedingly hot. Dr. Judson refused all nourishment and inclined to sleep, probably on account of the laudanum and ether administered. He said

he should weary them but little longer. The captain gave several prescriptions without effect, on which he said, "It is of but little consequence. I do not wish any one to think I died because all was not done that could be done for me. Medicine is of no use. The disease will take its course." While suffering the acute pain, which invariably preceded vomiting, he said, "Oh that I could die at once, and go immediately into Paradise, where there is no pain!"

In the evening of Wednesday, as Mr. Ranney was sitting by his bedside, he said, "I am glad you are here. I do not feel so abandoned. You are my only kindred now, the only one on board who loves Christ, I mean, and it is a great comfort to have one near me who loves Christ." "I hope," said Mr. R., "you feel that Christ is now near, sustaining you." "Oh, yes!" he replied. "*It is all right there.* I believe He gives me just so much pain and suffering as is necessary to fit me to die,—to make me submissive to his will." The captain, (who spoke but little English, but took unwearied pains to make himself understood by a frequent resort to a French and English Dictionary, and was a pattern of kindness and benevolence), offered another prescription, but Dr. Judson thanked him and declined. He spoke of the invigorating influence of the wind, and expressed a fear that they would lose it during the night, which proved true. After midnight there was a dead calm, and a very oppressive atmosphere. At two o'clock his breathing became very difficult, but afterwards he breathed more freely.

On Thursday morning his eyes had a dull appearance, remained half closed while sleeping, and seemed glassy and deathlike. His stomach rejected all refreshment. At ten and twelve o'clock he took some ether, which he said did him good. After vomiting, with the suffering which preceded it, he said, "Oh, how few there are who suffer such great torment,—who die so hard!" During all the night his sufferings increased; so that it was inexpressibly painful to behold his agony,—sometimes calling for water, which gave relief only

while he was drinking it, to be followed by the pain of ejecting it. At midnight he said his fever had returned. His extremities were cold, his head hot,—it was the fever of death. His weakness was such that he now seldom spoke, except to indicate some want, which he more frequently did by signs.

During the forenoon of Friday, the 12th, his countenance was that of a dying man. About noon he showed some aberration of mind, but it was only transient. At three o'clock he said in Burmese to Poonapah, a native servant, "It is done, I am going." Shortly after he made a sign with his hand downwards, which was not understood;—drawing Mr. Ranney's ear close to his mouth, he said, convulsively, "Brother Ranney will you bury me! bury me!—quick! quick!" These words were prompted perhaps by the thought of burial in the sea crossing his mind. Mr. Ranney here being called out for a moment, Dr. Judson spoke to the servant in English and also in Burmese, of Mrs. Judson, bidding him "take care of poor mistress," and at fifteen minutes past four o'clock he breathed his last. "His death" says Mr. Ranney, "was like falling to sleep. Not the movement of a muscle was perceptible, and the moment of the going out of life was indicated only by his ceasing to breathe. A gentle pressure of the hand, growing more and more feeble as life waned, showed the peacefulness of the spirit about to take its homeward flight."

It was first determined to keep the body for burial on Saturday, but they were admonished of the necessity of immediate preparations. A strong plank coffin soon received the body, several buckets of sand were poured in to make it sink, and at eight o'clock P. M., the crew assembled; the larboard port was opened, and in perfect silence, broken only by the voice of the captain, the remains were committed to the deep,—in latitude 13 deg. north, longitude 93 deg. east, nine days after their embarkation at Maulmain, and scarcely three days out of sight of the mountains of Burmah.

We have not the space, nor is this the appropriate occasion, fitly to review the

long career of Christian heroism, which a wise Providence has thus closed. When looking only to one side of it,—the long banishment from home and country, the toils, anxieties, sufferings, and bereavements that darkened its whole progress, the unspeakable, lonely agony of its closing scenes, the silent burial and the nameless tomb,—its aspect seems cheerless and forbidding. But when the sea shall give up its dead, and the undying results of his life are made visible in the sight of the risen nations, these will but heighten the glory with which it is arrayed. Even now, to the dimmer vision of present faith, so pure is the radiance investing it, that a visible ascent through the opening heavens could have added little to our conception of the fullness of joy with which the departing saint entered into rest through the chambers of the deep.

Mr. Ranney arrived at Mauritius June 15th, and hoped to return to Calcutta in season for the August steamer, which would take him to Maulmain by the 19th of the month, then, probably, to give Dr. Judson's family, and the mission, the first intelligence of their bereavement.

#### ACTION OF THE EXECUTIVE COMMITTEE.

The facts in the preceding statement having been communicated to the Executive Committee on Monday, Sept. 9, the following preamble and resolutions were unanimously adopted:—

As God, in his righteous administration, has been pleased to remove by death the senior missionary of the American Baptist Missionary Union, the Rev. ADONIRAM JUDSON, D. D.; and as the event is one of such peculiar importance as to demand of this Committee a more than ordinary expression of interest; therefore,

*Resolved*, That we recognize, with devout gratitude, the special grace of the Head of the Church, in providing for us such a pioneer of our missionary enterprise; in endowing him with such eminent qualifications for the service; in preserving him so long through a series of extraordinary labors, sufferings, and perils; and in enabling him to execute

so much for the glory of Christ and the welfare of the heathen.

*Resolved*, That, while we bow submissively to the will of Him who has thus in a mysterious way, elevated his servant from the work of earth to the reward of heaven, we are happy to cherish a grateful recollection of the many excellences of our beloved brother, and to place on permanent record our cordial and unqualified testimony to the great purity of his personal character; to the singular uniformity with which he has exemplified the spirit of his vocation; and to the distinguished patience, perseverance, and fidelity with which, ever since the date of his appointment, May 25, 1814, he has prosecuted his appropriate work.

*Resolved*, That in the absence of the Foreign Secretary, the Home Secretary be requested to address to Mrs. Judson a letter of condolence, assuring her of the tenderest sympathy of the Committee in her most afflictive bereavement; of the high estimation in which they held the eminently good man of whom she has been thus painfully deprived, and of their readiness, should she so desire, to facilitate the return of herself and family to her native land.

*Resolved*, That the Home Secretary be requested to communicate to the Mission, with which Dr. Judson was connected, a fraternal expression of our sympathy with them in the severe loss which they have sustained, and of our fervent desire that this dispensation of Providence may be so graciously overruled as to subserve the advancement of that cause to which they and we are mutually pledged.

*Resolved*, That the Secretaries be requested to take the steps necessary to secure the materials for the preparation of a Memoir of Dr. Judson.

*Resolved*, That immediate arrangements be made for a public discourse and other religious services appropriate to this afflictive occasion.

*Resolved*, That copies of these resolutions be forwarded to Mrs. Judson, and to the Mission; also to Miss Abigail B. Judson, the only surviving sister of the deceased.

## LATEST FROM THE MISSIONS.

## Siamese Karens.

Mr. W. Moore says, under date of Maulmain, May 22: "One of the older pupils of br. Binney, who is accustomed to spend the dry season in preaching in the jungle, returned from a seven weeks' tour in Siam, a few days ago. He brings a favorable report of that country as a missionary field. Karen magistrates, under the Siamese king, rule over a large district. Their government is lenient, and the people are happy. The assistant spent a week at Prat-thoo-wan, the point br. Brayton tried to reach last year. He was well received by the head magistrate, and indeed by all the inhabitants; and could usually collect an audience to preach to, every evening, that filled the house. He says: "They listened with interest, but whether any listened *aright* I cannot tell." During the seven weeks the assistant visited ten Pwo and two Sgau villages, besides the scattering houses between. He could have reached many more villages, but from the prevalence of cholera the inhabitants were so scattered and in such confusion that it was useless.

"There is a large population, accessible to a missionary as well as to a native assistant. Prat-thoo-wan, the centre of the population, is ten days' travel from Maulmain by elephants, and the population between is Karen; we can stop at a Karen village every night of the journey but one. But whether it will be advisable to attempt to cultivate that field, while there are multitudes of Pwos much nearer, which one missionary cannot possibly reach during the dry season, may be questionable. The harvest truly is great, but the laborers are few.

"We shall have but a small school this season on account of the confusion and fear caused by the cholera. It is still raging in the jungle to some extent. One of the leading members of the Dong Yan church died a few days ago."

## Nellore.

Mr. Jewett writes, July 6th: "Br. Day and myself have just returned from a tour into the dominions of two tributary rajahs, where the light of the gospel had never penetrated. We saw idolatry in its strong-holds. The city of Carlis-

tre, sixty or seventy miles from Nellore, once apparently a flourishing city, is now fast going to decay. But the temple and the towers devoted to idolatry, must have cost several hundred thousand rupees. One of the towers has been recently built. The idols in and around the city, seemed like the stars of heaven for multitude. We saw one hundred idols under one tree. The policy of these rajahs has been to build temples, towers, and palaces, to the entire neglect of the real wants of the people, hospitals, common schools, and roads. Caste forms a peculiar obstacle, which places the Hindoos in a low state of hopelessness, and nothing but the gospel can triumph over it. But it is the united voice of all missionaries in India, that Brahminism is going down; the power of caste is every day growing weaker, and the providence of God is calling upon Christians of every name to make a strong, persevering, and united movement for the salvation of India's teeming millions. Cannot the servants of Jesus Christ endure the privations, the toil and heat of India, as well as the forty thousand Europeans, from the Governor-general, downwards?"

## Gowaha ti.

Mr. Danforth writes from Gowahatti, June 21: "Poor br. Barker! You have heard of his death before this. The news has just come to us. We all feel sad. He was beloved by his people here; and they are deeply affected by the intelligence. I preached his funeral sermon last Sabbath, from Rev. 14: 13. It was a solemn occasion,—not a dry eye in the house. In the afternoon, I preached to the natives from the same text. Oh, that the Lord would sanctify it to the good of this people and this mission.

"Two French Roman Catholic missionaries are on their way to Gowahatti, and a third, as I hear, will follow soon,—to establish a mission here. Their object is to extend their mission eventually through Bootan into Thibet, and thence into China."

## Health of missionaries at Maulmain—Burmese assistants.

Letters from Maulmain, of June 20, announce that Mr. Stilson is improving, though slowly.—Mr. Bennett, who is re-



siding temporarily at Maulmain, during the absence of Mr. Ranney, is suffering from occasional attacks of ague and fever.

Mr. Stevens says: "I have resumed the Assistants' Bible-class, consisting of those only who are engaged in preaching. I meet with them only one forenoon in the week, studying a portion of Scripture, and exercising them in preparing plans of sermons. During the month the assistants have met with several interesting cases of inquiry, but no one as yet seems prepared to come forward and join himself to the people of God. One native Christian, a Karen, wife of Moungh Thah No, the assistant stationed at Mopoon, has died of cholera. She showed no fear, but, calmly trusting in the death of Christ, expressed a hope of a happy immortality.

#### Baptisms in Sandoway Mission.

Letters from Sandoway, of May 20, state that Myat Kyau, one of the ordained Karen preachers, has just returned from a tour in Burmah Proper, and reports that he has had the happiness of baptizing 165 converts. We hope to receive, by the mail for the present month, full particulars of this interesting accession to the churches.

#### Bassa mission.

Mr. Vonbrunn, writing under date of Bexley, July 1, states that he and his associates are doing all that is in their power to carry on the mission. Their schools are regularly kept up, and also the preaching of the gospel, but they express the hope that some laborers will be sent from this country to aid them in their toils.

#### EMBARKATION OF MISSIONARIES.

Rev. William Ashmore, recently pastor of the Baptist church, Hamilton, O., and his wife, Mrs. Martha Ann Sanderson Ashmore, of Brookline, Mass., sailed from New York, for Bangkok, Siam, in the ship Channing, Capt. Johnson, on Saturday, Aug. 17. Rev. E. E. L. Taylor, of Brooklyn, N. Y., made appropriate remarks and offered prayer on the occasion. Mr. Ashmore is appointed to take charge of the Chinese department of the Siam mission, which has been some time vacant.

#### BOXES OF CLOTHING, &c.,

Received from Jan. 1, to Aug. 26, 1850.

##### Maine.

South Berwick, Friends at Lebanon, per Mrs. L. G. Clarke, for African Missions, a box of clothing, 27.21  
Bangor, Sab. sch. Mission Soc., 1st Baptist ch., per M. B. Chamberlain, Sec., for Nowgong Orphan school, a box of clothing, 3.50  
cash for a globe,

##### Massachusetts.

Newburyport, Society for benefit of youth in Africa, per Mrs. R. B. Medbury, for African Mission, a bundle of clothing, 25.00  
do. Green St. Female Mission Soc., per Mrs. M. B. Crocker, for African Mission, a box of clothing, 12.50  
New Bedford, Ladies' Miss. Soc., Wm. St. Baptist ch., per Mrs. G. Richmond, Sec., for T. S. Ranney, a box of clothing, (shirts,) 75.25  
Woburn, Domestic Miss. Soc., of 1st Baptist ch., for Rev. J. G. Pratt, Shawano Mission, a box of clothing, 4.00  
Boston, from Mrs. Baldwin, for Rev. L. Jewett, a parcel, sundries, 70.00  
do. Baldwin Place Baptist ch., per Mrs. J. Tucker, for Mrs. Benjamin, Tavoy, a box of clothing, Worcester, a box of clothing, per Rev. A. H. Danforth, no advice.  
Salem, Sab. school of 1st Baptist ch., for Delaware Station, Shawano, a box of clothing, 33.62  
E. Brookfield, Ladies Benev. Ass., of Baptist ch. and soc., per L. A. Stevens, Sec., for Rev. F. Barker, Shawano, a barrel of clothing, 14.50  
Barre, Female Benev. Society, for Rev. F. Barker, a barrel of clothing,

##### Rhode Island.

Providence, 1st Bap. ch. and cong. for Rev. A. N. Arnold, a box of clothing, 156.97  
Newport, Ladies of 2d Baptist ch. and Soc., per W. Stevens, for Miss Sakes, at Gowahatti, a box of clothing, 35.00

##### Connecticut.

Suffield, Ladies of 2d Baptist ch., for Rev. A. N. Arnold, Greece, a box of school-books, &c.  
Mansfield, Ladies' Benevolent Soc. of Baptist ch. and Soc., per Rev. A. S. Lovell, for the Karen Miss. under Mr. Vinton, a box of clothing, 54.17  
New London, Mrs. H. E. Thompson, for Maulmain Mission, 3 boxes medicine, 220.00

##### New York.

City, per Mrs. E. Kelly, for Rev. E. L. Abbott, a box of clothing, 80.00

New Granville, Baptist ch. and Soc., for Orphan school at Nowgong, a box of clothing, &c.,	34.06
Rensselaerville, Ren. Asso., per Rev. O. Dodge, a roll of flannel, &c.,	10.81
Buffalo, from I. C. Stoddard, for Rev. I. J. Stoddard, a box and 2 parcels of clothing,	50.00
Ripley, from I. C. Stoddard, for Rev. I. J. Stoddard, a box and valise, containing clothing and medicines,	40.00
Troy, Mrs. Thompson, per J. L. Thompson, for distribution, a box containing 5 Gross Eye water,	50.00

## Pennsylvania.

Philadelphia, A. B. P. Society, per T. S. Malcom, for distribution, do. a package, 150 copies Baptist Almanac, do. per Miss C. Sheldon, for Rev. A. Judson, a box of clothing,	40.00
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## Ohio.

Cleveland, S. S. Mission Soc., and others, per Mary A. Brayton, for Orphan school at Nowgong, a box of clothing,	63.03
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## Illinois.

Belvidere, members of the Baptist ch. and others, per Rev. S. S. Whitman, for Rev. J. S. Beecher, a box of clothing, &c.,	100.00
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*Erratum.* In the report for a box of clothing or Susan F. Colby, acknowledged in the Dec. No. of the Mag. for New London, Conn., read *New London, N. H.*

## DONATIONS.

RECEIVED IN AUGUST, 1850.

## Maine.

Kennebunk, a friend, 5; Saco, Samuel Pillsbury, 5	\$10.00
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## Vermont.

Cavendish, Miss Lavinia M. Parker, for support of Joseph W. Parker, in the Karen Normal school, Maulmain,	5.00
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## Massachusetts.

Orleans, 2; Mansfield, ch., mon. con. 8.34	10.34
Chesterfield, Asa Robinson, ch., 200; Carver, ch., ladies, 2.50	202.50
Salem, 1 ch., A. Ward, to cons. Mrs. A. R. Ward L. M.	100.00
New Bedford, Wm. St. ch., Luther G. Hewins, tr., to cons. Rev. John Girdwood, L. M.	100.00
North Attleboro' ch.	35.57

Charlestown, High St. ch., mon. con.	8.40
Newton, Students Theol. Inst.	12.66
	<u>479.47</u>

## Rhode Island.

Providence, 1 ch., Mrs. F. R. Arnold,	100.00
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## Connecticut.

Suffield, Conn. Lit. Inst., Female Miss. Society, to sup. a child in Karen Normal school,	5.00
New London, a friend, to cons. Robert M. Haven L. M.	100.00
	<u>105.00</u>

## New York.

Marion, ch. 15; New York city, Amity St. ch., a lady, 100; Otsego Asso., 35.50; Mohawk River Asso., 19; do. for Karen Mission, 85 cts.; Ten Mile River, ch. 15	185.35
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## Pennsylvania.

Peters Creek, ch.	13.00
Chesnut Hill, ch. 10; Miss. Soc. for German Miss., 33.16; Lexington, Rachel Morris, 5; Philadelphia, "a friend of the cause," 5; Rev. Wm. Parker, 4; Sarah E. Edmonds, for Bur. Miss. 10; Lower Dublin, ch. 38.75; Fem. For. Miss. Soc. 45.66; Balligomingo, ch., mon. con., 20.28; Holmesburg, ch. for Bur. Miss. 7.46; per Rev. B. R. Loxley,	179.31
	<u>192.31</u>

## District of Columbia.

Washington, E. St. ch., A. Rothwell, tr.	40.61
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## Ohio.

Cesars creek, ch.	7.00
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## Illinois.

Peoria, ch., L. Holland, tr.	21.25
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## Michigan.

Ann Arbor, ch.	15.40
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## Upper California.

Amadore Creek, a friend to missions,	5.50
	<u>\$1,166.90</u>

## Legacies.

Boston, Ms., Miss Joanna Minott, per Isaac Parker, Ex.	100.00
Hartford, Ct., Miss Rhoda Cook, per James G. Bolles, Ex.	1,300.00
	<u>1,400.00</u>

Total from April 1 to Aug. 31, \$22,339.20.

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# MISSIONARY MAGAZINE.

VOL. XXX.

DECEMBER, 1850.

No. 12.

## AMERICAN BAPTIST MISSIONARY UNION.

### SIAM.

#### LETTER OF MR. DEAN.

It has been heretofore stated that Mr. Dean left Hong Kong to visit Bangkok, the destitute condition of the Chinese branch of the Siamese mission (to which Mr. Ashmore has since been designated) making such a step desirable. He had been invited by Hon. J. Balestier, U. S. Commissioner to Cochin China and Siam, to accompany him on his mission to those countries. He sailed in the American flag ship, Plymouth, on the 22d of February, to Turon, in Cochin China, a three days' voyage; after several interviews with the local officers, and a tour into the interior, they sailed again on the 15th of March, and reached the anchorage at Siam Bar on the 23d.

During his visit to Cochin China, Mr. Dean gained considerable information, which may hereafter prove serviceable in the event of the country being opened to Protestant missionaries. The Roman Catholics, who have been in the country 180 years, report many thousand converts, but they are persecuted, and live in disguise. In the following communication, Mr. Dean describes the conclusion of his voyage, and the state in which he found the field of his former missionary labors.

#### Voyage up the Meinam river.

Bangkok, April 8, 1850.—I reached this metropolis on the 3d inst., after an

absence from Siam of more than eight years. We left the ship at the anchorage at an early hour, crossing the bar covered with thirteen or fourteen feet of water and ornamented with fishing-stakes, and after a pleasant sail of seven or eight miles, entered the mouth of the river Meinam. The river here is about a mile and a half wide, with its banks lined with a thick jungle of small trees covered with the richest verdure. From the mouth of the Meinam to Pak Nam, a small town on the eastern bank, the distance is about three miles. Here is a fort on each bank, and a third occupies a small island in the centre of the stream. Directly above this fort, on another small island a few hundred yards distant, is a pagoda or sacred spire, rising in very tasteful proportions to the height of seventy or eighty feet. There appears to be no temple, or resident priest at the place, but boatmen passing it are accustomed to deposit their religious offerings. About half the way up the spire was a priest's yellow robe, spread out and fastened to this heathen pile as an offering. From this place onward the river is reduced to nearly a uniform width of half a mile,

with deep water to its banks ; the navigation of the largest ships, after passing the bar off its mouth, being unobstructed quite up to the capital.

The river winds its course through a rich, level plain, for thirty miles from Pak Nam to the capital, but small boats save half that distance by entering a canal which cuts off a long bend in the river. This canal is entered at a Peguan town, about four or five miles above Pak Nam, near to which are some sugar plantations and establishments for sugar manufacture. A little back from the river are extensive rice fields, but the immediate banks of the river, with here and there an interruption, are lined with small jungle trees and the tall brake growing to the height of ten or fifteen feet, which is used for *attap* in covering the roofs of houses. Here and there elusters of cocoa-nut and palm-trees rise in their pride above the rest, and lay their wide-spreading leaves on the heads of all around them, as if all other species of vegetation, however beautiful and luxuriant, were but their vassals.

In contrasting this light and living green with the barren hills of China, and meeting a recognizable turn in the river, or some remembered dwelling or temple on shore, I enjoyed ample material for pleasing reflection for the day.

#### Missions at Bangkok—Cholera.

At evening of the same day I landed at the mission premises, where I had spent some of the happiest hours of my life, and found myself welcomed by my valued friend Mr. Jones and his missionary associates. The mission is now composed of Rev. Mr. and Mrs. Jones, Mr. and Mrs. Chandler, Rev. Mr. Smith and Miss Morse. The American Presbyterian Board is now represented here by Rev. Mr. and Mrs. Mattoon, Rev. Mr. and Mrs. Bush, and Dr. House. No other Protestant Missionary Society is now represented in Siam.\* I find the

\* Dr. Bradley is now at Singapore, on his way from America, to resume his labors in Siam, accompanied by two other families, under the patronage of the American Missionary Association.

old mission premises quite recognizable, though some alterations and improvements have been made in dwellings, and the enclosure has been ornamented with vines, flowers, and fruit-trees, presenting an air of comfort, and indicating an improved taste in the occupants. I find Mrs. Jones and Miss Morse just recovering from an attack of cholera, which still prevails to a certain extent in some parts of the city ; but most cases now yield to medical treatment when taken in time. Mr. Jones does not enjoy strong health, but the rest of the mission are as usual.

#### Chinese assistants—Candidates for baptism.

On Saturday, April 6, I met with the Chinese assistants, four in number ; and after some consultation it was thought best that A Mui remain at his old station at Tia Chin, and Tek Suan go to Ban Chang, to take the place of Chek P'it, who is to remain for a time at Bangkok and aid old Pe Hua in distributing books, and at the same time increase his religious knowledge by an attendance on the daily worship at the chapel here. The assistants were all furnished with a copy of Matthew with notes, and the Catechism and Manual, with a request that they commit daily a portion, and keep a journal of their daily employment.

On Sunday we met as usual for morning worship, at half past seven o'clock, and at ten o'clock we met about thirty Chinese in the chapel for worship. After singing and prayer, a few verses of Scripture were read and explained, when Sin Sey Siang preached from Gen. iii. 6. At twelve o'clock, the Chinese reassembled with the members of the mission to examine two Chinese from Leng kia Chu (near the sea-coast), who had before offered themselves as candidates for baptism. The examination appeared satisfactory to the members of the church ; but, to afford them an opportunity to mature their thoughts on some points of Christian duty of a practical nature, it was thought advisable



to defer their baptism till the next communion.

Fruits of evangelical labor—A tribute well bestowed.

At one o'clock the church observed the Lord's Supper, when there were present, with the members of the mission, about twenty Chinese church members and one Burmese. The season to me was one of no ordinary interest. After an absence of nearly nine years I met the church, which at its organization was placed under my care, and many of whose members I had baptized. Some of these had gone to their rest and reward above, some still remained to celebrate with us the death of our common Lord. Among the latter were the three Chinese who were baptized at the time that the late Mrs. Dean was by baptism introduced to the fellowship of this church. Others were present who had been baptized by Mr. Jones and Mr. Goddard. The fruit of Mr. Goddard's labors is here seen in many living members of the church, who adorn their faith by good works; and among those introduced into the fellowship of the church by the hand of Mr. Jones, are one Burmese man and two Chinese women born in Siam, who speak both the Chinese and the Siamese languages. These are but some of the fruits of the varied and long-protracted labors of the senior member of the mission, who has for nearly twenty years devoted himself with rare efficiency to the various duties of his station, sometimes in preparing books, sometimes in the printing office, sometimes in preaching the gospel, and more particularly in translating the Scriptures;—and all this has been done under circumstances of difficulty, loneliness, and crushing responsibility. But amid complicated cares and repeated bereavements, a gracious God has preserved a valued life while surrounded by the victims of pestilence, until his accumulated toils have brought him, in the prime of his years, to a premature old age.

## CHINA.

### JOURNAL OF MR. LORD.

An applicant for baptism—Obstacles to the gospel.

Ningpo, March 20, 1850.—Since the commencement of the present year, but little has occurred out of the ordinary routine of things. With the exception of colds and a few attacks of ague and fever, we have enjoyed very good health; and with like exceptions our fellow missionaries have shared the same blessing. We have had a cool and bracing winter, and thus far a very pleasant spring.

No material change has taken place in our missionary operations. Our services at the chapel continue, and with about the same attendance. Our day school is a little larger this year, and promises to be more stable. It now numbers thirty pupils, and averages an attendance of about twenty-eight. The present teacher has manifested considerable interest in the gospel. Indeed, he has been an applicant for baptism some two or three months. But it must be remembered that persons here as soon as they are *willing* to attach themselves to our religion, ask for baptism. Their religion is one of rites and ceremonies, and until they learn better, (which is often long first,) they think that ours is also.

It is a very difficult thing to teach this people the spiritual nature of our religion; how difficult, no one can know until he has actually made the experiment. If the Christian minister at home is often oppressed in view of how few of his intelligent hearers, though favored with a Christian language, and one with which he and they are mutually familiar, are made really to understand the nature and feel the claims of the gospel, how must it be with the missionary to a pagan people, a people whose language he can but merely stammer, and which, when exhausted, stops far short of conveying any adequate idea of the most simple truths of Christianity.

cannot, or do not, assemble at the chapel for worship more than once a year, and others not more than three or four times. Now all these circumstances must be taken into account, when we speak of the state of the church; and, also, that human nature is not better in Dong Yan than in Boston, and that the social education here given is not restraining and elevating, but the contrary. Under such circumstances, that out of seventy, forty or fifty keep up a habit of daily prayer, endeavor to "provide things honest in the sight of all men," and to "live peaceably with all men," and steadily avoid many wicked practices which formerly constituted their chief delight,—all this shows a true work of grace commenced; and an increased steadfastness in the Christian virtues, in some, shows a growth in grace. But, as is to be expected in such a church, there are frequent occasions for the exercise of discipline.

Mr. M. proceeds to narrate a case of discipline in regard to a long standing difficulty, which resulted in the exclusion of the wife of one of the assistants; and adds:—

After the business was finished, the chief and several others spoke at some length, expressing their joy that the several cases, some of them aggravated and of long standing, were settled. The chief said that he loved God, he loved the church, he would love to see a thousand members instead of seventy,—but at the same time he would sooner be a member of a church of seven members who were all faithful Christians, than one of seventy where half lived loosely, frequently transgressed, and dishonored the cause and all the members. The meeting was closed by a season of prayer for more holiness in the church.

*Sabbath worship—Baptism—Impressions.*

The next day (Sabbath) some twenty persons who were not Christians, assembled at the house of worship. Most of them stayed until the close. At the close, six candidates presented themselves for baptism. Among the number

was Bahmee's eldest son. He had been a leader in all kinds of wickedness. No missionary had been able to keep him any time in school or in employ, nor had he lived at his father's house since he was fourteen. He now, to all appearance, was conscious how great a sinner he was. He was the prodigal come to himself, returning, confessing his unworthiness, shedding tears of grief for sin, and professing a hope in pardoning mercy. It was too much for his father. He bowed in thanksgiving to the hearer of prayer. Three of the others had been inquirers for a long time. Five out of the six were received, and baptized in the afternoon.

Early the next morning, Bahmee came to the chapel, saying he had resolved anew to consecrate himself to the service of God, and, if the teacher thought it advisable, he would leave his nets in the lake and seek to catch men. He said not a word about salary, or hard labor; but on the contrary, confessed that he had not been "happy in his heart," since he ceased to labor as an assistant. God had not prospered him in his business. He had always thought it was his duty to preach, and indeed he could never have left off, but for the unceasing entreaties of his wife. Now he was determined to resist all opposition, so long as God would give him grace to do so.

I spent three days, that week, in visiting from house to house in Dong Yan. The people, without a single exception, received us kindly, and listened with respect. Most of them appeared to admire the gospel, to acknowledge its importance, to believe that there is a holy God, and that they were sinners against him; but, still, they seemed to have no inclination to "enter in at the strait gate."

*T'Moh Ker Cheng—A field less promising.*

The next week I went with Moung Te Lau to T'Moh Ker Cheng, a large village seven or eight miles to the north-west of this. The people there are quite different in their feelings towards Chris-

tianity from the inhabitants of Dong Yan. Some were ready to dispute, some laughed at us, others remained silent, while a few were pleased to hear "*the better religion*." One man had just returned from Krung Pung, from a visit to his brother-in-law (an assistant), "where," said he, "I was almost preached to death." He could not hear more at present, but at some future time hoped to listen cheerfully, and become a Christian.

A "religious" Boodhist—Inquirers.

The first night we stopped at the house of an intelligent old, *religious* Boodhist, who welcomed us to the best his home afforded. When we asked if we could spend the night with him, he replied, "My religion teaches me to turn none away." During the course of the evening six or seven persons called in to hear "what the teacher came to tell," but none had any mind of their own. If "uncle, here," (meaning our host,) became a Christian, they would *of course*. He was their religious head, and we might not ask them to repent and believe and be saved, until this man led the way. How many hundreds there are in the Karen jungle, who frame for themselves such excuses! The old man himself was anxious to hear again, for he had often heard before, "the bible account of the beginning of the world," and the early history of man. I was too weary to talk long, but the assistant kept up the conversation with him till long after midnight. Early in the morning the conversation was renewed. He liked the gospel, it was very good; still, he manifested more of a disposition to trace analogies between the two religions than to reject the false and embrace the true. The plan of mercy was excellent, but the teachings of Boodh were also good, and he took much pleasure in explaining how rigidly he practised the six transcendent virtues. He is an old man, and will be slow to give up his accumulated store of merit, the labor and self-denial of many strict years. Still, he is a *thinking* man,

and I trust that, as he reflects on the truth, the Holy Spirit may so enlighten his mind that he may joyfully receive it.

About breakfast time a man and his wife, who had been to Maulmain twice within the last year, to inquire what they must do to be saved, brought me a full supply of rice, eggs and fruits. They did not hear that I was in the village till a late hour the last night, or they would have been in. They expressed much joy at my arrival, and a strong desire to go to heaven. They have been for a year past interesting inquirers. Some of their relatives are Christians, from whom they have gained considerable knowledge of the truth, and they appear to love it; but like others whom we occasionally meet, and like Nicodemus of old, they have not courage to come out in the face of open day.

Interview with a Karen priest.

At the village of T'Moh Ker Cheng, I met for the first time with a Karen priest who was free to converse. He was on a visit to his father, and was reclining on an elevated platform in a corner of the house, while six or seven old men were seated on the floor around. When I entered, no one said a word. I walked up, and pushing aside some of the red cushions, took a seat on a level with the assumed dignitary. In a few minutes the old man with whom we had conversed half the night and all the morning, came in, and kneeling down prostrated himself before the priest, his face nearly touching the floor. I expressed my astonishment at his servile homage. "Yes," said he, "what you said about worship appeared good to me at the time, but this yellow clothing," pointing, "these holy garments have their worthiness also."

Then the priest commenced. "If he could only speak English, he had no doubt that before three months he could convince every foreigner in Maulmain of the truth and superiority of the Boodhist religion. He was very happy to have an occasional opportunity to talk

their hair. Many were ashamed to be seen by me, and would positively deny that they were going to the feast. "We are going to visit our friends," was the common affirmation. I fear it was to little purpose that we instructed or exhorted; their minds were preoccupied. Though the mass of the people of Dong Yan go as spectators, or participators in these scenes, few have any more idea of gaining religious merit there than men have of worshipping God in a theatre, or of gaining religious instruction at the race-course.

I have been to several of the surrounding villages on preaching tours, but find the people everywhere listless. I occasionally meet steady men, but "the devil has so enlarged himself this season" that they cannot think of becoming Christians at present. So I have more particularly endeavored to instruct, comfort, and establish the church members. With a few exceptions they are doing well. Bahmee's wife has promised to do better, and for the present he is pastor of the church. Mounng Te Lau is missionary.

#### TAVOY MISSION.

JOURNAL OF MR. BENNETT.

##### Visit to Mata.

Jan. 15, 1850.—Left home, in company with br. Benjamin, for a visit to Mata.

17.—Passed through the village of Tahkheta, a few hours distant from Mata, where they have lately erected a new and very pleasant appearing zayat, and where I was sorry to disappoint the people, who, it seemed, had expected we would spend the night there. But I had sawyers and coolies in our company, who are to be employed in repairing and altering the chapel at Mata, and are under pay; and I could not afford to lose a day, especially as it is very doubtful whether, with all our efforts, we shall do more than prepare the material this

year, and leave the rest to be done next season.

We arrived at the chapel about sunset, and there was a congregation of about thirty, who reside mostly in the houses near the zayats.

Chapel repaired—Importance of the station.

18.—With the aid of a few Karens, we had performed, when the evening set in, a pretty good day's work. A saw-pit had been erected, trees felled, logs placed upon the saw-pit, &c., one of them of the most durable wood in India, far heavier than oak or teak, and nearly as hard as lignum vitæ, measuring at the butt a little over three feet by two feet eight inches.

The chapel built here some fifteen or more years ago, has become somewhat dilapidated. The posts are still good, and will be, perhaps, a hundred years hence, but the sides and floor are of bamboo, and ever have been; of course they need occasional renewing, the cost of which, with the roof of leaves, falls pretty hard upon the present residents of the place, who are now few in number compared to what they were when the chapel was originally built. Many who fled from the cholera in 1836, have never since returned, though some of them live in the vicinity, and are only a few miles distant. Others have settled and created new villages, some eight miles, and some more than that, away from Mata, and of course have their own zayats to build and keep in repair.

This place being a central one, it seems very desirable the zayat should be kept in repair; for this is the place of all others in this region for a general gathering, whenever it is desirable. From this central point, the missionary may by water go east, or north or south, and find many villages of the Karens, some of which are wholly without schools or a single Christian convert.

Another reason for our repairing the zayat consists in the fact that many who once lived here are scattered in the jungle, and that others *wish* to scatter, and will do so unless they see we are

determined to keep up this place. The efforts at concentration have met with less success than was desirable. It is found that even the Karens who are hopefully converted, and many of them very good Christians, have old habits and predilections still clinging to them, and do not, nor can we suppose as yet they should, appreciate all the blessings of civilization and Christianity. There are too many who still prefer to wander in the jungles, shooting monkeys with poisoned arrows, rather than read the New Testament and other books they possess, whereby the mind could be improved, even if the body was deprived of a favorite delicacy.

**Present state of Karen churches—Difficulties.**

A few years since evangelical labor among the Karens was comparatively easy, as they had a disposition to listen to the gospel; partly from its novelty, but more, we would hope, from a real belief in the blessings it conveys. The day of the trial of their faith seems to have arrived, and many give cause for great anxiety on their account, lest they have only changed their views and practices, and not been really changed in heart. But we would not hastily judge; "man looketh on the outward appearance, but God looketh on the heart."

The faith and stability of the professed disciples in *this* region, have been sorely tried, and the ordeal is not wholly passed. Last year they were fearful of the smallpox; it was all around them, though very few took it or died with it. This year the cholera is on their borders, and they are fearful on that account. It is truly an uncommonly sickly season this year. Perhaps the whole truth is not told when it is said that every *third* person in all this region is ill or has just been ill with jungle fever. It has been the happiness of the writer to visit these regions almost annually for the last fifteen years, and he can safely say he has never known sickness so prevalent. As the disciple and the unbeliever are equally affected, the igno-

rant unbeliever is ready to exclaim, "Our nats protect us from sickness as much as does your God, and why should we not serve the one as well as the other?"

Again, there are difficulties of a more serious character this year than usual, among the disciples themselves, and of greater magnitude in proportion as the individuals implicated are influential. Many of these difficulties were known before our leaving home, and never has there been a time since the gospel was first proclaimed on these mountain sides, when more wisdom and grace were needed by those who visit these regions.

**Religious services—Panic from sickness.**

20. Lord's day.—The morning prayer meeting was pretty well attended. At the 10 o'clock service there were about 140 present, who were addressed from Rom. viii. 1. In the afternoon, collected a Bible-class, when over thirty were present, and as promising as could be expected. The pastor here, Ko-la-pau, was taken down with the prevailing fever to-day, and is laid aside from labor for the present.

26.—Our meetings have been continued during the week as usual, with a pretty fair attendance. Fevers are frightfully common. Two or three cases of cholera were reported in a village about a day's distance from here among the Shan Karens, none of whom are disciples; and they all fled to the jungles. In one case, a father and mother left a grown-up daughter in a nearly dry water-course without any aid, because she was attacked by the disease; and there she died, with none to see her die but the birds of the forest. The panic extended to the Christian village of Tahkheta, and to my disappointment they all fled also, and left their houses unoccupied. The village is only half a day distant from this place, and when we are here, many of the people usually come down for worship on the Sabbath.

27. Lord's day.—The attendance less to-day than is usual. No one from Tahkheta, and it is difficult to find where

the people have fled to, though it is said they are in the jungles, one family here and another there, as they fear to be together. This makes it very hard for those who are ill with fevers, as they are much neglected, and must, more or less, take care of themselves.

The people are being tried in one way and another, as they never were before, and we earnestly pray that these unpromising circumstances may all be overruled for their eternal good.

30.—Letters and periodicals reached us from America, and serve to enliven the monotony of jungle life.

31.—Br. Benjamin left us in order to return to town and make preparations for a removal of his residence to Mergui, in accordance with the tenor of letters received from Boston. He is desirous of going to Mergui immediately, to be ready for the schools in the rains, and could not remain here as long as I expect to.

Feb. 1.—Have felt symptoms of fever for several days; had unmistakable evidence of it to-day, and have been obliged to keep my cot. Am constrained to be my own physician and nurse, though the natives are kind and do what they can, so far as they know.

3. Lord's day.—A much better congregation to-day than any previous time this year. Addressed the people from 1 John, ii. 13. The people were very attentive, and I endeavored, though in much weakness, to impress upon them the worthlessness of the world and of the things that are in the world. In the afternoon a bible-class, as usual. About 4 o'clock there was a heavy thunder-shower, and the rain came down in torrents, so much so that, dry as the ground is, water surrounded the zayat and was ankle deep around the stairs.

#### Karen joinery.

9.—The week has passed without any very stirring incident. The sawyers have been at work as usual in the pit; some of them have fever, as well as the people here;—but to-day was completed a *bona fide board* table, with legs planed

and tenoned; and all the work of a Karen. It is a curiosity, as being the product of the jungle. It is twenty inches wide and three feet long;—so the old bamboo table has been set aside. These people have ingenuity, and can do some things well if they please; but like all eastern people they are very fickle. I am in hope, as there will be many little bits of boards, &c., left, as well as slabs from the saw-pit, some of the younger ones will try their skill in joinery. One man, at my recommendation, has already bought a pit-saw, and several have worked so much with the Burmans while here, that they can draw the saw up and down after a fashion, and will improve if they practise. Benches and tables, as well as bedsteads, would be a great improvement for Karens. We must not despise the day of small things. I have seen great improvements since I began to come into the jungle, but they are all inferior to those above mentioned.

10. Lord's day.—Meetings as usual, and far better attended. But fevers are fearfully prevalent. Two of the sawyers from town are ill with it to-day.

11.—The sawyers have completed their work, and the Karens have brought up and put on the chapel floor,—33 floor boards, ten inches wide and fifteen feet long, as well as some scantling and clapboards.

Covenant meetings—Gambling—Eclipse of the sun.

To-day commenced the covenant meeting preparatory to the communion. In the examination had to-day, one confessed that he had a few times been guilty of playing with dice for money, though he did not acknowledge it was sinful; if both parties were of the *same mind*, he said, it was only a contract, like a sale of goods, &c. As he has been in mission-schools more or less from his childhood with Mrs. Wade, and two years with Mr. Cross, it was not in me to believe he was so ignorant or so innocent as he wished to be thought, and after much conversation and instruction

on the matter it was left to be taken up again hereafter.

12.—Soon after noon the sun was eclipsed, and as the people had been forewarned and furnished with smoked glass, all had an opportunity of seeing it distinctly. Their old ideas of eclipses were connected with nats and nat worship, and they feel relieved to know there are none of those transactions taking place in the sun that tradition has told them of.

*Evidence of progress—Aitee.*

15.—As our covenant meetings are nearly over, it may not be amiss here to state that it is in these meetings, as well as by personal intercourse, we learn the state of the people as to their spiritual concerns. Though there are some who give us pain, and of whom we stand in doubt, there are many who show by their life and conversation, that they are growing in grace and making progress onward to glory. It is peculiarly gratifying to find some who express their minds in scripture language, and who, by repeated quotations, indicate that the word of God is read as well as meditated upon. Some said, apparently with feeling, that they often felt sad during the rains, because they were in their fields so far from the chapel that they could not attend worship on the Sabbath so often as they desired.

This evening we had an animated discourse from Aitee, once a student under Mr. Mason, and one of the most natural and eloquent speakers we have among the Karens. The death of his first wife, and his second marriage, have thrown him into the shade; as it is a custom with the Karens that whoever marries a daughter becomes a resident in the father's family; and his father-in-law unfortunately lives in a remote nook in the jungle. We have been making efforts for three years past to get him into another location, where he could be employed again as an assistant, but it has thus far been without success. There is some prospect, however, that he will

spend the next rains at Lauulu. God grant he may, and be made useful.

*Examination of the school—Candidates for baptism.*

This afternoon examined the school; though not as many pupils have attended the past year as before, good progress has been made, and several have learned to read. In arithmetic and geography there has been some advance, but there is room for much more. Many of the pupils have made proficiency in scripture history, and attained a pretty fair hand in writing.

16.—This morning examined several candidates for baptism, four of whom were received.

As not so many people have attended the meetings this year as had been usual, although we know very many are detained by fevers, it is thought best to appoint a committee of nine, who are to report next year in regard to absentees. In this way we hope to know better the state of the church, which is desirable; and also be able to make a report to the Association, which meets here next year.

During the covenant meetings, all those who had been led astray by playing with dice confessed their guilt, and none seemed disposed to ever practise the like again. We had made up our minds, (without any one knowing what we purposed,) that if any had gained money by this vice, however small the amount, he should make restitution; but on inquiry it was found that *every one* had lost, some half a rupee, some a quarter, and some a rupee or more. As but few had ever tried their fortune more than once, and all were apparently fully satisfied that the practice was sinful, and the act would not be repeated by them, the matter was dismissed.

After meeting I was laid upon my bed again by a return of fever, which racks my system with the strength of a giant. After sunset, made an effort, and an effort was necessary, to get up and take a little gentle exercise in walking;—as I have found by experi-

ence that I feel better for it, and have often recommended it to the natives under similar circumstances. I desired to show them that in this, at least, I practised as I preached. Was too ill to attend the evening meeting.

Sabbath services—Baptism and communion.

17. Lord's day.—At 9 A. M. preached to a congregation of about 200 from Ps. cxvi. 15; after which another candidate was examined and received; we then repaired to the banks of the Tenasserim, and the five new disciples were baptized.

In the afternoon, we assembled for the celebration of the Lord's Supper; 150 communicants present. It was a time to be remembered; seriousness and solemnity pervaded the assembly. Scenes that were transacted more than 1800 years ago were remembered, scenes that filled the angelic hosts with wonder and delight, and completed the work whereby man might be redeemed from ruin and made happy forever.

Letters of absentees.

Many who lived in sight of the chapel were prevented from attending our services by fevers in their own persons or families. As a specimen of the feelings of many who could not attend, a literal translation of two of the numerous letters sent into the church, is here given.

(1.) "As to me, I think in my mind my delinquencies are very many. And why? I eat and drink and sleep, and still forget God. And now I am ill with cough and fever, and cannot assemble with the church and teacher. Why? I am fatigued if I go down on the ground, and my eyes are dim; and more than this, two of my children are ill with fever, and I cannot even take care of them. Therefore I bear my sins, and put my mind in the hand of God. O, beloved brethren and sisters and teacher, pray to God for, and bear with me. I cannot this year come to the Lord's table. Do not forget me, but pray to our God for me.

"I, Tai-ka-mu, send this letter."

(2.) "As to me, brethren and sisters, and teacher, I look at my whole mind and my whole body very carefully, and find I am full of sin. And why? When I consider my words, my eating and drinking and sleeping, I come to the conclusion that I am all defiled with sin. Why? Sometimes I am impatient with my wife and child, and the ills of this world. As my mind is often thus, I think I am a great sinner, and more than this, last year I played once at a game of hazard. As to this, I then thought it was not wrong, but after considering I now think it is wicked. I now think I shall never sin any more in this manner. The teacher and some of the disciples say it is wrong, and I consent it is so, and have firmly resolved in my mind never to do so again. O, brethren and sisters and teacher, pardon me, and pray to God for me. Now I cannot assemble with you. Why? My wife and my daughter are very ill with fever. When you have the Lord's Supper do not forget me, but pray God to pardon and forgive my sins, O disciples and teacher.

"The letter of confession of A Mai."

Tahkheta School—Hot Springs—Temperature of Mata and Tavoy.

19.—Closed up matters to-day in the saw-pit, preparatory to a return to town. With my aid the Karen carpenter made another table to-day, and one considerably in advance of the other. They are both new things for the jungle.

20.—Left Mata for Tahkheta, a pleasant village, where we arrived a little before noon. There are more houses together here than in Mata, and this is an important village; the most of whose residents are members of the church at Mata. Examined the pupils in the school. There were only twelve pupils present, but they have made better progress than those of any other school I have examined for a long time. The progress in geography and arithmetic was very gratifying. In the evening, the chapel was well filled; the address from John iii. 36.



21.—On my way to town, as we stopped for refreshment, I went about ten minutes out of our road to visit the hot springs, near Lake Chin. Found them the hottest of any I have met with, the thermometer rising to 144 deg. Others, however, are still hotter, in the range of hot springs in the Mergui province.

22.—Arrived home and found Mrs. B. not very well, though probably not from disease but over-labor.

Having had a thermometer with me during a part of the time I was this season at Mata, three observations were made daily, beginning with Jan. 31, until the morning I left, Feb. 20. The highest at 6 A. M. was 72 deg., at noon 86 deg., and at 2 P. M. 88 deg.; the lowest at 6 A. M. 57 deg., at noon 75 deg., and at 2 P. M. 80 deg. The day of the eclipse of the sun, the thermometer at 6 A. M. was 59 deg., and at noon and 2 P. M. 82 deg. The mornings and evenings the past three years have been much warmer than in former years. No fires within this time have been found necessary for comfort, while formerly they were indispensable, as well as warm clothing. This change has not been confined to the jungle; but in Tavoy even, for the past three seasons, there has not been the cold weather in the usual months as formerly. Neither has the east wind been as strong or prevalent, nor the fogs as dense. There was, however, only one morning at Mata, while I was there this season, that was not foggy, and that morning there was a plentiful shower. The fogs there hang on longer than in most places; they are not fully off till 10, and sometimes 11 o'clock A. M.; the sun is rarely seen till 8 A. M.

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LETTER OF MR. BENJAMIN.

Interesting visitor—Meetings at Kabin.

Mergui, May 25, 1850.—A few days after our arrival here, a head man of a

small community of Karens on King's Island called on me. He has in former years given the missionaries some encouragement, and an assistant, who proved rather inefficient, was at one time stationed in his village. But neither he nor any of his people made professions of religion nor learned to read. When I asked him if he was a Christian, the tears came to his eyes and he answered, "No, but almost one." He promised to send two of his children in to my school during the rains.

The next day, the 14th March, I visited Kabin. The people were not aware of my coming, and as soon as I was seen walking up from my boat to the zayat several women ran hastily and gladly to prepare the "Teacher's room" for my reception. The village wore an appearance of thrift and prosperity that I had not anticipated. The jungle was cleared away from the space around the zayat, and the ground under and before it swept clean. Good wide paths were cut from the seven or eight houses adjacent to the zayat, and from one house to another. And several fine areca groves, interspersed with jack, dorian, and plantain trees, showed that there were some here who expected to occupy permanently their present homes.

In the zayat, I was soon surrounded by the disciples, and among them the assistant stationed here—a young man with whose practical, good sense remarks, at the associational meeting at Pyee-khya, I had been highly pleased, came to welcome me. He gave a good account of the church. The pastor at Pyee-khya during a recent visit had baptized four individuals, and there were several inquirers. Some of the old excluded members had professed repentance, and two had quite recently been restored to the fellowship of the church.

I remained from Thursday until Monday, holding meetings every evening and three times on the Sabbath. The attendance varied from forty to sixty. Quite a number of the disciples were prevented from attending by sickness.

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fearless, in exhorting the unconverted. In reply to the inquirer above referred to, who, when I at first asked him what he thought on the subject of religion, replied that he could not think; he said, "But, my brother, you must think. God has given you a mind to reflect and discern between good and evil, and you cannot help thinking. Now, on such an important subject as religion, you should be careful to think right."

In one of my walks I met a number of those who were excluded from the church about the time of the assistant Ee Pau's apostasy, and urged them to repent. Some seemed glad to see and hear a white teacher again, and others were in haste to get out of my sight. One man appeared quite serious, and stood gazing thoughtfully after me for some time after I left him. Several families of these apostates live near Ee Pan, several hours walk from Kabin. Some of them promise to repent when Ee Pan does! One of them came and made a very satisfactory confession during my stay at K.

The once substantial yayat at the place is fast going to decay, and cannot possibly last longer than through the present rainy season. The disciples do not feel able to build another as substantial as this. I told them to get the posts, etc. ready by the time of my next visit, and I would then see what could be done for them.

Visit to Mazau—Encouragements there.

I remained in Kabin over the Sabbath and returned to Mergui on Monday. The following Thursday, March 21, I left for Mazau, where I arrived early on Friday morning. I was escorted about fifteen minutes' walk along a wet and muddy path, to a solitary Karen house in the midst of untamed jungle. The male members of the family had gone to their field on the mountain side. Two little girls eight or ten years of age were in the house taking care of an infant, and, together with their charge, and the cats and dogs on the premises, were

not a little alarmed at the unusual apparition of a white face among them. A woman who was pounding paddy, back of the house, presently came in, and at first seemed either afraid or ashamed to come and speak with me. I however told her to fear nothing, and went up and familiarly shook hands with her. She soon became reassured, and during my stay gave me good ground to hope she is a Christian.

I learned upon inquiry that there are some half dozen families within two hours' walk, and that most of them desire to have a preacher stationed here during the rains. During my stay, I saw some twelve or fourteen of the old members of the church. It will be remembered that the whole church of twenty members at this place, were suspended some three or four years since. Not all of the number, it is to be hoped, must be given up as apostates. I felt, therefore, that the desire expressed by some of them for a preacher and teacher to be stationed among them during the rains, should be attended to, and immediately made arrangements for building a zayat. The male members of the family where I was staying, on their return from the field, cheerfully seconded my efforts, and by Saturday evening the materials were nearly all on the ground and the building was commenced. The new zayat will occupy a site only a few yards from that of the old one, of which there is scarcely a vestige remaining.

Our meetings were attended by from twelve to fifteen adults, and nearly as many children. Several professed to be penitent, and desirous to serve God hereafter. One of them, who was quite full of talk, and I feared nearly as full of arrack, went off to work for his employer—a Burman—on the Sabbath. Another, a very aged woman, said she wished to serve God, and would do so as long as the white teacher would visit them regularly. Three others, however, gave good evidence of their sincerity and of a real work of grace in their hearts.

However, I thought it inexpedient, under the circumstances, to restore any of them formally for the present.

*Attempt to serve two masters.*

I returned home on Monday. Since my return I have had a visit from Sau Ee Pau, who was esteemed the most valuable assistant in the province four years ago, but soon after put away his wife, took another woman with whom he still lives, and was excluded from the church. He is a very talented and influential man, and seems to be one of those restless spirits that are compelled by a necessity of their nature to be active, whether in the service of God or that of Satan. After his exclusion, he became a bitter and open enemy to religion, going among the Karens, both Christian and pagan, and exhorting them to beware of the missionaries, who had come among them only from selfish motives, and would soon take measures to get from the Karens the money they had spent in coming here, making books, etc. He came to me with strong expressions of sorrow for his course, and wound up a long confession by saying, "I now wish to serve God while I live, and die in his hands." But on being questioned with regard to his wife, he soon made it evident that he would make no change in his course. He did not love his wife, and could not live with her. He was living happily with his "new wife," had had children by her, and durst not say he would separate from her. He knew his course in this particular was contrary to the teaching of Christ, but he dared not promise to change. I told him that, by his own acknowledgment, he knew his duty, and must consent to do it, or he could not be Christ's disciple. His mistress had become to him a right eye, and it would be better for him to pluck out a right eye, that caused him to sin, than, having two eyes, to be cast into hell. I then gave him a copy of "Psalms," in Karen, and referred him to the 51st Psalm, as peculiarly expressive of the

feelings of a true penitent. It is mournful to see a man so gifted and well informed of his duty, deliberately resolving to disobey one of the commands of Christ. An instance like this, brings the supremacy of self into startling conflict with the authority of God, and forcibly illustrates the statement of the apostle, "He that offends in one point is guilty of all."

Among my visitors there has also been a professed inquirer, with whose appearance I was much pleased. But I learned subsequently what, from the fact of his relations being mostly disciples, I had not expected, that he has two wives. The Catholic priests had been laboring with him. "They drink a great deal of wine, and that is not good," was his objection to them as spiritual teachers. Perhaps, if they will admit him into their communion and allow him to keep his two wives, this objection may be overcome.

Sabbath congregations, schools, churches.

Every Sabbath we have a small congregation of those Karens who are in town on business, and those in our employ. Br. Brayton preaches to them in Pwo or I in Sgau, as those of the one or the other tribe preponderate. Recently, quite a number of the head men have been in to pay over the money collected for taxes.

I fear we shall have no schools here during the rains. On account of the prevalence of measles, very few if any Karens will come to stay any length of time unless compelled to do so. They have a dread of any contagious disease that amounts almost to superstition, and probably owes its origin in part to their former nat worship, which makes the nats the source of contagion.

The following is a tabular view of the churches, furnished me by the assistants in their reports made out at my request. They refer to the years 1849, '50.

	Baptized.	Restored.	Rec'd from other chs.	Excluded.	Pres.
Kabin,	4	2	3		64
Themboung,	2				23
Katay,	1			1	24
Total,					101

Schools are to be taught through the rainy season by the assistants at each of these places, and at Mazau. The two evangelists above referred to, will continue their labors among the unconverted. They seem to be quite usefully employed, and have sent me several very interesting journals.

## ASSAM.

### LETTER OF MR. BROWN.

#### Population of Assam.

The population of Assam has been estimated ordinarily at 1,500,000. (See p. 35 of this vol.) Some have computed it at less than a million. In one instance it has been put (by a typographical error, we are disposed to think,) as high as 10,000,000. This variety of estimates results in part from the little reliance to be placed on the returns of census. Repeated attempts have been made by government to effect an enumeration, but the native chiefs cannot be induced to send in true accounts. In the following communication, Mr. Brown suggests what he considers a more reliable mode of computation, on the ground of revenue. Admitting its correctness, the Assamese alone will number about 3,000,000, exclusive of the hill tribes. Mr. Brown says, April 29:—

Capt. Brodie, the magistrate at this place, (Sibsagor,) considers the whole population as less than a million. Robinson, in his Descriptive History, computed it from various sources at 800,000. I have long been convinced, however, that this was too low. He gave 90,000 for Nowgong; this was the estimate of former officers; but Capt. Butler estimates it at more than three times that sum. An officer with whom I was recently conversing, and who was formerly surveyor of this district, reckoning from the revenue on the rice lands, estimates the whole province at between three and four millions. The grounds of his estimate, I believe, are more correct than those of any other that has been made. The revenue of the province is 800,000 rupees. Nearly the whole of this comes from the rice lands;

which are taxed on an average rate of one rupee per poorah. A poorah is a little more than an acre; and from various inquiries of the natives I find that a poorah is reckoned to support about three persons, or two adults and two children. Rice is almost the only species of food used by the inhabitants; and the quantity grown is very nearly the same as that consumed, there being no exports or imports of this article worth mentioning. There is a large quantity of land belonging to the priests and temples; this may be set off against the gardens, opium tracts, and a few other inconsiderable sources of revenue. We may therefore put down the rice land at 800,000 poorahs. This, at four persons per poorah, would give 3,200,000 as the population of the plains.

It is impossible to make an estimate of the hill tribes. These pay no revenue, and but a small part of their country has been visited by Europeans. It is supposed they are less in number than the Assamese; two millions would probably be a high estimate. On the whole, I see no reason for supposing that this province contains over five millions in all.

The population of eastern countries is generally exaggerated.

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LETTER OF MR. STODDARD.

Small pox in the Orphan Institution.

Nowgong, July 18, 1850.—Since my last date to you we have been greatly

afflicted with that terrible scourge, the small pox. It broke out in the middle of May, and we have not seen a well day in the school since; but hope it is now spent for this season, as we have had no new cases lately, and the lad last taken is getting about. Eight of the orphan children and our little daughter of three months have passed through this fearful disease. Some had the mildest form, which is dreadful; others had it in its very worst form. The weather being hot increased its violence. We had heard of the small pox and knew that it must be a dreadful disease, but a correct idea of its character cannot be formed without beholding it. We gave up all hope of some of our lads for many days, and thought it must be impossible for them to survive, short of a miracle; but the Lord has been gracious and merciful to us, and every life has been spared. It was necessary for us to be with the sick more or less, night and day, and we all suffered some by prolonged watchings and anxiety. I had a slight attack of fever, but am happy to say that br. Däuble, Mrs. Stoddard, the babe, and myself are quite well at present. Dear br. Däuble has rendered us and the school the most valuable service during these two months of trial and affliction. His kindness and attention to the poor children, even in the most trying hour, were unbounded.

We are happy, contented, rejoicing in God; and trying, in a feeble manner, to do something for his glory.

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## OTHER BENEVOLENT INSTITUTIONS.

### BELIGIOUS TRACT SOCIETY, LONDON.

The fifty-first annual report of this society states the issues of publications for the last year at 19,245,441, being an increase of 1,021,486 beyond the year

preceding. Total circulation of books and tracts in 110 languages, including the issues of affiliated societies in foreign lands, about 524,000,000. Of this amount, 3,133,165 were for Great Britain and Ireland. There has been an

unusual demand for the Society's publications in Scotland. In Ireland, 388,672 tracts and juvenile publications have been distributed, being an increase of 46,000 over the issues of last year. The people manifest no indisposition to receive religious publications, but in some places take them gladly.

Among the special objects are mentioned, prize Essays by working men on the "Temporal Advantages of the Sabbath day." These have had an encouraging circulation, and 67,400 have been issued gratuitously. About 18,000 copies of "Lectures to Young Men" have been put in circulation, and the committee have prepared small but well-selected libraries for seamen. They have also prepared a series of libraries for servants, of which 500 sets were sold in four

months after the announcement of the plan.

The new publications of the year were 198,—twenty-five tracts, and the residue distributed under the heads, "School Series," "Biography," "Divinity and General Literature," and "Works for the Young."

The total receipts of the year, including the balance of 1849, amounted to £61,327, 8s. 8d., being an increase on the past year of £1,832. Of this sum, £46,198, 16s. 8d. was from sales of the Society's publications. The gratuitous issues amounted to £3,150, 8s. 6d. The Society's benevolent income for fifty years has been £174,167, 8s. 4d., the whole of which, and more than £2,000 beyond, has been expended in gratuitous operations, without any deduction for agency.

## MISCELLANY.

### ON THE RETURN OF MISSIONARIES.

When a missionary goes abroad, especially if his destination be to one of the eastern missions—in China, Siam, or India, he goes with the desire and expectation of spending his life in the service of the church among the heathen. He believes himself to be moved and called to this work by the Holy Spirit. By the leadings of Providence, an open door is set before him. By the church, he is accepted, and sent forth and supported. He goes forth willingly, though it may be with inexpressible feelings of grief at parting with friends, and going out of the hallowed circle of Christian society to take up his abode in a land of darkness and spiritual death. Yet he goes forth willingly, and not by compulsion or constraint; his is a purely volunteer service; the only constraint he feels, is that of the love of Christ, and a sense of duty to him as his gracious Lord. And it is his earnest desire that he may be enabled to devote the best energies of his life to the promotion of the Redeemer's kingdom among the heathen. This is his solemn purpose, his most sacred desire.

It is a purpose fortified by the strongest reasons. The lowest of these is the expense involved in his outfit and passage to the mission field, which would seem to have been incurred in vain if he leave it. Far higher considerations are those which bind the conscience of every true minister of the gospel, which would keep any faithful ambassador of Christ at his post, if he found himself connected with a vast community of ignorant, depraved, perishing people, requiring the gospel as their greatest need, and having no one but himself to make known unto them the way of life. If a godly, Christ-like minister would hesitate long before leaving such a congregation in this country, supposing such a one to be found any where in all our borders, how much more must the true-hearted missionary grieve at the thought of withdrawing from his work for Christ among the heathen. Our three missionary brethren, who are the only ministers of the gospel among four millions of Pagans, Mohammedans, and Sikhs in the Panjab, could not, we are sure, contemplate the prospect of leaving their work, without having many a sleepless night—without feelings of sorrow which only

those placed like themselves could understand. Their sense of obligation to the Redeemer, who has sent them to this work, and their feelings of gratitude to him who has counted them worthy, putting them in the ministry; their deep compassion for the poor, dying multitudes around them, whose perishing condition is daily before their minds and pressing heavily on their hearts; their hope of becoming instruments in the hands of God, in the salvation of them that are ready to perish; their interest in the various methods and means employed by them to lead their heathen neighbors to the Saviour; their concern for particular families and individuals, with whom they have become personally and perhaps intimately acquainted; their raised expectation of seeing some young men of promise introduced into the holy ministry; their overflowing joy and tenderness in view of the Christian walk or the happy death of those who have been converted unto God through their labors;—these things and others, growing with their greater knowledge of the native language, and making them more influential as ministers of good to the heathen in a precise ratio to the length of their residence among them, all combine to make their ministerial life every year more inseparable from their missionary work. None but the strongest and plainest reasons ought to take such men from their work, even though it were but for a brief period. No other reasons would satisfy their own hearts, in view of leaving such a sphere of duty.

With these things premised, we have yet no doubt that, in the light furnished by the developments of Divine Providence, some men ought to leave the missionary field altogether; while others, if not all, would eventually render greater service to the heathen by a temporary return to their native country.

There are, undoubtedly, conclusive reasons for the return of some missionaries. A man may find after trial that he cannot acquire the language of the people to whom he has been sent, and then he will be but a barbarian unto them. It is not every man who can learn a foreign tongue. The want of this talent may be but a slight disqualification for many kinds of duty in the sacred office, but in a missionary it is the most serious defect. Our foreign Committees can commonly guard against the mistake of appointing any one as a missionary, who is not likely to make this first attainment; and yet they are not infallible,

and they must greatly rely on the recommendations of those who are best acquainted with the missionary candidate, but whose judgment on this point may prove erroneous. So important is this acquirement to usefulness, under the ordinary conditions of missionary life, that it should be a matter clearly understood, if not expressly stipulated, that no man should continue in the foreign field, who did not within a reasonable period acquire the ability to speak the language of the natives, and this both correctly and fluently. We refer not to excepted cases, occurring under peculiar circumstances, but to the general rule; and its application, whenever called for, would clearly decide the question of a missionary's returning home, inasmuch as the same deficiency would commonly prevent his engaging abroad in any other kind of ministerial duty.

The most frequent cause of the return of missionaries is the failure of health, sometimes of their own, and sometimes of their families. If we are correctly informed, this has been the sole reason for the return of missionaries connected with our own Board, in all but two or three instances. And we presume that the experience of other missionary institutions is not different from this.

It may not be apparent, at first view, why missionaries should leave their fields of labor for this cause. Why may they not use the best means of recovery within their reach, and then calmly commit the issue to the disposal of God, like their brethren at home when called to suffer sickness? The answer to this fair question hinges on the difference between the cases; though even at home a removal from a northern to a southern State, or a winter spent in the West Indies, is often advisable as a means of saving or prolonging life.

We are no advocates, however, of missionaries coming home for illness of a slight nature or of a temporary kind; nor are we aware that such instances have occurred in connection with our missions. We do not advocate, moreover, the return of missionaries whose health is impaired, if, with little prospect of restoration at home, they could yet pursue certain kinds of labor usefully abroad. A man of dyspeptic or consumptive habit, for example, might receive injury rather than benefit by returning; and even if he could hope for some degree of advantage to his health by the change, we should doubt the expediency of his leaving a post where he might be very

useful though having but a moderate measure of strength. Neither would we think it expedient for missionaries to seek a change of climate, where there was little hope of recovery or of prolonging life for years. How melancholy the lot of those amongst ourselves often, who are induced to leave the comforts of home, while laboring under fatal disease, to spend a winter at Havana, with the almost certain prospect of dying among strangers! "May you die among your friends," is the beautiful prayer of friends for each other in the East. And this feeling may sometimes have an undue weight with a suffering missionary family, leading them to long for their early home, and its beloved friends to minister around their dying bed, forgetting that Jesus and his angels are present as well in India as in America, and that the flight of the soul to heaven is not longer nor more difficult from the waters of Chapoo Bay than from the most favored spot in any Christian land. Still farther, we are convinced that cases may occur, in which it is the duty of the members of a missionary's family to consent to a separation for a season; the afflicted wife or child, if suitable protection and comfort can be obtained, while seeking to renew health in a distant land, may leave the missionary at his work. It is a painful trial to both parties. But it is one which has been encountered by many, who have not their faith and hope for enduring it. And it is one which some of our own missionaries have not refused to meet.

But the question recurs, Why should a missionary leave his field of labor at all, for the sake of impaired health? Why not remain at his post, and there exemplify the power of religion under disease, imparting patience, resignation, confidence in God, and other graces, which the poor heathen have never been taught by their own religious teachers to practice, and the exemplifying of which may greatly commend the religion of Jesus to their affections? As to this, the missionary will have many an opportunity of showing in his conduct the greater virtues of his religion, and its power to give him support and consolation. Death will enter the missionary circle. Trials must be daily endured by its members. But as to the general question, it can be answered in a few words.

It may be viewed as a question of economy, and commonly it will be found that it costs far less for the Board to defray the expenses of the invalid missionary's return, than of his support in the

foreign field while incapacitated for his work. Some men, anxious to continue at their post, have remained for a period of two or three years after the failure of their health, unable to prosecute their work, and thereby have unavoidably subjected the missionary boards to a much heavier expenditure than would have carried them to their native land. In all chronic diseases, and in constitutional complaints likely to prove of long continuance, a wise economy would dictate the return of the missionary as soon as evidences of permanent illness are clearly established. A missionary without health, in most cases, is not only unfitted for his own work, but he is a heavy burden on his associates. They may be very willing and indeed most anxious to promote his comfort, but their attendance on his wants is given at the expense of other pressing engagements.

The question may be answered on higher grounds, those of the missionary's usefulness. He hopes to regain strength enough to return to his missionary field; this is his first desire. If this may not be granted, then his hope is, that he may serve the Board in some other department of labor. The results verify both, in cases of different persons.

While these things cannot be gainsaid, there may remain a feeling of doubt whether sufficient caution is exercised by our Executive and Prudential Committees, in the appointment of those only whose prospect of health is decidedly good; and also a feeling of apprehension, whether missionaries have not themselves been too precipitate in resolving to leave their work. These doubts lie on the surface of the matter; they are among the first things to occur to the mind, in looking at this question. But a closer view of the subject presents different and deeper considerations, which tend to guard both the Committees and the missionaries from injudicious action. To the former, every motive of kindness to the missionary candidate and of consideration for his relations and friends, of regard for the confidence of the churches, of concern for the responsible work entrusted to their charge, enforces the exercise of all possible caution in the appointment of missionaries. The risk of mistakes in this matter cannot be lightly incurred by conscientious men. Nor are they likely to be made. A large amount of knowledge and experience is gradually acquired by our missionary officers on this subject, which is fully and anxiously brought to bear on the case of each



applicant for the foreign work,—especially if the field of labor is in a tropical climate. Yet, in despite of the best care, it will often be found that persons go abroad whose constitutions are unfitted for their new homes. Nor is this confined to the histories of missionaries. All the caution of the most thorough medical examiners, fortified by every advantage in the immense establishments of the East India Company, does not prevent hundreds of soldiers being sent to India, who go there but to die, or to live but a short time. And to take another example from the same source, the death of scores of British officers does not check for a day the purpose of conquest. More men of distinction and of high social rank fell in the battles with the Sikhs than the American churches have ever sent as missionaries to India—each man mourned over by as wide a circle of personal friends as probably watch the career of any beloved missionary office-bearer in our foreign service. When their hopes are disappointed, our missionary committees will seldom have any reason for regretting their want of care in this matter; but they may often have to say, of the fall of laborers abroad as well as at home, “Even so, Father! for so it seemed good in thy sight.”

As to the missionaries themselves, the whole matter may, in one view of it, be put in a nut-shell. A true missionary, one really worthy of being supported by the church, will never leave his work while he can help it. If he be unworthy to labor as a missionary, of course the sooner he returns from the work the better. In another view of the matter, however, it is very difficult to convey an adequate idea of the feelings of disappointment and sorrow with which the missionary has at last to resolve on going home. The desires, and hopes, and plans of years resist this measure. The crowds of heathen round about him, by their madness after their idols and their ignorance of the way of life, make the most impressive appeals to every gracious feeling in his heart, not to leave them to die. His few brethren at the mission station, deeply sympathizing with him, and trying to support his faith and their own by speaking of the promises, are yet disheartened at the threatened reduction of their small number; and their mingled tears often sway their judgment, and lead to his staying long after he should have taken his departure. That the churches are persuaded

that many will stand in doubt of his integrity, or will give him credit only for being fickle-minded; and still more, the fear that the cause of missions itself, which he loves in the depth of his heart, will be injured by “so many missionaries returning;”—these things will often prey keenly on a sensitive nature, and may prevent that course being followed, which the ablest medical advisers recommend as indispensable, which his missionary brethren cordially approve, and which his own best judgment dictates.

In this matter, a man must throw himself upon God and the church. Let him do what he honestly believes to be his duty, and leave the consequences of his decision, first to the judgment of his all-seeing and all-gracious Father, and then to the candor and intelligence of the people of God. The end will be peace in his own mind, and no injury to the missionary cause. He may regret that he has not been permitted to continue in his chosen work, and may feel deeply humble under a conviction that he is not worthy of it; but the desire of it was in his heart, and this God will graciously accept. For the rest, what he knows not now, he hopes to know hereafter.—*Princeton Review.*

#### SEPARATION OF MISSIONARIES FROM THEIR CHILDREN.

It seems to be an unavoidable necessity that the children of missionaries in most heathen countries should be sent to a Christian land for their education, and in most cases for their permanent home. However wanting in parental affection it may appear to send away to a distant land, to dwell among strangers, the tender lambs of the flock, yet it is quite certain that no other principle than that same parental affection, with its depth penetrated and its warmth vivified by Christian feeling, would ever lead our missionary friends to consenting to make this greatest sacrifice of all. It is because they see and feel that it is essential to the temporal and spiritual well-being of their beloved children that they send them to their fathers' home. In many heathen countries they cannot be so educated as at all to satisfy the judgment or the heart of a European or American Christian; it is with the greatest difficulty they can be saved from the contamination of a heathen example, the deadly blasts

of a heathen atmosphere. It is almost impossible, moreover, indeed in the great majority of cases in India or China, it is quite impossible to procure fitting employment for them when they grow up. The duty is plain, though it be inexpressibly painful, to part with them for their good—commending them to their covenant-keeping God. It is a duty which has blanched many a mother's cheek, and unnerved the heart of strong men. It is a duty which an affectionate parent could perform only under the strongest convictions. Happy for such a parent—twice happy for the missionary mother, if, when the last kiss has been given to the little ones on the beach, and the last look is taken of their dimly seen forms on the ship, she can say as she turns to her desolate home, in the heart-moving words of Mrs. Comstock, on the shores of Burmah: "O Saviour! I do this for thee."—*Princeton Review*.

#### THE WRITTEN WORD BLESSED.

The following, from the London Baptist Magazine, is a pleasing instance of the power of divine truth, communicated through the written as well as the spoken word, to convince and subdue. The bible and tract outstrip the missionary, and labor where he cannot go. It is thus that the printing press becomes, not a substitute for the living preacher, but his efficient helper, not seldom sending messengers before his face to prepare his way. The extracts are from the journal of Rev. J. Thompson, who has been recently removed from his labors in India to his heavenly rest.

##### AN AGED SIKH.

A very aged Sikh, from Jumbu, perhaps the oldest man at the fair, with a venerable snow-white beard, came in the crowd this afternoon, and stated aloud, that ten years ago he had received a book at Hurdwar, had read it through, and understood from it that the kingdom of Jesus was to extend everywhere, and now beheld in the territorial conquests of the followers of Jesus such declarations being fulfilled, and was from conviction prepared to believe in him. Then declaring that in coming to Hurdwar this year he had only washed his body (rubbing significantly his arms and legs), and placing his hand on his breast, he said, "I now want a book to wash my heart. I have read that Jesus can forgive a hundred sins,"—

here I interrupted him, and said, "a thousand sins, many thousands of sins, sins unnumbered, that we may bring to him." He resumed, "Jesus can forgive my sins, he will pardon my sins, and wash my heart clean." He looked around on the assembled crowd, and added, "I have much to say to you, and will see you again to-morrow."

##### He repeats his visit.

The very aged Sikh from Jumbu came twice to me to-day, and again professed to believe in Jesus the Messiah, who he expects will sway his sceptre over all this land, and forgive the sins of all people. I asked him if he was aware that he would have to separate himself from all his family and relations, or forsake them; he instantly replied, "All will follow me." The old man has four sons, of whom two are in lucrative situations, under Rajah Golab Sing. I begin to fear this man is laboring under some mistake as to his views in wishing to become or profess himself a Christian. With the purification of his heart from sin, and pardon of all his transgressions, he has evidently other objects in view, not warranted by the books he has read for the last twelve years, but in perfect keeping with native ideas as to the worldly advantages derivable from a profession of Christianity. Whether he has been dissuaded from the step, or it is a result of second thoughts, he now has no intention to go to Delhi, but still talks before crowds of his countrymen, of his intention to become a follower of Christ. His youngest son, a lad of sixteen, accompanied him to-day. He has promised to visit me to-morrow also.

##### Third visit.

I have again seen the very aged Sikh of Jumbu: his name is Guruprusad. He says with reference to the almighty power of Jesus to heal diseases of the body and mind, that one of his sons had long been beside himself, from some cause or other, but on his application to Jesus by long-continued and earnest prayer, that he would be pleased to heal him, his mental calamity was taken away, and he was restored to perfect sanity. Guruprusad says, Lahore was full of sin, and the Sardars were very wicked characters, and the British did right to take it: but, he asks, "Why have you not built a temple to worship Jesus in at Lahore?" This aged man had taken the Scriptures twelve years ago at Gurhmukteshwar. He has de-

red me to consider him as a pukka or firm believer in our blessed Redeemer, who will not cease to believe in him, and hope in him to the last. He still talked, at parting, of coming to Delhi, when God should permit, and he be enabled to bring some merchandise with him, as a means of support for himself and attendants. The time, he said, he could not take upon himself to fix, but hoped God might enable him to accomplish his wish.

#### Enlightened views.

Among the many things that Gurusad said, indicative of his acquaintance with Christian writings, was his firm belief that, as Messiah's knowledge should extend among men, especially those engaged in wars, and disposed to them, "they would turn their swords into ploughshares, and their spears into pruning-hooks," and cease thenceforward to fight. How deeply imbued is this aged Khettri's mind with the main truths of God's word, and what a gratifying instance of a self-taught man in the word of God, unless we may refer the teaching to that power of which it is said, "And they shall be all taught of God." This conclusion we are the more encouraged to draw from the fact that all that the man has learnt from the word of God appears to centre in Christ: every thing leads him to believe in Jesus as his Saviour; every thing prophetic is referred to the Saviour; all the kingdoms and states of this land are to be subjected to him; and he is to be the one Lord over all. This aged man has certainly read the word of God with good effect, even to the bringing of himself, as we cannot but hope, to Christ. In heart and purpose he has been brought, in practice he remains to be brought. If, however, the purpose of man should fail to make him an acquisition to the visible church, the determination of God, it is joyful to think, must stand, viz., "He that calleth on the name of the Lord shall be saved;" and this we cannot allow ourselves to doubt, will be the lot of the individual in question, as of every one that by faith calls on the name of the Lord Jesus for salvation.

#### TRACT DISTRIBUTION IN CHINA.

Rev. W. Farebrother, of the London Missionary Society, in an address at the last anniversary of the London Religious Tract

Society, showed in a forcible manner the facilities for bible and tract distribution, and the opportunities for reading tracts in China.

#### Facilities for Tract Distribution.

The Chinese language presents the utmost facility for the exertions of this Society, with its 80,000 characters, spoken by *four hundred millions* of our fellow-men. Though there are different dialects, yet the written language is the same throughout the empire. This is not properly understood. There are seventeen provinces, the population of them being as great as many of our European kingdoms. The written language is the same throughout the empire, but these characters are called by different names in the various provinces. The character for the article tea is a rude picture of the tea-plant. The word is sounded differently in the different provinces. Thus you might bring seventeen men, place them together, and request one to read it: he would do so, but it would be in his own mother tongue, and not one of the other sixteen would understand him. It might pass the round, each would read it, but none of the others would comprehend him. The best illustration I can give is that furnished by the figures employed in arithmetic. These are used in the principal parts of Europe. If you bring men together and place before them the figures, they would be understood, but each would call the number by a different name. Dr. Morrison said he believed that two-thirds, if not three-fourths, of the adult Chinese were able to read; but on the lowest calculation there must be something like from one hundred and twenty to one hundred and fifty millions of readers in China. If that be the truth, we have more persons using the Chinese language than all others put together. Take also another fact: the cost of labor is trifling; books may be produced at so low a cost in China, that you can print a translation of the Testament for twopence three farthings. We have a beautiful translation of Dick's "Solar System," with diagrams, that is sold for one penny sterling. Shanghai is one of the five ports open to commercial intercourse. The resident population is not more than 200,000, but we have sometimes an influx of strangers from all parts of the empire, making a population of 600,000. I have never seen so truly a mercantile city as Shanghai. In this populous place we have thirty district

congregations in each week, and after the service is over we distribute tracts. Those who come from every part of the empire carry them to the interior, or to the Archipelago of the East. We were one day sitting in the house—we had been making it a matter of earnest prayer that God's blessing might rest on our labors—we saw a fine intelligent young man, walking backwards and forwards in front of our dwelling. Supposing he might have listened to a sermon and wanted an explanation, we asked him to come in. We gave him tea according to Chinese custom, and requested him to be seated. He told us that he came from a great city in the interior, and said, "I have found a little book there which contains something more sublime than anything I have found elsewhere. I was told this was printed at Shanghai. I have travelled here, and after great difficulty I have discovered the house where you dwell. Did you print that tract?" We saw that it was one of our publications, and attempted to explain the truths it contained. Night after night, when the toils of the day were over, that young man came to listen to the exposition of Scripture. It was most delightful to see how his powerful and educated mind grasped one truth of religion after another; and at length he went back carrying with him tracts and portions of the Scriptures. We do not doubt the piety of that young man.

#### Opportunities for reading tracts.

The great cities are filled with readers; but, as in our own land, a vast number of the books that issue from the press are decidedly of an infidel and dangerous character. Passing through the streets at night you see the male population spending their evenings in the tea-shops. The wealthier classes have large and beautiful places, where tea is served up splendidly. There are richly ornamented tables, and four gentlemen sit at each. We frequently find at the end of the room a man, with a clear and distinct voice, who reads some Chinese novel. When he comes to the plot of the story he folds up his book, puts it under his arm, and says, "If you do not pay me for my trouble, I shall go away." They then make a collection instantly. He says, "That does not pay me, you must make another collection;" and when he has got as much as he desires, he finishes his story. We were one night passing along Shanghai, and saw one of our native converts reading a book. We listened; we thought, surely he is not reading a novel. What was it? It was our Lord's Sermon on the Mount, which he was explaining to the people. We caught the idea, and sent this man to the tea-shop with tracts; and there, night after night, you will find him reading one of your interesting tracts; and when it is finished, he distributes a few copies to the more respectable class around him.

## AMERICAN BAPTIST MISSIONARY UNION.

### EMBARKATION OF MISSIONARIES.

Rev. Benjamin C. Thomas, a recent graduate of Newton Theological Institution, and Mrs. Charlotte Bachelor Thomas, embarked on the 17th of October, in the ship Soldan, Capt. Plummer, for Calcutta. Mr. Thomas is designated for the Karen mission at Tavoy, and was ordained in this city, on the 13th of October, in the meeting-house of the Harvard-street Baptist church, of which, both himself and his wife were members. Miss L. Crawford, of the Freewill Baptist Mission to Orissa, accompanied them. Religious services were held on board, prayer being offered by Rev. Dr. Church.

### DONATIONS.

RECEIVED IN OCTOBER, 1850.

#### Maine.

Jonesboro', ch.	5.18
Warren, ch., D. McCallum tr., mon. con.	45.00
Penobscot, For. Miss. Soc., J. C. White tr., viz., Bangor, 1 ch. Sab. sch., to educate a child in Assam Orph. sch., named Howard M. Trask, as follows: E. Trask's class 11; James Bradbury's do.	2.40;
Charleston, ch. and soc.	12.89;
Mrs. Herrick	50 cts.;
Hodsdon, Sab. school	3.75;
Fem. For. Miss. Soc.	4.27;
Corinth, Fem. For. Miss. Soc.	12;
Levant, ch.	

10; Enfield, Miss. Soc. 5.50; Juv. Miss. Soc. 7.74; Patten, Fem. For. Miss. Soc. 8.25; Hampden, 1 ch. 7; Carmel, ch. 1; Hartland, James Stewart 1; T. Allen Stetson 1; Bangor, 2d ch. 27; Old Town, ch. 6.25	120.55	100; Washington St. Sab. sch. 6.36; Baldwin Place Sab. sch., Joseph Sawyer tr., 36.34; First ch. (of which 75 is for support of Rev. F. Mason, and 25 for Mr. Oncken,) 100; Rowe St. ch., Jesse Stone 5	267.40
Eastport, Washington St. ch. 88.75; Juv. Miss. Soc. 11.25, to cons. Samuel R. Byram L. M.; Lubec, 1 ch. 4.30; 2d ch. 6.43; Calais, Mr. Kelley 2; Cherryfield, Mrs. Lydia Hutchinson 2; Mrs. M. S. Johnson 1; Mrs. Small 75 cts.; Coll. at Washington Asso. 12.95	129.43	South Yarmouth, a friend to missions	6.00
Damariscotta Asso., B. W. Plummer tr., 26; Damariscotta, ch. Rufus Flye tr., 11; China, 1 ch. 15; Waldo Asso., (of which 5 is from B. D. White of Vassalboro', and 25 from J. T. Hunnewell of China,) 47.33; China, two daughters of Rev. Mr. Shaw, 30 cts.; per Rev. J. M. Haswell,	99.63	New Bedford, S. R. C.	15.00
Dexter, Levi Morrill	40.00	Seekonk, ch. 50; Tewksbury, ch. 24; Rowley, ch. 19.90; Wenham, ch. 22.88; Georgetown, ch. 11.44; Marblehead, ch. 8; a friend 5; Pulpit supplies 32; per Rev. J. W. Eaton, agent,	173.22
Weld, Sarah Holt	3.00	Worcester Asso., (of which 100 is from Webster ch. to cons. Rev. Joseph Thayer L. M.) 191.66; Worcester, 1 ch. 61; Fem. Charitable Soc. 22; Mrs. Lucretia Goddard 16; S. D. 1; United mon. con. 27.07	318.73
Rockland, Fem. Miss. Soc., Lucy A. Sleeper tr.,	15.52	North Attleboro', ch., Mrs. Mary E. Arnold, for support of a child in Assam Orph. school,	25.00
	458.31	Old Colony Asso., John Col-lamore tr.,	117.03
<b>New Hampshire.</b>		Barnstable Asso., George Lovell tr.,	100.00
Manchester, "a friend"	5.00	Plymouth, Ladies For. Miss. Soc.	25.00
Hampton Falls, ch., Richard Dodge tr.,	19.34	Salem Asso., M. Shepard tr., viz., Newburyport, Green St. ch. 15; Beverly, 1 ch. (of which 30 is from Ladies Miss. Circle for Maulmain Bur. Miss.) 89; 2d ch., mon. con. 22.94; Subscriptions, 47.10; Sab. sch. 11; Haverhill, 1 ch., A. W. Hammond, for sup. of a native preacher, 30; 2d ch. 2; North Reading, ch. 8.53; Salisbury and Amesbury, mon. con. 56.24; Fem. For. Miss. Soc. 22; Penny colls. 30; Coll. (of which 1 is for German Miss.) 18.76, to cons. Stephen Woodman L. M.; Chelmsford, Central ch. children's colls., 2.56; mon. con. 55.44; Georgetown, ch. 20.25; Marblehead, (of which 21 is from the Fem. F. M. Soc.) 31.14; Wenham, ch. 14.50; Danvers, 1 ch. 32.40; Salem, 1st ch. (of which 5 is from Mrs. Farnham, and 2.50 "from the mother of the late M. A. Brown.") 163.85 Gloucester, ch. 88.13	760.84
	24.34	East Dedham, ch., H. G. Smith tr.,	25.00
<b>Vermont.</b>		Fiskdale, Sturbridge Sab. sch. Juv. Miss. Soc., Harriet Richardson sec., for sup. of a Karen scholar in Miss Vinton's Normal school, named John Phillips,	12.00
Berkshire, Homer Smith 5; Panton, ch. 3; Lamoille Asso. coll. 18.50; Elizabeth Mumford 1; Laura Work 1; Johnson, Fem. Miss. Soc. 12; Enosburg Falls, ch. 2.50; Mary Kingsley 25 cts.; Jericho, 1 ch. 4.33; Coll. at Congregational ch. Enosburg, 10.30; Coll. at Congregational ch. Burlington, 23; per Rev. J. M. Haswell,	80.88	Foxboro', Fem. Miss. Soc., Miss Mary Greenwood tr.,	12.35
Fairfax, I. D. Farnsworth	10.00		3,062.54
	90.88		
<b>Massachusetts.</b>			
A friend to missions	1,015.22		
Taunton Asso., S. L. French tr., Rehoboth, ch. 15; Dighton, ch. 2.50; Seekonk, ch., Fem. Miss. Soc. 16; Rev. J. Kelly 2; Mrs. Sarah Kelly 1; A friend of missions 1	37.50		
Conway, Sab. sch., D. Maynard tr.,	2.25		
Lynn, ch., to cons. Miss Ruth Child L. M.	150.00		
Boston, E. D. Everett 5; a friend 1; Charles St. ch., mon. con. 13.70; Bowdoin Square Board Benevolent Operations, W. C. Reed tr.,			

## Rhode Island.

Fruit Hill, ch. 14; Quidnesset, a friend 59 cts.; Exeter, a lad 22 cts.; per Rev. J. W. Eaton, agent, 14.72  
 R. I. State Conv., V. J. Bates tr., Providence, 1 ch., a friend, to cons. Miss Mary A. Round and Miss Ann F. Brown L. M. 200; a friend, to cons. Miss Mary Cunningham L. M., 100 300.00  
 ————— 314.72

## New York.

Franklin Asso., William Scilson tr., 18.44; Warren A. Ward 5; Miss L. Robbins 1; Groton, friends 6.60; Government, Fem. Miss. Soc. 7; Troopsburgh, Rev. E. Muddock 4 41.94  
 Mrs. E. Buck 1; Solon, 2.12; Mrs. Clarissa Peck 1; Miss Sally Peck 38 cts.; Allen Newton 1 5.50  
 Chenango Asso., C. York tr., viz., Smithville, ch. 2.33; Oxford and Green, 7.60; South Otselic, 12; Linkleau, 4; Stephen Gale 2; Adeline Brown 2; Coll. at annual meeting 15.20 45.32  
 Willis Forbes 1; Dryden, 2.75 3.75  
 Madison Asso., W. Coolidge tr., 14.76  
 Truxton, ch. 5.00  
 Cayuga Asso., Z. Mason tr., viz., Venice, 19.57; Cato, ch. 32.25; Sennett, ch. 33.50; Weedsport, ch. 15.50; Plenting, ch. 7.75; Skeneateles, ch. 6; Rev. Amasa Smith 1; Mrs. Ralph Hall 33 cts.; S. Weed 2; Auburn, ch. 27.10; Ladies' Benev. Soc. 23; Mrs. Nowell 50 cts.; Curtis Coe 6.33; Col. at annual meeting 27, to cons. Rev. Andrew W. Valentine and Curtis Coe L. M., 291.83  
 Bristol, Rev. Solomon Goodell 5.00  
 per Rev. Alfred Bennett, agent, 323.10  
 Gilbertsville, Sab. school 2.00  
 Greenfield, Stephen D. Williams 1; Bedford, ch. 4; For. Miss. Soc. 20; Union Asso. 48.11; Stephentown Asso., — Douglass tr., 65.27; Mrs. A. Lewis 1.50; Westerlo, ch. 18.85; Females 3.38; Rensselaerville Asso., Peter Tinklepaugh tr.,

121.55; A. Griffin, former treasurer of do., 5.56; Knox, C. Seabury 1; Dutchess Asso., J. K. Mead tr., 88.13; W. I. Thompson 2, to cons. Rev. R. F. Parrshall and Rev. David Morris L. M., per Rev. O. Dodge, agent, New York City, Amity St. ch. 380.35  
 Hudson River Asso., and A. R. Fox tr., to cons. Mrs. J. B. Pixley L. M., 100.00  
 Essex and Champlain Miss. Conv., W. J. Cutting tr., to cons. Rev. J. S. McCollum and W. J. Cutting L. M., 202.70; Saratoga Springs, David Cobb 3; Elizabethtown, a gold pencil and pin from a young lady, per Rev. J. M. Haswell, 205.70  
 ————— 1,111.15

## Pennsylvania.

Philadelphia, William Bucknell Jr., to cons. Eliza Eringer L. M., 100; Thomas Waitson, to cons. Rev. Wm. T. Bunker L. M., 100 200.00  
 Braintown, S. King and family 5; Phebe Green 2 7.00  
 ————— 207.00

## Ohio.

Coshocton Asso., Jefferson, ch. 10.06; Mohawk, ch. 8.75; Mill Fork, ch. 4.50; P. Bateman 1; Elizabeth Bateman 1; Rev. William Mears 3.69 29.00  
 Clarksfield, ch. 9.00  
 ————— 38.00

## Indiana.

Blairsville, Rev. Asa Marsh and family 15.00

## Wisconsin.

Beloit, ch., per Rev. O. Dodge, agent, 20.00  
 ————— \$5,341.94

## Legacies.

North Attleboro', Ms., Mrs. Mehitabel Ellis, for Assam Orph. School 100.00  
 Little Falls, N. Y., Mahala Smith, to sup. a native Chinese under the care of Rev. Wm. Dean, per F. Choate, Exec., 45.00  
 Bedford, N. Y., Hiram C. Raymond, per Edward Raymond, Exec., 1,400 1,545.00  
 ————— \$6,886.94  
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## FIRST NUMBER FOR 1850.

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The Treasurer is RICHARD E. EDDY, Esq.

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**Patrons** and other friends of missions who receive this number, are particularly desired to take immediate measures for increasing the circulation of the Magazine in their respective churches. The price has been reduced, and it is believed that at least four subscribers might be secured in nearly every church.

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PUBLISHED BY THE

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MARCH, 1850.

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DECEMBER, 1850.

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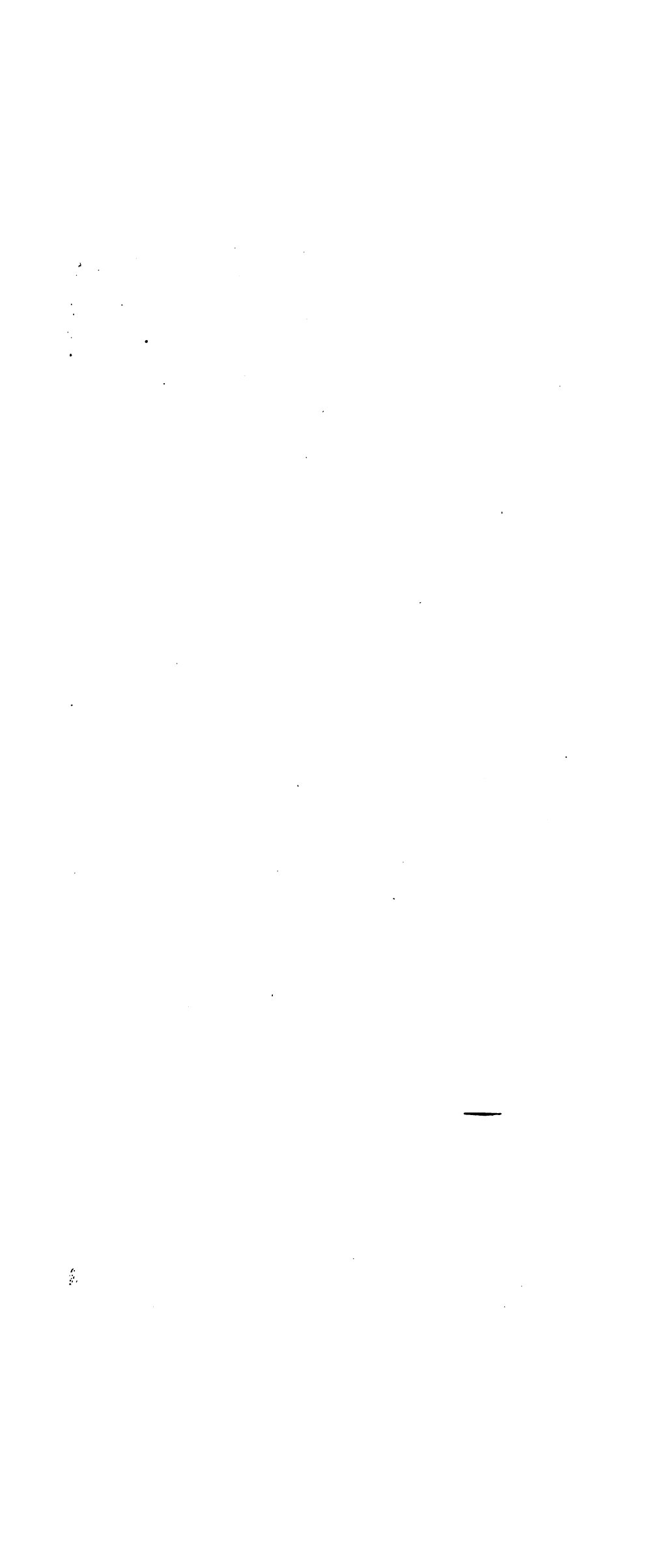
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